

مُخْتَصَر
صَحِيح مُسْلِم

The Translation of the Meanings of
Summarized

Sahih Muslim

Arabic - English

Volume 2

Compiled by
Al-Hâfiz Zakiuddin Abdul-Azim Al-Mundhiri



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Darussalam
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*In the Name of Allāh,
the Most Gracious, the Most Merciful*

37- THE BOOK OF LEADERSHIP

(1) CHAPTER. Caliphs to be from Quraish

1194. 'Abdullāh bin 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: "This caliphate should remain in Quraish as long as there are two people around." (Bukhârî 3501)

1195. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "People should follow Quraish in this matter (caliphate). Muslims have to follow the Muslim Quraishi and the infidels follow the Quraishi infidel." (Bukhârî 3495-6)

1196. 'Āmir bin Sa'd bin Abu Waqqâs رضي الله عنه narrated: I wrote to Jâbir bin Samurah and sent it to him through my servant, Nâfi', asking him to inform me of something he had heard from the Messenger of Allāh ﷺ. He wrote to me (in reply): I heard the Messenger of Allāh ﷺ say on Friday, the day on which Al-Aslami was stoned to death (for committing adultery): "The Islam will continue until the Hour will come to pass, or you will have been ruled by twelve caliphs, all of them being from the Quraish." I also heard him say: "A small force of the Muslims will capture the White House, the House of the Persian Emperor or his descendants." I also heard him say: "Before the Day of Resurrection, there will appear (a number

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٧ - كِتَابُ الْإِمَارَةِ

(١) بَابُ الْخُلَفَاءِ مِنْ قُرَيْشٍ

١١٩٤ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٥٠١ وَمُسْلِمٌ: ١٨٢٠].

١١٩٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «النَّاسُ تَبِعَ لِقُرَيْشٍ فِي هَذَا الشَّانِ، مُسْلِمُهُمْ تَبِعَ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبِعَ لِكَافِرِهِمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٤٩٥ وَمُسْلِمٌ: ١٨١٨].

١١٩٦ - عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ مَعَ غُلَامِي نَافِعٍ: أَنْ أَخْبِرَنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَكَتَبَ إِلَيَّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَوْمَ جُمُعَةٍ، عَشِيَّةَ رُجْمِ الْأَسْلَمِيِّ، فَقَالَ: «لَا يَزَالُ الَّذِينَ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ، أَوْ يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً، كُلُّهُمْ مِنْ قُرَيْشٍ». وَسَمِعْتُهُ يَقُولُ: «عُصْبَةُ مِنَ الْمُسْلِمِينَ يَفْتَحُونَ الْبَيْتَ الْأَبْيَضَ؛

of) impostors. Beware of them.” I also heard him say: “When Allâh grants wealth to anyone of you, he should first spend it on himself and his family (and then give it in charity to the poor).” I heard him (also) say: “I shall be your forerunner at the Pool.”

بَيَّتْ كِشْرَى (أَوْ: آلِ كِشْرَى).
وَسَمِعْتُهُ يَقُولُ: «إِنَّ بَيْنَ يَدَيِ
السَّاعَةِ كَذَّابِينَ؛ فَاحْذَرُوهُمْ».
وَسَمِعْتُهُ يَقُولُ: «إِذَا أُعْطِيَ اللَّهُ
أَحَدَكُمْ خَيْرًا؛ فَلْيَبْدَأْ بِنَفْسِهِ وَأَهْلِ
بَيْتِهِ».

وَسَمِعْتُهُ يَقُولُ: «أَنَا الْفَرَطُ عَلَى
الْحَوْضِ». [أخرجه مسلم: ١٨٢٢].

(2) CHAPTER. Successors

1197. Ibn ‘Umar رضي الله عنهما reported: I entered Hafsa’s house and she said: “Do you know that your father (‘Umar) will not appoint a successor?” I said: “What shall he do?” She said: “He would appoint a caliph.” I said: “I would talk to him.” Then I kept silent and did not talk to him. It was a burden for me not to talk to him (about a successor). I returned and went to him. He asked me about the people. I told him about them. Then I said: “I heard people say something, and I wanted to talk to you about the successor. People allege that you would not appoint a successor, and if I had a camel tender who left them I would think he had abandoned his duty, but caring for people is more important.” He liked what I said and contemplated for a while, and then raised his head, and said: “Allâh will preserve the religion and if I do not appoint a successor, the Messenger of Allâh ﷺ did not; and if I appoint a caliph, Abu Bakr رضي الله عنه did that.” By Allâh, as he mentioned Allâh’s Messenger ﷺ and Abu Bakr, I knew that he would follow the Messenger’s example, as he made no rival for him. I knew he would not appoint a caliph. (Bukhâri 7218)

(٢) بَابُ الاسْتِخْلَافِ وَتَرْكِهِ

١١٩٧ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
عَنْهَا؛ قَالَ: دَخَلْتُ عَلَى حَفْصَةَ
رَضِيَ اللَّهُ عَنْهَا، فَقَالَتْ: أَعْلَمْتَ أَنَّ
أَبَاكَ غَيْرُ مُسْتَخْلِفٍ؟ قَالَ: قُلْتُ: مَا
كَانَ لِيَفْعَلَ. قَالَتْ: إِنَّهُ فَاعِلٌ. قَالَ:
فَحَلَفْتُ أَنِّي أَكَلِمُهُ فِي ذَلِكَ.
فَسَكَتُ حَتَّى غَدَوْتُ وَلَمْ أَكَلِمْهُ.
قَالَ: فَكُنْتُ كَأَنَّمَا أَحْمِلُ بِيَمِينِي
جَبَلًا، حَتَّى رَجَعْتُ، فَدَخَلْتُ عَلَيْهِ،
فَسَأَلَنِي عَنْ حَالِ النَّاسِ وَأَنَا أُخْبِرُهُ.
قَالَ: ثُمَّ قُلْتُ لَهُ: إِنِّي سَمِعْتُ النَّاسَ
يَقُولُونَ مَقَالَ، فَأَلَيْتُ أَنْ أَقُولَهَا لَكَ،
رَعَمُوا أَنَّكَ غَيْرُ مُسْتَخْلِفٍ، وَإِنَّهُ لَوْ
كَانَ لِي رَاعِي إِبِلٍ أَوْ رَاعِي غَنَمٍ، ثُمَّ
جَاءَكَ وَتَرَكَهَا؛ رَأَيْتُ أَنْ قَدْ ضَيَّعَ؛
فِرَاعِيَةُ النَّاسِ أَشَدُّ.

قَالَ: فَوَافَقَهُ قَوْلِي، فَوَضَعَ رَأْسَهُ
سَاعَةً، ثُمَّ رَفَعَهُ إِلَيَّ، فَقَالَ: إِنَّ اللَّهَ
عَزَّ وَجَلَّ يَحْفَظُ دِينَهُ، وَإِنِّي لَئِنْ لَا
أَسْتَخْلِفُ؛ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ

يَسْتَخْلِفُ، وَإِنْ أَسْتَخْلَفَ؛ فَإِنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَدْ اسْتَخْلَفَ.

قَالَ: فَوَاللَّهِ؛ مَا هُوَ إِلَّا أَنْ ذَكَرَ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ، فَعَلِمْتُ أَنَّهُ لَمْ يَكُنْ لِيَعْدِلَ بِرَسُولِ اللَّهِ ﷺ أَحَدًا، وَأَنَّهُ غَيْرُ مُسْتَخْلِفٍ. [أخرجه البخاري:

٧٢١٨ ومسلم: ١٨٢٣].

(3) CHAPTER. Giving pledge to caliphs

(٣) بَابُ الْأَمْرِ بِالْوَفَاءِ بِبَيْعَةِ الْخُلَفَاءِ الْأَوَّلِ فَلَاوَل

1198. Abu Hâzim reported: I heard Abu Hurairah رضي الله عنه say: The Prophet ﷺ said: "Banu Israel used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Messenger of Allâh! What do you order us (to do)?" He said, "Obey the one who will be given the *Bai'ah* (pledge) first. Fulfill their (i.e., the caliphs') rights, for Allâh will ask them about (any shortcomings in) ruling those whom Allâh has put under them." (Bukhârî 3455)

١١٩٨ - عَنْ أَبِي حَازِمٍ؛ قَالَ: قَاعَدْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ خَمْسَ سِنِينَ، فَسَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ؛ قَالَ: «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ؛ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَتَكْثُرُ». قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «فُوا بِبَيْعَةِ الْأَوَّلِ فَلَاوَل، وَأَعْطُوهُمْ حَقَّهُمْ؛ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ». [أخرجه البخاري: ٣٤٥٥ ومسلم: ١٨٤٢].

1199. Abdur-Rahmân bin 'Abd Rabb Al-Ka'bah reported: I entered the mosque when 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما was sitting in the shade of the Ka'bah and people had gathered around him. I went to them and sat near him. 'Abdullâh said: I accompanied the Messenger of Allâh ﷺ on a journey. We halted at a place, and some of us began to pitch their tents, others began to compete with one another in shooting, and others began to graze their animals when an announcer of the Messenger of Allâh ﷺ announced that the people should gather

١١٩٩ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ؛ قَالَ: دَخَلْتُ الْمَسْجِدَ؛ فَإِذَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنُ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا جَالِسًا فِي ظِلِّ الْكَعْبَةِ، وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ، فَأَتَيْتُهُمْ، فَجَلَسْتُ إِلَيْهِ، فَقَالَ:

كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَتَرَلْنَا مَنَزَلًا، فَمِنَّا مَنْ يُضْلِحُ خِبَاءَهُ، وَمِنَّا مَنْ يَنْتَضِلُّ، وَمِنَّا مَنْ هُوَ فِي

together for prayer. So we gathered around the Messenger of Allâh ﷺ. He said: "It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them. However, this *Ummah* (nation) of yours has its days of peace and (security) at the beginning of its career; and in the last phase of its existence, it will be afflicted with trials and with things disagreeable to you. (In this phase of the *Ummah*) there will be tremendous trials, one after the other, each making the previous one dwindle into insignificance. When they are afflicted with a trial, the believer will say: 'This is going to bring about my destruction.' When the trial is over, they will be afflicted with another trial and the believer will say: 'This surely is going to be my end.' Whoever wishes to be delivered from the Fire and enter the *Jannah*, should die with faith in Allâh and the Last Day and should treat people as he wishes to be treated by them. He who swears allegiance to a caliph, should give him the pledge of his hand and the sincerity of his heart. He should obey him to the best of his ability. If another man comes forward (as a claimant to caliphate) disputing his authority, they (the Muslims) should behead the latter." The narrator said: I came close to him ('Abdullâh bin 'Amr bin Al-'As) and said to him: "Can you say on oath that you heard it from the Messenger of Allâh ﷺ." He pointed with his hands to his ears and his heart and said: "My ears heard it and my mind retained it." I said to him: "This cousin of yours, Mu'awiyah, orders us to devour our wealth unjustly among ourselves and to kill one another, while Allâh says: 'O you who believe, do not devour your wealth among yourselves unjustly, unless it be trade based on mutual

جَسَرِهِ؛ إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: الصَّلَاةَ جَامِعَةً. فَاجْتَمَعْنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي؛ إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ لَهُمْ، وَيُنْذِرَهُمْ شَرًّا مَا يَعْلَمُهُ لَهُمْ، وَإِنْ أَمْتَكُمْ هَذِهِ جُعِلَ عَاقِبَتُهَا فِي أَوَّلِهَا، وَسَيُصِيبُ آخِرَهَا بَلَاءٌ وَأُمُورٌ تُنْكَرُونَهَا، وَتَجِيءُ فِتْنَةٌ فَيَرَفُقُ بَعْضُهَا بَعْضًا، وَتَجِيءُ الْفِتْنَةُ، فَيَقُولُ الْمُؤْمِنُ: هَذِهِ مُهْلِكَتِي، ثُمَّ تَنْكَشِفُ، وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هَذِهِ هَذِهِ، فَمَنْ أَحَبَّ أَنْ يُرْخِزَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ؛ فَلْتَأْتِهِ مَنِئْتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلَيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ. وَمَنْ بَايَعَ إِمَامًا، فَأَعْطَاهُ صَفَقَةً يَدِهِ، وَتَمَرَّةَ قَلْبِهِ؛ فَلْيَطِئْهُ إِنْ اسْتَطَاعَ، فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ؛ فَاضْرِبُوا عُنُقَ الْآخِرِ».

فَدَنَوْتُ مِنْهُ، فَقُلْتُ لَهُ: أُنْشِدْكَ اللَّهَ؛ أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ فَأَهْوَى إِلَى أُذُنَيْهِ وَقَلْبِهِ وَيَدَيْهِ، وَقَالَ: سَمِعْتُهُ أَذْنَايَ، وَوَعَاهُ قَلْبِي.

فَقُلْتُ لَهُ: هَذَا ابْنُ عَمِّكَ مُعَاوِيَةُ؛ يَأْمُرُنَا أَنْ نَأْكُلَ أَمْوَالَنَا بَيْنَنَا بِالْبَاطِلِ، وَنَقْتُلَ أَنْفُسَنَا، وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا

agreement, and do not kill yourselves. Verily, Allāh is Merciful to you.' (4:29)." The narrator said that (on hearing this) 'Abdullāh bin 'Amr bin Al-'Ās kept quiet for a while and then said: "Obey him as long as he obeys Allāh, and disobey him if he disobeys Allāh."

(4) CHAPTER. If two caliphs get pledge

1200. Abu Sa'īd Al-Khudri رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "When a pledge of allegiance is given to two caliphs, kill the one for whom the oath was taken later."

(5) CHAPTER. Everyone is responsible

1201. Ibn 'Umar رضي الله عنهما narrated that the Prophet ﷺ said, "Everyone of you is a guardian and is responsible for his subjects. The ruler who has authority over people, is a guardian and is responsible for them. A man is a guardian of his family and is responsible for them. A woman is a guardian of her husband's house and children, and is responsible for them. A slave is a guardian of his master's property and is responsible for it. So, all of you are guardians and are responsible for your charges." (Bukhārī 2554)

(6) CHAPTER. Resenting seeking leadership

1202. 'Abdur-Rahmān bin Samurah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "O 'Abdur-Rahmān! Do not seek to be a ruler, because if you are given authority on

نَقُتْلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا» [النساء: ٢٩]. قَالَ: فَسَكَتَ سَاعَةً، ثُمَّ قَالَ: أَطْعُهُ فِي طَاعَةِ اللَّهِ، وَاعْصِيهِ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ. [أخرجه مسلم: ١٨٤٤].

(٤) بَابُ إِذَا بُوِيعَ لِخَلِيفَتَيْنِ

١٢٠٠ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا بُوِيعَ لِخَلِيفَتَيْنِ؛ فَاقْتُلُوا الْآخَرَ مِنْهُمَا». [أخرجه مسلم: ١٨٥٣].

(٥) بَابُ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

١٢٠١ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ؛ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ». [أخرجه البخاري: ٢٥٥٤] ومسلم: ١٨٢٩.

(٦) بَابُ كَرَاهِيَّةِ طَلَبِ الْإِمَارَةِ وَالْجَرِّصِ عَلَيْهَا

١٢٠٢ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ الرَّحْمَنِ! لَا

asking for it, then it will be a burden on you ; but if you are given it without asking for it, then you will be helped in it (by Allâh).” (Bukhârî 6622)

1203. Abu Dhar رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “O Abu Dhar, I find that you are weak and I like for you what I like for myself. Do not rule over (even) two persons ; and do not manage the property of an orphan.”

1204. Abu Dhar رضي الله عنه narrated: I said: “O Messenger of Allâh, will you not appoint me for a public office?” He stroked my shoulder with his hand and said: “O Abu Dhar, you are weak and authority is a trust, and on the Day of Resurrection it is a cause of humiliation and sorrow except for him who fulfills its obligations and (properly) discharges the duties thereon.”

(7) CHAPTER. Who seeks authority should not be given

1205. Abu Burdah reported that Abu Musa رضي الله عنه said: I came to the Prophet ﷺ along with two men (from the tribe) of Ash'ariyin. One was on my right and the other on my left, while the Prophet ﷺ was brushing his teeth (with a *Siwâk*), and both men asked him for an appointment. The Prophet ﷺ said, “O Abu Musa (or: ‘Abdullâh bin Qais)!” I said, “By Him Who sent you with the Truth, these two men did not tell me what was in their minds, and I did

تَسْأَلُ الْإِمَارَةَ؛ فَإِنَّكَ إِنِ أُعْطِيَتْهَا عَنْ مَسْأَلَةٍ؛ وَكِلْتَا إِلَيْهَا، وَإِنْ أُعْطِيَتْهَا عَنْ غَيْرِ مَسْأَلَةٍ؛ أُعِنْتُ عَلَيْهَا.” [أخرجه البخاري: ٦٦٢٢ ومسلم: ١٨٢٣، ب (١٦٥٢)].

١٢٠٣ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَبَا ذَرٍّ! إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي؛ لَا تَأْمُرَنَّ عَلَى اثْنَيْنِ، وَلَا تَوَلَّيَنَّ مَالَ يَتِيمٍ.» [أخرجه مسلم: ١٨٢٦].

١٢٠٤ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَا تَسْتَعْمِلُنِي؟ قَالَ: فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي، ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ! إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا، وَأَدَّى الَّذِي عَلَيْهِ فِيهَا.» [أخرجه مسلم: ١٨٢٥].

(٧) بَابٌ لَا نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ

١٢٠٥ - عَنْ أَبِي بُرْدَةَ؛ قَالَ: قَالَ أَبُو مُوسَى رَضِيَ اللَّهُ عَنْهُ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ، أَحَدُهُمَا عَنْ يَمِينِي، وَالْآخَرُ عَنْ يَسَارِي؛ فَكِلَاهُمَا سَأَلَ الْعَمَلَ، وَالنَّبِيُّ ﷺ يَسْتَأْذِنُ، فَقَالَ: «مَا تَقُولُ يَا أَبَا مُوسَى (أَوْ: يَا عَبْدَ اللَّهِ بْنِ قَيْسٍ)؟» قَالَ: فَقُلْتُ:

not know that they were seeking appointment.” As if I were looking now at his *Siwāk* being drawn to a corner under his lips, and he said, “We never (or: we do not) appoint for our affairs anyone who seeks to be employed. But O Abu Musa (or: ‘Abdullāh bin Qais)! Go to Yemen.” The Prophet ﷺ then sent Mu’ādh bin Jabal after him, and when Mu’ādh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold: There was a tied man beside Abu Musa. Mu’ādh asked, “Who is this (man)?” Abu Musa said, “He was a Jew and became a Muslim and then reverted back to Judaism.” Then Abu Musa requested Mu’ādh to sit down but Mu’ādh said, “I will not sit down till he is killed. This is the judgement of Allāh and His Messenger (for such cases) and repeated it thrice.” Then Abu Musa ordered that the man be killed, and he was killed. Abu Musa added: “Then we discussed the night prayers and one of us said, ‘I pray and sleep, and I hope that Allāh will reward me for my sleep as well as for my prayers’.” (Bukhārī 6923)

(8) CHAPTER. Ruler's reward

1206. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “A ruler (of the Muslims) is a shield for them. They fight behind him, and they are protected by him. If he enjoins fear of Allāh, the Exalted, and

وَالَّذِي بَعَثَكَ بِالْحَقِّ؛ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا، وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ. قَالَ: وَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِه تَحْتَ شَفَتَيْهِ وَقَدْ قَلَصْتُ، فَقَالَ: «لَنْ (أَوْ: لَا) نَسْتَعْمِلَ عَلَى عَمَلِنَا مَنْ أَرَادَهُ، وَلَكِنْ؛ اذْهَبْ أَنْتَ يَا أَبَا مُوسَى (أَوْ: يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ)».

فَبَعَثَهُ عَلَى الْيَمَنِ، ثُمَّ أَتْبَعَهُ مُعَاذَ بْنِ جَبَلٍ، فَلَمَّا قَدِمَ عَلَيْهِ؛ قَالَ: انْزِلْ، وَأَلْقَى لَهُ وَسَادَةً. وَإِذَا رَجُلٌ عِنْدَهُ مُوثَقٌ؛ قَالَ: مَا هَذَا؟ قَالَ: هَذَا كَانَ يَهُودِيًّا، فَأَسْلَمَ، ثُمَّ رَاجَعَ دِينَهُ دِينَ السُّوءِ فَتَهَوَّدَ. قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءُ اللَّهِ وَرَسُولِهِ. فَقَالَ: اجْلِسْ، نَعَمْ. قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءُ اللَّهِ وَرَسُولِهِ (ثَلَاثَ مَرَّاتٍ)، فَأَمَرَ بِهِ، فَقُتِلَ.

ثُمَّ تَذَاكُرَا الْقِيَامَ مِنَ اللَّيْلِ، فَقَالَ أَحَدُهُمَا (مُعَاذٌ): أَمَّا أَنَا؛ فَأَنَا مُوْثَقٌ، وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٩٢٣ وَمُسْلِمٌ: ١٨٢٣، ب (١٧٣٣)].

(٨) بَابُ الْإِمَامِ إِذَا أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ كَانَ لَهُ أَجْرٌ

١٢٠٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ، وَيُقْتَلُ بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ

Glorious, and dispenses justice, there will be a reward for him; and if he enjoins otherwise, he will receive its consequences.”

(9) CHAPTER. Reward for discharge of responsibilities justly

1207. ‘Abdullâh bin ‘Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: “Behold! The dispensers of justice will be seated on the pulpits of light in proximity of Allâh, on the right side of the Merciful, and Exalted. And both sides of Allâh are right. Those who do justice in their rules, in matters relating to their families and in all that they undertake to do.”

(10) CHAPTER. Responsibility, mercy and pressure

1208. ‘Abdur-Rahmân bin Shumâsah reported: I came to ‘Aishah رضي الله عنها to inquire about something from her. She said: “Where are you from?” I said: “I am from the people of Egypt.” She said: “What was the behavior of your governor towards you in this war of yours?” I said: “We did not experience anything bad from him. If the camel of one of our men died, he would give him another camel. If anyone of us lost his slave, he would give him another slave. If anybody was in need of the basic necessities of life, he would provide them.” She said: “The enmity he dealt with my brother Muhammad bin Abu Bakr, does not prevent me from telling you what I heard from the Messenger of Allâh ﷺ. He said in this house of mine: ‘O Allâh, he who (happens to) acquire some kind of control over the affairs of my people and is hard upon them, be hard on him; and he who acquires some kind of control over the affairs

وَعَدَلْ؛ كَانَ لَهُ بِذَلِكَ أَجْرٌ، وَإِنْ يَأْمُرْ بِغَيْرِهِ؛ كَانَ عَلَيْهِ مِنْهُ». [أخرجه مسلم: 1841].

(٩) بَابُ مَا لِمَنْ وَلِيَ شَيْئًا فَعَدَلَ فِيهِ

١٢٠٧ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ، وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَوْا». [أخرجه مسلم: 1841].

(١٠) بَابُ مَنْ وَلِيَ شَيْئًا فَشَقَّ أَوْ رَفَقَ

١٢٠٨ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَّاسَةَ؛ قَالَ: أَتَيْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَسْأَلُهَا عَنْ شَيْءٍ، فَقَالَتْ: مِمَّنْ أَنْتَ؟ فَقُلْتُ: رَجُلٌ مِنْ أَهْلِ مِصْرَ. فَقَالَتْ: كَيْفَ كَانَ صَاحِبُكُمْ لَكُمْ فِي غَزَائِكُمْ هَذِهِ؟ فَقَالَ: مَا تَقَمْنَا مِنْهُ شَيْئًا، إِنْ كَانَ لَيَمُوتُ لِلرَّجُلِ مِثًا الْبَعِيرُ فَيُعْطِيهِ الْبَعِيرَ، وَالْعَبْدُ فَيُعْطِيهِ الْعَبْدَ، وَيَحْتَاجُ إِلَى التَّفَقَّةِ فَيُعْطِيهِ التَّفَقَّةَ. فَقَالَتْ: أَمَا إِنَّهُ لَا يَمْنَعُنِي الَّذِي فَعَلَ فِي مُحَمَّدٍ بْنِ أَبِي بَكْرٍ أَخِي أَنْ أَخْبِرَكَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ فِي بَيْتِي هَذَا: «اللَّهُمَّ! مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا، فَشَقَّ عَلَيْهِمْ؛ فَاشْقُقْ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ

of my people and is kind to them, be kind to him.' ”

(11) CHAPTER. Religion is sincerity and goodwill.

1209. Tamim Ad-Dâri رضي الله عنه narrated that the Prophet ﷺ said: “Religion is sincerity and goodwill.” We asked: “For whom?” He said: “To Allâh, His Book, His Messenger, the leaders of Muslims and the Muslims in general.”

1210. Jarir رضي الله عنه reported: The Messenger of Allâh ﷺ was given pledge by me to perform the prayers, to pay *Zakât*, and to offer sincere advice to every Muslim. (Bukhârî 57)

(12) CHAPTER. Cheating one's people

1211. Al-Hasan reported: ‘Ubaidullâh bin Ziyâd visited Ma'qil bin Yasâr Al-Muzani رضي الله عنه while he was sick before his death. Ma'qil said: “I will tell you a *Hadith* I heard from the Messenger of Allâh ﷺ. Had I known that I would not die, I should not have told you. He said: ‘If a slave of Allâh whom he has given authority over some people, dies while he is deceiving them, Allâh will not let him enter *Jannah*.’” (Bukhârî 7150)

1212. Al-Hasan reported: ‘A'idh bin ‘Amr رضي الله عنه (who was one of the

أَمْرِ أُمَّتِي شَيْئًا، فَرَفَقَ بِهِمْ؛ فَارْفُقْ بِهِ». [أخرجه مسلم: ١٨٢٨].

(١١) بَابُ الدِّينِ النَّصِيحَةُ

١٢٠٩ - عَنْ تَمِيمِ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «الدِّينُ النَّصِيحَةُ». قُلْنَا: لِمَنْ؟ قَالَ: «لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ». [أخرجه مسلم: ٥٥].

١٢١٠ - عَنْ جَرِيرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. [أخرجه البخاري: ٥٧ ومسلم: ٥٦].

(١٢) بَابُ مَنْ غَشَّ رَعِيَّتَهُ وَلَمْ يَنْصَحْ لَهُمْ

١٢١١ - عَنِ الْحَسَنِ؛ قَالَ: عَادَ عَبْدُ اللَّهِ بْنُ زِيَادٍ مَعْقِلَ بْنَ يَسَارٍ الْمُرَنْبِيِّ رَضِيَ اللَّهُ عَنْهُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَوْ عَلِمْتُ أَنَّ لِي حَيَاةً؛ مَا حَدَّثْتُكَ بِهِ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ؛ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ». [أخرجه البخاري: ٧١٥٠ ومسلم: ١٨٢٩، ب (١٤٢)].

١٢١٢ - عَنِ الْحَسَنِ؛ أَنَّ عَائِذَ بْنَ عَمْرِو رَضِيَ اللَّهُ عَنْهُ (وكَانَ مِنْ

Companions of the Messenger of Allāh ﷺ called on 'Ubaidullāh bin Ziyād and said (to him): "O son, I have heard the Messenger of Allāh ﷺ say: "The worst of guardians is the cruel ruler. Do not be one of them." 'Ubaidullāh said (to him out of arrogance): "Sit you down. You are from the chaff of the Companions of Muhammad ﷺ." 'A'idh said: "Was there worthless chaff among them? Such worthless chaff appeared after them and among other people."

(13) CHAPTER. Unjust ruler

1213. Abu Hurairah رضي الله عنه narrated: The Messenger of Allāh ﷺ got up amongst us and mentioned about stealing from war spoils, emphasised its magnitude and declared that it was a great sin saying, "Let me not see on the Day of Resurrection one of you hauling a bleating camel over his shoulders and : 'O Messenger of Allāh, help me.' I would say: 'I cannot help you. I have already warned you.' Let me not see on the Day of Resurrection one of you hauling a neighing horse over his shoulders and saying : 'O Messenger of Allāh, help me.' I would say: 'I cannot help you. I have already warned you.' Let me not see on the Day of Resurrection one of you hauling a bleating sheep over his shoulders and saying: 'O Messenger of Allāh, help me.' I would say: 'I cannot help you. I have already warned you.' Let me not see on the Day of Resurrection one of you hauling a screaming human (who had been killed by him) on his shoulders and saying: 'O Messenger of Allāh, help me.' I would say: 'I cannot help you. I have already warned you.' Let me not see on the Day of Resurrection one of you hauling fluttering

أصحاب رسول الله ﷺ دَخَلَ عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ، فَقَالَ: أَيُّ بُنَيٍّ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَرَّ الرُّعَاءِ الْحُطَمَةُ، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ». فَقَالَ لَهُ: اجْلِسْ؛ فَإِنَّمَا أَنْتَ مِنْ نَخَالَةٍ أَصْحَابُ مُحَمَّدٍ ﷺ. فَقَالَ: وَهَلْ كَانَتْ لَهُمْ نَخَالَةٌ؟! إِنَّمَا كَانَتْ النُّخَالَةُ بَعْدَهُمْ وَفِي غَيْرِهِمْ. [أخرجه مسلم: ١٨٣٠].

(١٣) بَابُ مَا جَاءَ فِي غُلُولِ الْأُمَرَاءِ وَتَعْظِيمِ أَمْرِهِ

١٢١٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَذَكَرَ الْغُلُولَ، فَعَظَّمَهُ، وَعَظَّمَ أَمْرَهُ، ثُمَّ قَالَ: «لَا أُفْلِنَنَّ أَحَدُكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئاً؛ قَدْ أَبْلَغْتُكَ. لَا أُفْلِنَنَّ أَحَدُكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمَحَمَةٌ، فيقول: يَا رَسُولَ اللَّهِ! أَغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئاً؛ قَدْ أَبْلَغْتُكَ. لَا أُفْلِنَنَّ أَحَدُكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ شَاةٌ لَهَا ثُغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئاً؛ قَدْ أَبْلَغْتُكَ. لَا أُفْلِنَنَّ أَحَدُكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ نَفْسٌ لَهَا صِيَاخٌ، فيقول: يَا رَسُولَ اللَّهِ! أَغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ

clothes (which were stolen by him) on his shoulders and saying: 'O Messenger of Allâh, help me.' I would say: 'I cannot help you. I have already warned you.' Let me not see on the Day of Resurrection one of you hauling property on his shoulders and saying: 'O Messenger of Allâh, help me.' I would say: 'I cannot help you. I have already warned you.'" (Bukhârî 3073)

لَكَ شَيْئًا؛ قَدْ أبلغْتُكَ. لَا أَلْفَيْنَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ، فيَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا؛ قَدْ أبلغْتُكَ. لَا أَلْفَيْنَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ صَامِتٌ، فيَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا؛ قَدْ أبلغْتُكَ». [أخرجه البخاري: ٣٠٧٣]

ومسلم: [١٨٣١].

(14) CHAPTER. Whoever conceals is unfair

(١٤) بَابُ مَا كَتَمَ الْأَمْرَاءُ؛ فَهُوَ غُلُولٌ

1214. 'Adi bin 'Âmirah Al-Kindi رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ say: "He whom we appoint in a position of authority and he conceals from us a needle or something smaller than that, it would be misappropriation (of public funds) which he will produce on the Day of Resurrection." A black man from the *Ansâr* stood up — I can visualise him still — and said: "O Messenger of Allâh, take back from me your assignment." He said: "What is it to you?" The man said: "I heard you say such and such." He said: "I say that (even) now: He whom we appoint in a position of authority, he should bring everything, big or small. And whatever he is given therefrom, he can take; and whatever he is forbidden, he should refrain from it."

١٢١٤ - عَنْ عَدِيِّ بْنِ عَمِيرَةَ الْكِنْدِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَى عَمَلٍ، فَكَتَمْنَا مَخِيطًا فَمَا فَوْقَ؛ كَانَ غُلُولًا يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ».

قَالَ: فَقَامَ إِلَيْهِ رَجُلٌ أَسْوَدُ مِنَ الْأَنْصَارِ، كَأَنِّي أَنْظُرُ إِلَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَقْبِلْ عَنِّي عَمَلِكَ. قَالَ: «وَمَا لَكَ؟». قَالَ: سَمِعْتُكَ تَقُولُ كَذَا وَكَذَا. قَالَ: «وَأَنَا أَقُولُهُ الْآنَ: مَنْ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَى عَمَلٍ؛ فَلْيَجِئْ بِقَلِيلِهِ وَكَثِيرِهِ، فَمَا أُوتِيَ مِنْهُ؛ أَخَذَ، وَمَا نَهِيَ عَنْهُ انْتَهَى». [أخرجه مسلم: ١٨٣٣].

(15) CHAPTER. Rulers and gifts

(١٥) بَابُ فِي هَدَايَا الْأُمَرَاءِ

1215. Abu Humaid As-Sâ'idi رضي الله عنه

١٢١٥ - عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ

narrated: The Messenger of Allâh ﷺ appointed a man to collect the *Zakât* from Banu Sulaim tribe. When he returned, the Prophet ﷺ called him to account. He said (to the Prophet ﷺ), "This is your money, and this has been given to me as a gift." On that, the Prophet ﷺ said, "Why didn't you stay in your father's and mother's home to see whether you will be given gifts or not, if you are telling the truth?" Then the Prophet ﷺ addressed us. After praising and glorifying Allâh, he said: "*Amma Ba'du* — I employ a man from you to manage some affair of what Allâh has put under my custody, and then he comes to me and says: 'This is your money and this has been given to me as a gift.' Why does not he stay in his father's and mother's home to see whether he will be given gifts or not? By Allâh, anyone of you who takes a thing unlawfully but he will meet Allâh on the Day of Resurrection, carrying that thing. Let me not see any of you carrying a grunting camel or a mooing cow or a bleating sheep." Then the Prophet ﷺ raised up his arms until the whiteness of his armpits became visible, and he said: "O Allâh! I have conveyed (Your Message)." The narrator added: My eyes saw and my ears heard (that *Hadith*). (Bukhâri 6979)

رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: اسْتَغْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنَ الْأَسَدِ عَلَى صِدْقَاتِ بَنِي سُلَيْمٍ، يُدْعَى ابْنُ اللَّثِيَّةِ، فَلَمَّا جَاءَ؛ حَاسِبُهُ؛ قَالَ: هَذَا مَالُكُمْ، وَهَذَا هَدِيَّةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَهَلَّا جَلَسْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ حَتَّى تَأْتِيَكَ هَدِيَّتُكَ إِنْ كُنْتَ صَادِقًا».

ثُمَّ حَاطَبْنَا، فَحَمَدَ اللَّهُ عَزَّ وَجَلَّ، وَأَتْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ؛ فَإِنِّي اسْتَغْمِلُ الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلَّانِي اللَّهُ، فَيَأْتِي، فَيَقُولُ: هَذَا مَالُكُمْ، وَهَذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ إِنْ كَانَ صَادِقًا؟ وَاللَّهِ؛ لَا يَأْخُذُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا بِغَيْرِ حَقٍّ؛ إِلَّا لَقِيَ اللَّهَ تَعَالَى يَحْمِلُهُ يَوْمَ الْقِيَامَةِ؛ فَلَا عَرْفَ أَحَدًا مِنْكُمْ لَقِيَ اللَّهَ عَزَّ وَجَلَّ يَحْمِلُ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا خَوَارٌ، أَوْ شَاةٌ تَبْعُرُ». ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رُئِيَ بَيَاضُ إِبْطَيْهِ؛ يَقُولُ: «اللَّهُمَّ هَلْ بَلَغْتُ». بَصُرَ عَيْنِي، وَسَمِعَ أُذُنِي. [أَخْرَجَهُ الْبُخَارِيُّ: ٧٩٧٩ وَمُسْلِمٌ: ١٨٣٢].

(16) CHAPTER. The pledge under the tree

1216. Jâbir bin 'Abdullâh رضي الله عنهما narrated: We were fourteen hundred on the day of Al-Hudaibiyah when we gave the Messenger of Allâh ﷺ our pledges (*Bai'ah*)

(١٦) بَابُ مُبَايَعَةِ النَّبِيِّ ﷺ تَحْتَ الشَّجَرَةِ عَلَى تَرْكِ الْفِرَارِ

١٢١٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَع مِائَةٍ، فَبَايَعَنَاهُ

while 'Umar رضي الله عنه was holding his hand under the *Samurah* tree. We gave him pledge not to run away (when fighting) but not to die. (Bukhâri 4152-4)

1217. Sâlim bin Abu Ja'd reported: I asked Jâbir bin 'Abdullâh رضي الله عنهما about the 'Men of the Tree'. He said: "If we were one hundred thousand, the water could suffice us, but we were fifteen hundred people." (Bukhâri 4152)

1218. 'Abdullâh bin Aufa رضي الله عنهما reported: The Men of the Tree (of *Bai'ah*) were thirteen hundred, and Aslam tribe made one-eighth of the emigrants. (Bukhâri 4155)

(17) CHAPTER. Pledge for death

1219. Yazid bin Abu 'Ubaid reported: I asked Salamah: "For what did you give the Messenger of Allâh ﷺ a pledge on the day of Hudaibiyah?" He said: "For death." (Bukhâri 4169)

(18) CHAPTER. Pledge to hear and obey as much as possible

1220. 'Abdullâh bin 'Umar رضي الله عنهما reported: We gave the *Bai'ah* (pledge) to the Messenger of Allâh ﷺ to listen and obey, he used to say to us, "As much as you can." (i.e., whatever is within your ability). (Bukhâri 7202)

وَعَمْرُ رَضِيَ اللَّهُ عَنْهُ أَخَذَ بِيَدِهِ تَحْتَ الشَّجَرَةِ، وَهِيَ سَمُرَةٌ.

قَالَ: وَبَايَعْنَاهُ عَلَى أَنْ لَا نَفِرَ، وَلَمْ نُبَايِعْهُ عَلَى الْمَوْتِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤١٥٢ وَ ٤١٥٣ وَ ٤١٥٤].

١٢١٧ - عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ؛ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ أَصْحَابِ الشَّجَرَةِ؟ فَقَالَ: لَوْ كُنَّا مِئَةَ أَلْفٍ؛ لَكَفَّانَا، كُنَّا أَلْفًا وَخَمْسَ مِئَةٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤١٥٢ وَمُسْلِمٌ: ١٨٥٦].

١٢١٨ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ أَصْحَابُ الشَّجَرَةِ أَلْفًا وَثَلَاثَ مِئَةٍ، وَكَانَتْ أَسْلَمُ تُمْنُ الْمُهَاجِرِينَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤١٥٥ وَمُسْلِمٌ: ١٨٥٧].

(١٧) بَابُ الْمُبَايَعَةِ عَلَى الْمَوْتِ

١٢١٩ - عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ؛ قَالَ: قُلْتُ لِسَلَمَةَ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ؟ قَالَ: عَلَى الْمَوْتِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤١٦٩ وَمُسْلِمٌ: ١٨٦٠].

(١٨) بَابُ الْمُبَايَعَةِ عَلَى السَّمْعِ وَالطَّاعَةِ فِيمَا اسْتَطَاعَ

١٢٢٠ - عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كُنَّا نُبَايِعُ رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ؛ يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٧٢٠٢ وَمُسْلِمٌ: ١٨٦٧].

(19) CHAPTER. Pledge to listen and obey

1221. Junâdah bin Abu Umaiyyah reported: We visited 'Ubâdah bin As-Sâmit when he was sick. We said, "May Allâh make you good and healthy, tell us a *Hadith* you heard from the Messenger of Allâh ﷺ by which Allâh may benefit us." He said, "The Messenger of Allâh ﷺ called us and we gave him the *Bai'ah* (pledge) for Islâm. Among the conditions on which he took the pledge from us, was that we were to listen and obey (a Muslim ruler) whether it is convenient or inconvenient to us, and at our times of difficulty or ease. And to be obedient to the Muslim ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having plain *Kufr* (disbelief) for which we would have a proof with us from Allâh." (Bukhâri 7055, 7056)

(20) CHAPTER. Emigrant women to be tested

1222. 'Aishah رضي الله عنها the wife of the Prophet ﷺ, narrated: Whenever believing women came to the Messenger of Allâh ﷺ as emigrants, he used to test them in accordance with the Order of Allâh: "O Prophet! When believing women come to you to give the pledge that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse" (60:12). So, if anyone of those believing women accepted the above mentioned conditions, she accepted the conditions of Faith. When they agreed on those conditions and confessed that with their tongues, the Messenger of Allâh ﷺ would say to them,

(١٩) بَابُ الْبَيْعَةِ عَلَى السَّمْعِ وَالطَّاعَةِ إِلَّا أَنْ يَرَوْا كُفْرًا بَوَاحًا

١٢٢١ - عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةٍ؛ قَالَ: دَخَلْنَا عَلَى عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ مَرِيضٌ، فَقُلْنَا: حَدَّثْنَا أَصْلَحَكَ اللَّهُ بِحَدِيثٍ يَنْفَعُ اللَّهَ بِهِ، سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ: دَعَانَا رَسُولُ اللَّهِ ﷺ، فَبَايَعَنَا، فَكَانَ فِيمَا أَخَذَ عَلَيْنَا: أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَشْطَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمَرَ أَهْلَهُ. قَالَ: «إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ». [أَخْرَجَهُ الْبُخَارِيُّ: ٧٠٥٥ وَ ٧٠٥٦ وَمُسْلِمٌ: ١٧٠٩].

(٢٠) بَابُ امْتِحَانِ الْمُؤْمِنَاتِ إِذَا هَاجَرْنَ عِنْدَ الْمُبَايَعَةِ

١٢٢٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ؛ قَالَتْ: كَانَتْ الْمُؤْمِنَاتُ إِذَا هَاجَرْنَ إِلَى رَسُولِ اللَّهِ ﷺ يُمْتَحَنْنَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايِعَنَّكَ عَلَى أَنْ لَا يُشْرَكَ بِاللَّهِ شَيْئًا وَلَا يَسْرِفَنَّ وَلَا يُزَيِّنَنَّ﴾... إِلَى آخِرِ الْآيَةِ. قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهَذَا مِنَ الْمُؤْمِنَاتِ؛ فَقَدْ أَقَرَّ بِالْمِحَنَةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَقَرَّرَنَ بِذَلِكَ مِنْ قَوْلِهِنَّ؛ قَالَ لَهُنَّ رَسُولُ اللَّهِ ﷺ: «انْطَلِفْنَ؛ فَقَدْ

“Go, I have accepted your *Bai'ah* (pledge) (for Islām).” By Allāh, the hand of the Messenger of Allāh ﷺ never touched a hand of any women, but he only used to take their *Bai'ah* orally. By Allāh, the Messenger of Allāh ﷺ did not take the *Bai'ah* of women except in accordance with what Allāh had ordered him. When he accepted their *Bai'ah*, he would say to them: “I have accepted your *Bai'ah*.” And his hand never touched a woman’s hand. (Bukhārī 5288)

بَايَعْتُكُمْ». وَلَا وَاللَّهِ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةٍ قَطُّ، غَيْرَ أَنَّهُ يُبَايِعُهُنَّ بِالْكَلَامِ.

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَاللَّهِ: مَا أَخَذَ رَسُولُ اللَّهِ ﷺ عَلَى النِّسَاءِ قَطُّ؛ إِلَّا بِمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ، وَمَا مَسَّتْ كَفُّ رَسُولِ اللَّهِ ﷺ كَفَّ امْرَأَةٍ قَطُّ، وَكَانَ يَقُولُ لَهُنَّ إِذَا أَخَذَ عَلَيْهِنَّ: «قَدْ بَايَعْتُكُمْ»؛ كَلَامًا.

[أَخْرَجَهُ الْبُخَارِيُّ: ٥٢٨٨ وَمُسْلِمٌ: ١٨٦٦].

(21) CHAPTER. Obeying a ruler

1223. Abu Hurairah رضي الله عنه narrated that he heard the Prophet ﷺ saying: “He who obeys me, obeys Allāh; and he who disobeys me, disobeys Allāh. He who obeys a Muslim ruler, obeys me; and he who disobeys a Muslim ruler, disobeys me.” (Bukhārī 2957)

(٢١) بَابُ طَاعَةِ الْإِمَامِ

١٢٢٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «مَنْ أَطَاعَنِي؛ فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ يَعْصِنِي؛ فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعِ الْأَمِيرَ؛ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الْأَمِيرَ؛ فَقَدْ عَصَانِي». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٩٥٧ وَمُسْلِمٌ: ١٨٣٥].

(22) CHAPTER. Obeying whoever follows the Book of Allāh

1224. Yahya bin Husain reported from his grandmother Umm Husain رضي الله عنها: I performed Farewell pilgrimage with the Messenger of Allāh ﷺ who talked about many things. I heard him say: “If a slave whose limbs are amputated is ruling you by the Book of Allāh, you must hear and obey him.”

(٢٢) بَابُ السَّمْعِ وَالطَّاعَةِ لِمَنْ عَمِلَ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ

١٢٢٤ - عَنْ يَحْيَى بْنِ حُصَيْنٍ، عَنْ جَدَّتِهِ أُمِّ الْحُصَيْنِ رَضِيَ اللَّهُ عَنْهَا؛ قَالَ: سَمِعْتُهَا تَقُولُ: حَجَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ قَوْلًا كَثِيرًا، ثُمَّ سَمِعْتُهُ يَقُولُ: «إِنْ أَمَرَ عَلَيْكُمْ عَبْدٌ مُجَدِّعٌ (حَسِبْتُهَا قَالَتْ:) أَسْوَدٌ، يَقْوَدُكُمْ بِكِتَابِ اللَّهِ تَعَالَى؛

فاسْمَعُوا لَهُ وَأَطِيعُوا». [أخرجه مسلم: ١٨٣٨].

(23) CHAPTER. Obedience and disobedience

1225. 'Ali رضي الله عنه narrated: The Messenger of Allāh ﷺ sent an army and appointed a man as their commander. The man made a fire and then said (to the soldiers): "Enter it." Some of them intended to enter it while others said: "We have run away from it (i.e., embraced Islām to save ourselves from the Fire)." They mentioned that to the Messenger of Allāh ﷺ who said about people who had intended to enter the fire: "If they had entered it, they would have remained in it until the Day of Resurrection." Then he said: "No obedience is due when it involves disobeying Allāh, obedience is only in what Allāh loves and all that Islām ordains." (Bukhārī 7257)

(٢٣) بَابُ لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ

١٢٢٥ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ جَيْشًا، وَأَمَرَ عَلَيْهِمْ رَجُلًا، فَأَوْقَدَ نَارًا، وَقَالَ: ادْخُلُوهَا، فَأَرَادَ نَاسٌ أَنْ يَدْخُلُوهَا، وَقَالَ الْآخَرُونَ: إِنَّمَا فَرَرْنَا مِنْهَا. فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلْتُمُوهَا؛ لَمْ تَرَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ». وَقَالَ لِلْآخَرِينَ قَوْلًا حَسَنًا، وَقَالَ: «لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ». [أخرجه البخاري: ٧٢٥٧ ومسلم: ١٨٤٠].

(24) CHAPTER. No obedience is due when it involves sins

1226. Ibn 'Umar رضي الله عنهما narrated: The Prophet ﷺ said: "A Muslim has to listen and obey (the order of his Muslim ruler) whether he likes it or not, as long as he does not order to commit a sin. If he does, he should neither listen nor obey." (Bukhārī 7144)

(٢٤) بَابُ إِذَا أُمِرَ بِمَعْصِيَةٍ؛ فَلَا سَمْعَ وَلَا طَاعَةَ

١٢٢٦ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ، فِيمَا أَحَبَّ وَكَرِهَ؛ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِنْ أُمِرَ بِمَعْصِيَةٍ؛ فَلَا سَمْعَ وَلَا طَاعَةَ». [أخرجه البخاري: ٧١٤٤ ومسلم: ١٨٣٩].

(25) CHAPTER. Obeying the rulers who do not discharge their duties

1227. Wâ'il Al-Hadrami reported: Salamah bin Zaid Al-Ju'fi رضي الله عنه asked

(٢٥) بَابُ طَاعَةِ الْأَمْرَاءِ وَإِنْ مَنَعُوا الْحُقُوقَ

١٢٢٧ - عَنْ وَائِلِ الْحَضْرَمِيِّ؛ قَالَ: سَأَلَ سَلَمَةَ بْنَ زَيْدٍ الْجُعْفِيَّ

the Messenger of Allāh ﷺ: "O Prophet of Allāh, what do you think if we have rulers who demand their rights, but they do not deliver ours? What do you order us to do?" The Messenger of Allāh ﷺ avoided giving any answer. Salamah asked him again. He (again) avoided giving any answer. Then he asked the second time (or: the third time). Ash'ath bin Qais pulled him aside, and the Prophet ﷺ said: "Listen to them and obey them, for on them will be their burden and on you will be your burden."

رَضِيَ اللَّهُ عَنْهُ رَسُولُ اللَّهِ ﷺ، فَقَالَ: يَا نَبِيَّ اللَّهِ! أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَرَاءُ يَسْأَلُونَا حَقَّهُمْ وَيَمْنَعُونَا حَقَّنَا؛ فَمَا تَأْمُرُنَا؟ فَأَعْرَضَ عَنْهُ. ثُمَّ سَأَلَهُ؟ فَأَعْرَضَ عَنْهُ. ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ (أَوْ: فِي الثَّلَاثَةِ)، فَجَذَبَهُ الْأَشْعَثُ بْنُ قَيْسٍ، وَقَالَ: اسْمَعُوا وَأَطِيعُوا؛ فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا، وَعَلَيْكُمْ مَا حُمِّلْتُمْ.

وَفِي رَوَايَةٍ؛ قَالَ: فَجَذَبَهُ الْأَشْعَثُ بْنُ قَيْسٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا؛ فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا، وَعَلَيْكُمْ مَا حُمِّلْتُمْ». [أَخْرَجَهُ مُسْلِمٌ: ١٨٤٦].

(26) CHAPTER. The best and worst rulers

1228. Auf bin Mālik رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "The best rulers are the ones you love them and they love you, for whom you pray and they pray for you. And the worst of your rulers are the ones whom you hate and they hate you, and whom you curse and they curse you." They said: "O Messenger of Allāh, shall we fight them by sword?" He said: "No, as long as they observe prayers; and if you notice your rulers doing a hateful thing, hate what they do; but never quit obeying them."

(٢٦) بَابُ فِي خِيَارِ الْأَيِّمَةِ وَشِرَارِهِمْ

١٢٢٨ - عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «خِيَارُ أَيْمَتِكُمْ: الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ. وَشِرَارُ أَيْمَتِكُمْ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ». قِيلَ: يَا رَسُولَ اللَّهِ! أَفَلَا نُنَابِذُهُم بِالسُّيُوفِ؟ فَقَالَ: «لَا؛ مَا أَقَامُوا فِيكُمْ الصَّلَاةَ، وَإِذَا رَأَيْتُمْ مِنْ وُلَاتِكُمْ شَيْئًا تَكْرَهُوهُ؛ فَاكْرَهُوا عَمَلَهُ، وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَةٍ». [أَخْرَجَهُ مُسْلِمٌ: ١٨٥٥].

(27) CHAPTER. Showing objection to rulers

(٢٧) بَابُ فِي الْإِنكَارِ عَلَى الْأُمَرَاءِ وَتَرْكِ قِتَالِهِمْ مَا صَلَّوْا

1229. Umm Salamah رضي الله عنها, the wife of the Prophet ﷺ narrated that the Prophet ﷺ said: "You will be ruled by rulers of whom you will like something and hate something. He who hates their wrongdoing, he would be safe; and he who denies, would be safe; but (woe to) whom agrees with them and follows." They said: "O Messenger of Allāh! Shall we fight them?" He said: "No, as long as they perform *Salāt*."

١٢٢٩ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «إِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ، فَتَعْرِفُونَ وَتُتَكْرَهُونَ، فَمَنْ كَرِهَ؛ فَقَدْ بَرِئَ، وَمَنْ أَنْكَرَ؛ فَقَدْ سَلِمَ، وَلَكِنْ؛ مَنْ رَضِيَ وَتَابَعَ». قَالُوا: يَا رَسُولَ اللَّهِ! أَلَا تُقَاتِلُهُمْ؟ قَالَ: «لَا؛ مَا صَلَّوْا».

أَي: مَنْ كَرِهَ بِقَلْبِهِ، وَأَنْكَرَ بِقَلْبِهِ.
[أخرجه مسلم: ١٨٥٤].

(28) CHAPTER. Enduring injustice patiently

(٢٨) بَابُ الْأَمْرِ بِالصَّبْرِ عِنْدَ الْأَثَرَةِ

1230. Usaid bin Hudair رضي الله عنه narrated: A man from the *Ansār* said, "O Messenger of Allāh! Will you appoint me as you have appointed so-and-so?" The Prophet ﷺ said, "After me you will see others given preference to you; so be patient until you meet me at *Al-Haud* (the Pool, i.e., *Al-Kauthar*) (on the Day of Resurrection)." (Bukhâri 3792)

١٢٣٠ - عَنْ أُسَيْدِ بْنِ حُضَيْرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَلَا بِرَسُولِ اللَّهِ ﷺ، فَقَالَ: أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فَلَانًا؟ فَقَالَ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً؛ فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ». [أخرجه البخاري: ٣٧٩٢ ومسلم: ١٨٤٥].

(29) CHAPTER. Sticking to the body of Muslims

(٢٩) بَابُ الْأَمْرِ بِلُزُومِ الْجَمَاعَةِ عِنْدَ ظُهُورِ الْفِتَنِ

1231. Hudhaifah bin Al-Yamân رضي الله عنه narrated: People used to ask the Messenger of Allāh ﷺ about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Messenger of Allāh, We were in ignorance and in evil, and Allāh has bestowed upon us the present good (Islam); will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it will be

١٢٣١ - عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ، وَكَنتُ أَسْأَلُهُ عَنِ الشَّرِّ؛ مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ؛ فَهَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟

tainted with evil.” I asked, “What will its evil be?” He said, “There will be some people who will rule by other than my *Sunnah*. You will see their actions and disapprove of them.” I said, “Will there be any evil after that good?” He said, “Yes, there will be inviters at the gates of Hell, whoever accepts their invitation, he will be thrown in it.” I said, “O Messenger of Allāh! Describe those people to us.” He said, “They belong to us and speak our language.” I asked, “What do you order me to do if such a thing should take place in my lifetime?” He said, “Adhere to the right group of Muslims and their ruler.” I asked, “If there is neither a group (of Muslims) nor a ruler (what shall I do)?” He said, “Keep away from all those different sects, even if you had to stick to the trunk of a tree, until you die while you are still in that state.” (Bukhārī 3606)

قَالَ: «نعم». فَقُلْتُ لَهُ: هَلْ بَعْدَ ذَلِكَ الشَّرُّ مِنْ خَيْرٍ؟ قَالَ: «نعم؛ وفيه دَخَنٌ». قُلْتُ: وَمَا دَخَنُهُ؟ قَالَ: «قَوْمٌ يَسْتَنْوَنَ بِغَيْرِ سُنَّتِي، وَيَهْدُونَ بِغَيْرِ هَدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الْخَيْرُ مِنْ شَرٍّ؟ قَالَ: «نعم؛ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا؛ قَذَفُوهُ فِيهَا». فَقُلْتُ: يَا رَسُولَ اللَّهِ! صِفْهُمْ لَنَا. قَالَ: «نعم؛ قَوْمٌ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِلِسَانِنَا». قُلْتُ: يَا رَسُولَ اللَّهِ! مَا تَرَى إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: «تَلَزُمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ». فَقُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: «فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا، وَلَوْ أَنْ تَعْصَ عَلَى أَضَلِّ شَجَرَةٍ، حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ». [أخرجه البخاري: ٣٦٠٦]

ومسلم: ١٨٤٧.]

(30) CHAPTER. Seceding from the Muslim body

(٣٠) بَابُ فِيمَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ

1232. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “One who quits obeying the ruler and separates from the main body of the Muslims, if he dies in that state, he will die a death of one belonging to the days of *Jāhiliyah* (i.e., would not die as a Muslim). He who fights under the banner of nationalism being driven by tribalism, and supports his kith and kin, if he is killed in this fight, he dies as one belonging to the days of *Jāhiliyah*. Whoever attacks my *Ummah*,

١٢٣٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، فَمَاتَ؛ مَاتَ مِيتَةً جَاهِلِيَّةً. وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ؛ يَغْضَبُ لِعَصْبَةٍ، أَوْ يَدْعُو إِلَى عَصْبَةٍ، أَوْ يَنْصُرُ عَصْبَةً، فَقَتِلَ؛ فَقَتِلَ جَاهِلِيَّةً. وَمَنْ خَرَجَ عَلَى أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، وَلَا

killing the righteous and the wicked of them, sparing not even those staunch in Faith, and not fulfilling his promise made with those who have been given his pledge, he has nothing to do with me and I have nothing to do with him.”

1233. Nâfi' reported: 'Abdullâh bin 'Umar رضي الله عنهما paid a visit to 'Abdullâh bin Muti' in the days of Harrah event (when atrocities were perpetrated on the people of Al-Madinah) in the time of Yazid bin Mu'âwiyah. Ibn Muti' said: "Place a pillow for Abu Abdur-Rahmân (nickname of 'Abdullâh bin 'Umar)." He said: "I have not come to sit with you. I have come to tell you a *Hadith* I heard from the Messenger of Allâh ﷺ. I heard him say: 'One who withdraws his hand from obedience (to the *Amîr*), will find no argument (in his defence) when he stands before Allâh on the Day of Resurrection. And one who dies without having bound himself by an oath of allegiance (to an *Amîr*) will die the death of one belonging to the days of *Jâhiliyah* (i.e., Pre-Islamic Ignorance Age).'"

(31) CHAPTER. He who divides the Muslims

1234. "Arfajah رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ saying: "Commotions will erupt in the near future. If anyone tries to disrupt the affairs of this *Ummah* while they are united, you should strike him with the sword, whoever may he be."

(32) CHAPTER. Weapons

1235. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said:

يَتَحَاشَى مِنْ مُؤْمِنِهَا، وَلَا يَفِي لِذِي عَهْدٍ عَهْدُهُ؛ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ". [أخرجه مسلم: ١٨٤٨].

١٢٣٣ - عَنْ نَافِعٍ، قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِلَى عَبْدِ اللَّهِ بْنِ مُطِيعٍ حِينَ كَانَ مِنْ أَمْرِ الْحَرَّةِ مَا كَانَ، زَمَنُ يَزِيدَ بْنِ مُعَاوِيَةَ، فَقَالَ: اطْرَحُوا لِأَبِي عَبْدِ الرَّحْمَنِ وَسَادَةً. فَقَالَ: إِنِّي لَمْ آتِكَ لِأَجْلِسَ، أَتَيْتُكَ لِأُحَدِّثَكَ حَدِيثًا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ؛ لَقِيَ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ، وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ؛ مَاتَ مِيتَةً جَاهِلِيَّةً». [أخرجه مسلم: ١٨٥١].

(٣١) بَابٌ فِيْمَنْ فَرَّقَ أَمْرَ الْأُمَّةِ وَهِيَ جَمِيعٌ

١٢٣٤ - عَنْ عُرْفَجَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ سَتَكُونُ هَنَاتٌ وَهَنَاتٌ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هَذِهِ الْأُمَّةِ وَهِيَ جَمِيعٌ؛ فَاضْرِبُوهُ بِالسَّيْفِ، كَأَنَّا مَنْ كَانَ». [أخرجه مسلم: ١٨٥٢].

(٣٢) بَابٌ مَن حَمَلَ عَلَيْنَا السَّلَاحَ؛ فَلَيْسَ مِنَّا

١٢٣٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ

"Whoever fights us with weapons, is not of us; and whoever cheats us, is not of us."

حَمَلَ عَلَيْنَا السِّلَاحَ؛ فَلَيْسَ مِنَّا، وَمَنْ غَشَّانَا؛ فَلَيْسَ مِنَّا. [أخرجه مسلم: ١٠١].

(33) CHAPTER. Sticking to the Rope of Allāh

1236. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Allāh gets pleased with you for three things and hates three things: He is pleased when He is worshipped alone without partners. And that you all unite in sticking to His Rope and not be divided. And He hates saying: 'this said and that said', and hates inquisitiveness and waste of wealth."

(٣٣) بَابُ الْأَمْرِ بِالْإِغْتِمَامِ بِحَبْلِ اللَّهِ وَتَرْكِ التَّفَرُّقِ

١٢٣٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا، وَيَكْرَهُ لَكُمْ ثَلَاثًا: فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا. وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةُ السُّؤَالِ، وَإِضَاعَةُ الْمَالِ». [أخرجه مسلم: ١٧١٥].

(34) CHAPTER. Sticking to Sunnah

1237. Sa'd bin Ibrāhīm reported: I asked Al-Qāsim bin Muhammad about a man who had three houses and wrote in his will one-third of each house for charity. Al-Qāsim said: "He should designate one of the three houses for charity." He added: 'Āishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said: "He who does a thing which is not warranted by our Deen, it shall be rejected." (Bukhārī 2697)

(٣٤) بَابُ رَدِّ الْمُحَدَّثَاتِ مِنَ الْأُمُورِ

١٢٣٧ - عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ؛ قَالَ: سَأَلْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ عَنْ رَجُلٍ لَهُ ثَلَاثُ مَسَاكِينٍ، فَأَوْصَى بِثُلُثِ كُلِّ مَسْكَنٍ مِنْهَا؟ قَالَ: يُجْمَعُ ذَلِكَ كُلُّهُ فِي مَسْكَنٍ وَاحِدٍ، ثُمَّ قَالَ: أَخْبَرْتَنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا؛ فَهُوَ رَدٌّ». [أخرجه البخاري: ٢٦٩٧ ومسلم: ١٧١٨].

(35) CHAPTER. He who enjoins the good, but he himself does not do

1238. Usāmah bin Zaid رضي الله عنهما reported that he was asked: "Will you not go to 'Uthmān?" He said: "Do you think that I should talk to him only when you can hear me?" By Allāh, I have talked to him privately

(٣٥) بَابُ فِي الَّذِي يَأْمُرُ بِالْمَعْرُوفِ وَلَا يَفْعَلُهُ

١٢٣٨ - عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قِيلَ لَهُ: أَلَا تَدْخُلُ عَلَى عُثْمَانَ فَتُكَلِّمُهُ؟ فَقَالَ: أَتَرَوُنَّ أَنِّي لَا أَكَلِّمُهُ إِلَّا أَسْمِعُكُمْ؟ وَاللَّهِ؛

without starting a commotion which I do not like to be the first to start, after I heard the Messenger of Allāh ﷺ say: "A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: 'O so-and-so! What is wrong with you? Didn't you use to order us for *Al-Ma'ruf* (good deeds) and forbid us from *Al-Munkar* (disbelief, polytheism of all kinds, and all that Islām forbids)?" He would say: 'I used to enjoin good but never did it, and I used to forbid the wrong and did it.'" (Bukhâri 3267)

لَقَدْ كَلَّمْتُهُ فِيمَا بَيْنِي وَبَيْنَهُ مَا دُونَ أَنْ
أُفْتَسَحَ أَمْرًا لَا أُحِبُّ أَنْ أَكُونَ أَوَّلَ مَنْ
فَتَحَهُ، وَلَا أَقُولُ لِأَحَدٍ يَكُونُ عَلَيَّ
أَمِيرًا: إِنَّهُ خَيْرُ النَّاسِ؛ بَعْدَمَا سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُؤْتَى بِالرَّجُلِ
يَوْمَ الْقِيَامَةِ، فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ
أَقْتَابُ بَطْنِهِ، فَيَدُورُ بِهَا كَمَا يَدُورُ
الْحِمَارُ بِالرَّحَى، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ
النَّارِ فَيَقُولُونَ: يَا فُلَانُ! مَا لَكَ؟ أَلَمْ
تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ
الْمُنْكَرِ؟ فَيَقُولُ: بَلَى؛ كُنْتُ أَمُرُ
بِالْمَعْرُوفِ وَلَا آتِيهِ، وَأَنْهَى عَنِ
الْمُنْكَرِ وَآتِيهِ». [أخرجه البخاري: ٣٢٦٧]

ومسلم: ٢٩٨٩.]

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

38- THE BOOK OF HUNTING AND SLAUGHTER

(1) CHAPTER. Hunting by arrows and
saying: "I begin with the Name of Allâh"

1239. 'Adi bin Hâtim رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "If you let loose your hound after a game, mention Allâh's Name on sending it; and if the hound catches the game and kills it, then you can eat it. But if the hound eats from it, then you should not eat thereof, for the hound has caught it for itself. And if along with your hound, was another hound, and Allâh's Name was not mentioned at the time of their sending, and they catch a game and kill it, you should not eat from it, for you will not know which of them has killed it. And if you have shot an arrow at the game animal and then find it (dead) two or three days later, and it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game animal is found (dead) in water, then do not eat of it." (Bukhârî 5484)

(2) CHAPTER. Hunting by bow or by trained
or untrained hound

1240. Abu Tha'labah Al-Khushani رضي الله عنه narrated: I said: "O Messenger of Allâh! We are living in a land ruled by the people of the Scripture, and used to eat in their utensils, and their land was that of game animals. I used to hunt by my arrow and by my trained hound and the one untrained. Tell me what is permissible out of that?" He ﷺ said: "As for what you have mentioned about the people of the Scripture, if you can

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٨ - كِتَابُ الصَّيْدِ وَالذَّبَائِحِ

(١) بَابُ الصَّيْدِ بِالسَّهَامِ وَالتَّسْمِيَةِ
عِنْدَ الرَّمْيِ

١٢٣٩ - عَنْ عَدِيِّ بْنِ حَاتِمٍ
رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ لِي رَسُولُ
اللَّهِ ﷺ: «إِذَا أُرْسِلَتْ كَلْبُكَ؛ فَادْكُرْ
اسْمَ اللَّهِ، فَإِنْ أَمْسَكَ عَلَيْكَ، فَادْرَكْتَهُ
حَيًّا؛ فَادْبَحْهُ، وَإِنْ أَدْرَكْتَهُ قَدْ قَتَلَ
وَلَمْ يَأْكُلْ مِنْهُ؛ فَكُلْهُ، وَإِنْ وَجَدْتَ
مَعَ كَلْبِكَ كَلْبًا غَيْرَهُ وَقَدْ قَتَلَ؛ فَلَا
تَأْكُلْ؛ فَإِنَّكَ لَا تَدْرِي أَيُّهُمَا قَتَلَهُ،
وَإِنْ رَمَيْتَ بِسَهْمِكَ؛ فَادْكُرْ اسْمَ اللَّهِ،
فَإِنْ غَابَ عَنْكَ يَوْمًا، فَلَمْ تَجِدْ فِيهِ
إِلَّا أَثَرَ سَهْمِكَ؛ فَكُلْ إِنْ شِئْتَ، وَإِنْ
وَجَدْتَهُ غَرِيقًا فِي الْمَاءِ؛ فَلَا تَأْكُلْ».

[أَخْرَجَهُ الْبُخَارِيُّ: ٥٤٨٤ وَمُسْلِمٌ:

. ١٩٢٩]

(٢) بَابُ فِي الصَّيْدِ بِالْقَوْسِ وَالْكَلْبِ
الْمُعَلَّمِ وَغَيْرِ الْمُعَلَّمِ

١٢٤٠ - عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ
رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ
ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا
بِأَرْضِ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ نَأْكُلُ فِي
أَنْتِيهِمْ، وَأَرْضِ صَيْدٍ؛ أَصِيدُ بِقَوْسِي،
وَأَصِيدُ بِكَلْبِي الْمُعَلَّمِ، أَوْ بِكَلْبِي
الَّذِي لَيْسَ بِمُعَلَّمٍ؛ فَأَخْبِرْنِي بِالَّذِي

get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat in them. If you hunt a game animal with your bow after mentioning Allāh's Name, eat it; and if you hunt something with your trained hound after mentioning Allāh's Name, eat from it; and if you hunt something with your untrained hound (and get it before it dies) and slaughter it (saying Allāh's Name), eat of it." (Bukhārī 5478)

يَحِلُّ لَنَا مِنْ ذَلِكَ؟ قَالَ: «أَمَّا مَا ذَكَرْتَ أَنْتُمْ بِأَرْضِ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ تَأْكُلُونَ فِي آيَاتِهِمْ: فَإِنْ وَجَدْتُمْ غَيْرَ آيَاتِهِمْ؛ فَلَا تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا؛ فَاغْسِلُوهَا، ثُمَّ كُلُوا فِيهَا. وَأَمَّا مَا ذَكَرْتَ أَنَّكَ بِأَرْضِ صَيْدٍ: فَمَا أَصَبْتَ بِقَوْسِكَ؛ فَادْكُرْ اسْمَ اللَّهِ عَزَّ وَجَلَّ ثُمَّ كُلْ، وَمَا أَصَبْتَ بِكَلْبِكَ الْمُعَلَّمِ؛ فَادْكُرْ اسْمَ اللَّهِ عَزَّ وَجَلَّ ثُمَّ كُلْ، وَمَا أَصَبْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ، فَادْكُرْ ذِكَاثَهُ؛ فَكُلْ». [أخرجه البخاري: ٥٤٧٨ ومسلم: ١٩٣٠].

(3) CHAPTER. Hunting by *Mi'rād* and hound

1241. 'Adi bin Hâtim رضي الله عنه narrated: I asked the Messenger of Allāh ﷺ about the game animal killed by a *Mi'rād* (i.e., a sharp-edged piece of wood used for hunting). He said: "If the game is killed with its sharp edge, eat from it; but if it is killed with its shaft, with a hit by its broad side, then the game animal is unlawful to eat (for it has been beaten to death)." I asked him about the game killed by a trained hound. He said: "If the hound catches the game for you, eat from it, for killing the game by the hound is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting the game with your hound, and killed it. Then you should not eat from it, because you have mentioned Allāh's Name on (sending) your hound only, and you have not mentioned it for the other hound." (Bukhārī 5475)

(٣) بَابُ الصَّيْدِ بِالْمِغْرَاضِ وَالتَّسْمِيَةِ عِنْدَ إِزْسَالِ الْكَلْبِ

١٢٤١ - عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِغْرَاضِ؟ فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ؛ فَكُلْ، وَإِذَا أَصَابَ بِعَرَضِهِ، فَقَتَلَ؛ فَإِنَّهُ وَقِيدٌ؛ فَلَا تَأْكُلْ». وَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْكَلْبِ؟ فَقَالَ: «إِذَا أَرَسَلْتَ كَلْبَكَ، وَذَكَرْتَ اسْمَ اللَّهِ؛ فَكُلْ، فَإِنْ أَكَلَ مِنْهُ؛ فَلَا تَأْكُلْ؛ فَإِنَّهُ إِنَّمَا أُمْسَكَ عَلَى نَفْسِهِ». قُلْتُ: فَإِنْ وَجَدْتُ مَعَ كُلْبِي كَلْبًا آخَرَ؛ فَلَا أَدْرِي أَيُّهُمَا أَخَذَهُ؟ قَالَ: «فَلَا تَأْكُلْ؛ فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ». [أخرجه البخاري: ٥٤٧٥ ومسلم: ١٩٢٩].

(4) CHAPTER. The lost game

1242. Abu Tha'labah رضي الله عنه narrated that the Prophet ﷺ said: "If you shoot with your arrow and (the game) goes out of your sight, and you find it after three days then eat that if it has not gone rotten."

(5) CHAPTER. Keeping a hound for cattle

1243. Ibn 'Umar رضي الله عنهما narrated that the Prophet ﷺ said: "He who owns a hound, unless one for hunting or (grazing) cattle, will lessen his reward everyday by two *Qirât* (a unit of weight)." (Bukhârî 5480)

1244. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Whoever keeps a dog, one *Qirât* of his reward will be deducted daily unless the dog is used for guarding cattle or farm."

Az-Zuhri said: It was mentioned to Ibn 'Umar on the authority of Abu Hurairah and he said: "May Allâh grant mercy to Abu Hurairah, he was a man of farming." (Bukhârî 2322)

(6) CHAPTER. Killing dogs

1245. Jâbir bin 'Abdullâh رضي الله عنهما narrated: The Messenger of Allâh ﷺ ordered us to kill dogs until a bedouin woman would come from the desert with a dog and we killed it. Then the Messenger of Allâh ﷺ forbade us to kill dogs and said: "Kill only the black ones with two dots (of

(٤) بَابُ إِذَا غَابَ عَنْهُ الصَّيْدُ ثُمَّ وَجَدَهُ

١٢٤٢ - عَنْ أَبِي ثَعْلَبَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ فِي الَّذِي يُدْرِكُ صَيْدَهُ بَعْدَ ثَلَاثٍ: «فَكُلْهُ مَا لَمْ يَتَيْنِ». [أَخْرَجَهُ مُسْلِمٌ: ١٩٣١].

(٥) بَابُ إِبَاحَةِ اقْتِنَاءِ كَلْبٍ الصَّيْدِ وَالْمَاشِيَةِ

١٢٤٣ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «مَنْ اقْتَنَى كَلْبًا؛ إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ؛ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٤٨٠ وَمُسْلِمٌ: ١٥٧٤].

١٢٤٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اتَّخَذَ كَلْبًا؛ إِلَّا كَلْبَ مَاشِيَةٍ أَوْ صَيْدٍ أَوْ زَرْعٍ؛ انْتَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ».

قَالَ الزُّهْرِيُّ: فَذَكَرَ لَابِنُ عُمَرَ قَوْلَ أَبِي هُرَيْرَةَ، فَقَالَ: يَرْحَمُ اللَّهُ أَبَا هُرَيْرَةَ، كَانَ صَاحِبَ زَرْعٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٣٢٢ وَمُسْلِمٌ: ١٥٧٥].

(٦) بَابُ فِي قَتْلِ الْكِلَابِ

١٢٤٥ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلَابِ، حَتَّى إِنَّ الْمَرْأَةَ تَقْدَمُ مِنَ الْبَادِيَةِ بِكَلْبِهَا، فَتَقْتُلُهُ، ثُمَّ نَهَى النَّبِيُّ ﷺ عَنْ قَتْلِهَا،

yellow or white color) over the eyes as it is a satan."

(7) CHAPTER. Flickering stones by two fingers

1246. Sa'id bin Jubair reported: 'Abdullâh bin Mughaffal رضي الله عنه saw a relative of his flickering stones with two fingers (at something) and said to him, "Do not do so, for the Messenger of Allâh ﷺ has forbidden flickering stones, or he used to dislike it." 'Abdullâh added: "Flickering stones will neither hunt a game nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards 'Abdullâh once again saw the man flickering stones. He said to him, "I tell you that the Messenger of Allâh ﷺ has forbidden or disliked flickering stones (in such a way), yet you are doing so! I shall never talk to you." (Bukhârî 5479)

(8) CHAPTER. Forbidding trapping animals for a target

1247. Hishâm bin Zaid bin Anas bin Mâlik reported: and I went with my grandfather Anas bin Mâlik رضي الله عنه to Al-Hakam bin Ayyub. There some people were shooting at a tied hen. Anas رضي الله عنه said: "The Messenger of Allâh ﷺ has forbidden shooting at tied or confined animals." (Bukhârî 5513-5)

1248. Sa'id bin Jubair reported: Ibn 'Umar met some boys from Quraish

وقَالَ: «عَلَيْكُمْ بِالْأَسْوَدِ الْبَيْهَمِ ذِي الثُّفُطَتَيْنِ؛ فَإِنَّهُ شَيْطَانٌ». [أَخْرَجَهُ مُسْلِمٌ: ١٥٧٢.]

(٧) بَابُ النَّهْيِ عَنِ الْخَذْفِ

١٢٤٦ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ أَنَّ قَرِيبًا لِعَبْدِ اللَّهِ بْنِ مُغَفَّلٍ رَضِيَ اللَّهُ عَنْهُ خَذَفَ. قَالَ: فَتَنَاهُ، وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْخَذْفِ، وَقَالَ: «إِنَّهَا لَا تَصِيدُ صَيْدًا، وَلَا تَنَكُّ عَدُوًّا، وَلَكِنَّهَا تَكْسِرُ السِّنَّ وَتَقْفَأُ الْعَيْنَ». قَالَ: فَعَادَ، فَقَالَ: أَحَدَّثُكَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهُ، ثُمَّ تَخَذَفُ؟! لَا أَكَلِّمُكَ أَبَدًا. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٤٧٩ وَمُسْلِمٌ: ١٩٥٤.]

(٨) بَابُ النَّهْيِ عَنْ صَبْرِ الْبَهَائِمِ

١٢٤٧ - عَنْ هِشَامِ بْنِ زَيْدٍ بْنِ أَنَسٍ بْنِ مَالِكٍ؛ قَالَ: دَخَلْتُ مَعَ جَدِّي أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ دَارَ الْحَكَمِ بْنِ أَيُّوبَ، فَإِذَا قَوْمٌ قَدْ نَصَبُوا دَجَاجَةً يَرْمُونَهَا. قَالَ: فَقَالَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُصَبَّرَ الْبَهَائِمُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٥١٣ - ٥٥١٥ وَمُسْلِمٌ: ١٩٥٦.]

١٢٤٨ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ قَالَ: مَرَّ ابْنُ عَمْرِو بْنِ قُرَيْشٍ،

throwing stones at a confined bird and its owner was to take the astray arrows. Upon seeing Ibn Umar, they started running here and there. He said to them: "Who did that? Allâh curses whoever does that. The Messenger of Allâh ﷺ cursed him who takes an animal for a target."

قَدْ نَصَبُوا طَيْرًا، وَهُمْ يَرْمُونَهُ، وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلِّ خَاطِئَةٍ مِنْ نَبْلِهِمْ، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَقَرَّقُوا، فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟! لَعَنَ اللَّهُ مَنْ فَعَلَ هَذَا، إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ اتَّخَذَ شَيْئًا فِيهِ الرُّوحَ غَرَضًا. [أخرجه مسلم: ١٩٥٨].

(9) CHAPTER. Slaughtering in the best manner

1249. Shaddâd bin Aus رضي الله عنه reported: Two are the things which I remember the Messenger of Allâh ﷺ having said: "Verily, Allâh has enjoined goodness on everything; so when you kill, kill in a good way; and when you slaughter, slaughter in a good way. So, every one of you should sharpen his knife, and let the slaughtered animal die comfortably."

(٩) بَابُ الْأَمْرِ بِإِحْسَانِ الذَّبْحِ وَحَدِّ الشَّفْرَةِ

١٢٤٩ - عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ؛ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ؛ فَأَحْسِنُوا الذَّبْحَ، وَلِيُحَدِّ أَحَدُكُمْ شَفْرَتَهُ، وَلِيُرَخَّ ذَبِيحَتُهُ». [أخرجه مسلم: ١٩٥٥].

(10) CHAPTER. Slaughtering by instruments which cause blood to come out

1250. Râfi' bin Khadij رضي الله عنه reported: I said, "O Messenger of Allâh! We are going to face the enemy tomorrow, and we do not have knives for slaughtering animals." He said, "Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allâh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a claw. I will tell you why. As for the tooth, it is a bone; and as for the claw, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and disabled it.

(١٠) بَابُ الذَّبْحِ بِمَا أَنْهَرَ الدَّمَ وَالنَّهْيُ عَنِ السِّنِّ وَالظُّفْرِ

١٢٥٠ - عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا لَأَقْرُو الْعَدُوَّ غَدًا، وَلَيْسَتْ مَعَنَا مَدَى؟ قَالَ ﷺ: «أَعْجِلْ (أَوْ: أَرِنِ)، مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ؛ فَكُلْ، لَيْسَ السِّنُّ وَالظُّفْرُ، وَسَأُحَدِّثُكَ: أَمَا السِّنُّ؛ فَعَظْمٌ، وَأَمَا الظُّفْرُ؛ فَمَدَى الْحَبَسَةِ».

قَالَ: وَأَصَبْنَا نَهَبَ إِبِلٍ وَغَنَمٍ، فَتَدَّ مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ،

The Messenger of Allâh ﷺ said, "Of these camels there are some which are like wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner." (Bukhâri 5509)

فَحَبَسَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
لِهَذِهِ الْإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ،
فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ؛ فَاصْنَعُوا بِهِ
هَكَذَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٥٠٩
وَمُسْلِمٌ: ١٩٦٨].

*In the Name of Allāh,
the Most Gracious, the Most Merciful*

39- THE BOOK OF SACRIFICES

(1) CHAPTER. He who intends to offer a sacrifice should not trim his hair or clip his fingernails during the first 10 days of Dhul-Hijjah

1251. Umm Salamah رضي الله عنها narrated that the Messenger of Allāh ﷺ said: "Who has an animal for sacrifice, and the 10 days of Hajj month start, he should not trim his hair or cut his nails until he has slaughtered the sacrificial animal."

(2) CHAPTER. The time of sacrifice

1252. Jundub bin Sufyân رضي الله عنه narrated: Once during the lifetime of the Messenger of Allāh ﷺ we offered some animals as sacrifices. Some people slaughtered their sacrifices before 'Eid prayer was over, so when the Prophet ﷺ finished his prayer, he saw that they had slaughtered their sacrifices before the prayer. He said: "Whoever has slaughtered (his sacrifice) before the prayer, should slaughter (another sacrifice) in lieu of it; and whoever has not yet slaughtered it; should slaughter (it) by mentioning Allāh's Name." (Bukhâri 5500)

(3) CHAPTER. Slaughtering before Salât not accepted

1253. Al-Barâ' bin 'Âzib رضي الله عنهما narrated: I heard the Messenger of Allāh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٩ - كِتَابُ الْأَضَاحِي

(١) بَابٌ إِذَا دَخَلَ الْعَشْرُ وَأَرَادَ أَحَدُكُمْ أَنْ يُضْحِيَ؛ فَلَا يَمَسُّ مِنْ شَعْرِهِ وَأَظْفَارِهِ

١٢٥١ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ لَهُ ذَنْبٌ يَذْبَحُهُ: فَإِذَا أَهْلُ هِلَالٍ ذِي الْحِجَّةِ؛ فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ شَيْئًا، حَتَّى يُضْحِيَ». [أَخْرَجَهُ مُسْلِمٌ: ١٩٧٧].

(٢) بَابُ الْوَقْتِ الَّذِي يُذْبَحُ فِيهِ الْأَضْحِيَّةُ

١٢٥٢ - عَنْ جُنْدُبِ بْنِ سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: شَهِدْتُ الْأَضْحَى مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَعُدْ أَنْ صَلَّى وَفَرَغَ مِنْ صَلَاتِهِ؛ سَلَّمَ، فَإِذَا هُوَ يَرَى لَحْمَ أَضَاحِيٍّ قَدْ ذُبِحَتْ قَبْلَ أَنْ يَفْرُغَ مِنْ صَلَاتِهِ، فَقَالَ: «مَنْ كَانَ ذَبَحَ أَضْحِيَّتَهُ قَبْلَ أَنْ يُصَلِّيَ (أَوْ: نُصَلِّيَ)؛ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ كَانَ لَمْ يَذْبَحْ؛ فَلْيَذْبَحْ بِاسْمِ اللَّهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٥٠٠].

(٣) بَابُ مَنْ ذَبَحَ الضَّحِيَّةَ قَبْلَ الصَّلَاةِ لَمْ تُجْزَءَ

١٢٥٣ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ

ﷺ saying (in *Khutbah*): “The first thing we will do on this day of ours is to perform prayer, then we will return and slaughter our sacrifices. And whoever does so, then indeed he has followed our legal way; and whoever slaughtered his sacrifice before the prayer, what he offered was just meat that he presented to his family and that was not a sacrifice.”

Abu Burdah bin Niyâr رضي الله عنه who had already slaughtered the sacrifice before the prayer, said: I have got a *Jadha'ah* (kid) which is better than an old sheep.” The Prophet ﷺ said: “Slaughter it to make up for that, but it will not apply to anybody else after you.” (Bukhârî 5560)

(4) CHAPTER. The age for the sacrificing animals

1254. Jâbir bin ‘Abdullâh رضي الله عنهما said: “Sacrifice only a 2-year animal, unless it is difficult for you, in which case sacrifice a ram (of even less than a year, but more than six months’ age).”

(5) CHAPTER. Sacrifices of six-month-old sheep

1255. ‘Uqbah bin ‘Âmir رضي الله عنه narrated that the Messenger of Allâh ﷺ distributed among his Companions some animals for sacrifice (to be slaughtered on ‘Eid-ul-Adha). ‘Uqbah’s share was a *Jadha’a* (a six-month-old goat). ‘Uqbah said, “O Messenger of Allâh! I get my share of *Jadha’a* (a six-month-old kid).” The Prophet ﷺ said: “Slaughter it.” (Bukhârî 5547)

(6) CHAPTER. Offering two rams for sacrifice

اللَّهُ ﷻ: «إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَذَحِرَ، فَمَنْ فَعَلَ ذَلِكَ؛ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ؛ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ، لَيْسَ مِنَ التَّسْلِكِ فِي شَيْءٍ».

وَكَانَ أَبُو بُرْدَةَ بْنُ نِيَّارٍ رَضِيَ اللَّهُ عَنْهُ ذَبَحَ، فَقَالَ: عِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ: «اذْبَحْهَا، وَلَكِنْ تَجْزِي عَنْ أَحَدٍ بَعْدَكَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٥٦٠ ومسلم: ١٩٦١].

(٤) بَابُ مَا يَجُوزُ مِنَ الْأَضَاحِي مِنَ السِّنِّ

١٢٥٤ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَذْبَحُوا إِلَّا مُسِنَّةً؛ إِلَّا أَنْ يَعْسَرَ عَلَيْكُمْ، فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ». [أَخْرَجَهُ مُسْلِمٌ: ١٩٦٣].

(٥) بَابُ الضَّحِيَّةِ بِالْجَذَعِ

١٢٥٥ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ: «فِيْنَا ضَحَايَا، فَأَصَابَنِي جَذَعٌ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُ أَصَابَنِي جَذَعٌ؟» فَقَالَ: «ضَحٌّ بِهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٥٤٧ ومسلم: ١٩٦٥].

(٦) بَابُ اسْتِحْبَابِ الضَّحِيَّةِ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، وَالذَّبْحِ بِالْيَدِ وَالتَّسْمِيَةِ وَالتَّكْبِيرِ

1256. Anas رضي الله عنه narrated: The Messenger of Allāh ﷺ slaughtered two rams, black and white in colour (as sacrifices), and I saw him putting his foot on their sides and mentioned Allāh's Name and *Takbîr* (*Allāhu Akbar*). Then he slaughtered them with his own hands. (Bukhârî 5558)

١٢٥٦ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَفْرَنَيْنِ. قَالَ: وَرَأَيْتُهُ يَذْبَحُهُمَا بِيَدِهِ، وَرَأَيْتُهُ وَاضِعاً قَدَمَهُ عَلَى صَفَاحِهِمَا. قَالَ: وَسَمَى وَكَبَّرَ. [أخرجه البخاري: ٥٥٥٨ ومسلم: ١٩٦٦].

(7) CHAPTER. The Prophet's sacrifice was for him, his family and Muslims in general

1257. 'Aishah رضي الله عنها narrated: The Messenger of Allāh ﷺ commanded that a horny ram with black legs, black belly and black (circles) round the eyes be brought to him to sacrifice it. He said to 'Aishah: "Give me the big knife," and then said: "Sharpen it on a stone." She did that. He then took it (the knife) and then the ram; he placed it on the ground and then sacrificed it, saying: "*Bismillâh, Allâh-humma taqabbal min Muhammadin, wa Ali-Muhammadin, wa min Ummati Muhammadin* (With the Name of Allāh. O Allāh, accept on behalf of Muhammad and the family of Muhammad and the nation of Muhammad)." "

(٧) بَابُ ذَبْحِ النَّبِيِّ ﷺ الصَّحِيَّةُ عَنْهُ وَعَنْ آلِهِ وَأُمَّتِهِ

١٢٥٧ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِكَبْشٍ أَفْرَنٍ، يَطْأُ فِي سَوَادٍ، وَيَبْرُكُ فِي سَوَادٍ، وَيَنْظُرُ فِي سَوَادٍ، فَأَتَتْ بِهِ لِيُضَحِّيَ بِهِ، فَقَالَ لَهَا: «يَا عَائِشَةُ! هَلُمِّي الْمُدْيَةَ». ثُمَّ قَالَ: «اشْحَذِيهَا بِحَجَرٍ». فَفَعَلَتْ، ثُمَّ أَخَذَهَا، وَأَخَذَ الْكَبْشَ، فَأَضْجَعَهُ، ثُمَّ ذَبَحَهُ، ثُمَّ قَالَ: «بِسْمِ اللَّهِ، اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَمِنْ أُمَّةٍ مُحَمَّدٍ». ثُمَّ صَلَّى بِهِ. [أخرجه مسلم: ١٩٦٧].

(8) CHAPTER. Eating sacrifice meat within three days

1258. Abu 'Ubaid, the freed slave of Ibn Azhar reported that he witnessed the 'Eid of *Al-Adha* with 'Umar رضي الله عنه then he witnessed it and prayed with 'Ali bin Abu Tâlib رضي الله عنه who performed prayer before the *Khutbah*, then delivered the *Khutbah* and said: "The Messenger of Allāh ﷺ forbade you to eat your sacrifice meat for more than three days." (Bukhârî 5571)

(٨) بَابُ النَّهْيِ عَنْ أَكْلِ لَحْمٍ الْأَضَاحِي بَعْدَ ثَلَاثٍ

١٢٥٨ - عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ؛ أَنَّهُ شَهِدَ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ. قَالَ: ثُمَّ صَلَّيْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ. قَالَ: فَصَلَّى لَنَا قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَاكُمْ أَنْ تَأْكُلُوا

لُحُومٌ تُسَكِّكُمْ فَوْقَ ثَلَاثِ لَيَالٍ؛ فَلَا تَأْكُلُوهَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٥٧١
وَمُسْلِمٌ: ١٩٦٩].

(9) CHAPTER. Permission to eat and store sacrifice meat over three days

1259. 'Abdullâh bin Abu Bakr reported that 'Abdullâh bin Wâqid رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allâh ﷺ forbade eating the meat of the 'Eid sacrifice for more than three days. 'Abdullâh bin Bakr said: I mentioned that to 'Amrah. 'Amrah said: He told the truth. She said: I mentioned that to 'Aishah رَضِيَ اللَّهُ عَنْهَا and she said: "Some needy dwellers of the desert attended the sacrifice at the time of the Messenger of Allâh ﷺ and he ﷺ said: 'Save some meat for three days and give the rest in charity.' Afterwards people said: 'O Messenger of Allâh, people are saving the sacrifice meat and fat.' He said: 'What is that?' They said: 'You said that we should not eat sacrificial meat for more than three days.' He said: 'Eat, save and give in charity, I said that before to help the needy as that (year) was a hard one.'" (Bukhârî 5570)

(٩) بَابُ الْإِذْنِ فِي لُحُومِ الْأَضَاحِي بَعْدَ ثَلَاثِ وَجَوَازِ الْأَدْخَالِ وَالتَّرْوِيدِ وَالصَّدَقَةِ

١٢٥٩ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلَاثٍ. قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ: فَذَكَرْتُ ذَلِكَ لِعَمْرَةَ، فَقَالَتْ: صَدَقَ، سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: دَفَّ أَهْلُ أُبَيَّاتٍ مِنْ أَهْلِ الْبَادِيَةِ حَضْرَةَ الْأَضْحَى، زَمَنَ رَسُولُ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «ادَّخِرُوا ثَلَاثًا ثُمَّ تَصَدَّقُوا بِمَا بَقِيَ». فَلَمَّا كَانَ بَعْدَ ذَلِكَ؛ قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ النَّاسَ يَتَّخِذُونَ الْأَسْقِيَةَ مِنْ ضَحَايَاهُمْ، وَيَجْمِلُونَ مِنْهَا الْوَدَكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا ذَاكَ؟». قَالُوا: نَهَيْتَ أَنْ تُؤْكَلَ لُحُومُ الضَّحَايَا بَعْدَ ثَلَاثٍ. فَقَالَ: «إِنَّمَا نَهَيْتُكُمْ مِنْ أَجْلِ الدَّفَافَةِ الَّتِي دَفَّتْ؛ فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٥٧٠ وَمُسْلِمٌ: ١٩٧١].

(10) CHAPTER. Al-Fara' and Al-'Atirah

1260. Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allâh ﷺ said:

(١٠) بَابُ فِي الْفَرَاعِ وَالْعَتِيرَةِ
١٢٦٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا

“Neither *Fara*’ nor *’Atirah* (is permissible).”
Al-Fara’ was the first offspring (they got of camels or sheep) which they used to offer (as a sacrifice) to their idols. *’Atirah* was (a sheep used to be slaughtered) during the month of Rajab. (Bukhâri 5473)

فَرَعَ وَلَا عَتِيرَةً.
 زَادَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ: وَالْفَرَعُ
 أَوَّلُ النَّتَاجِ، كَانَ يُنْتَجُ لَهُمْ،
 فَيَذْبَحُونَهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٤٧٣
 وَمُسْلِمٌ: ١٩٧٦].

(11) CHAPTER. No sacrifice to other than Allâh

(١١) بَابُ فِي مَنْ ذَبَحَ لِغَيْرِ اللَّهِ

1261. Abu Tufail ‘Âmir bin Wâthilah reported: I was in the company of ‘Ali bin Abu Tâlib رضي الله عنه, when a man came to him and said: “What was it that the Prophet ﷺ told you in secret?” Thereupon ‘Ali was enraged and said: “The Prophet ﷺ did not tell me anything in secret, that he hid from people, except that he told me four things.” He said: “O Commander of the Faithful, what are these?” He said: “Allâh curses him who curses his father; Allâh curses him who sacrifices for anyone besides Allâh; and Allâh curses him who accommodates an innovator (in religion); and Allâh curses him who changes the marked boundary lines of the land.”

١٢٦١ - عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ
 وَائِلَةَ؛ قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ أَبِي
 طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَأَتَاهُ رَجُلٌ،
 فَقَالَ: مَا كَانَ النَّبِيُّ ﷺ يُسِرُّ إِلَيْكَ؟
 قَالَ: فَغَضِبَ وَقَالَ: مَا كَانَ النَّبِيُّ
 ﷺ يُسِرُّ إِلَيَّ شَيْئًا يَكْتُمُهُ النَّاسُ؛ غَيْرَ
 أَنَّهُ قَدْ حَدَّثَنِي بِكَلِمَاتٍ أَرْبَعٍ. قَالَ:
 فَقَالَ: وَمَا هُنَّ يَا أَمِيرَ الْمُؤْمِنِينَ؟
 قَالَ: قَالَ: «لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ،
 وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ
 مَنْ آوَى مُحَدِّثًا، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ
 مَنَارَ الْأَرْضِ». [أَخْرَجَهُ مُسْلِمٌ: ١٩٧٨].

In the Name of Allāh,
the Most Gracious, the Most Merciful

40- THE BOOK OF DRINKS

(1) CHAPTER. Prohibition of liquor

1262. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: "Every intoxicant is liquor, and every liquor is *Harām*."

1263. 'Ali bin Abu Tâlib رضي الله عنه reported: I got a she-camel in my share of the war booty on the day of the battle of Badr, and the Messenger of Allāh ﷺ had given me a she-camel from the *Khumus*. When I intended to marry Fâtimah, the daughter of the Messenger of Allāh ﷺ, I had an appointment with a goldsmith from the tribe of Banu Qainuqâ' to go with me to bring *Idhkhir* (i.e., grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an *Ansâri* man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who did this?" People replied, "Hamzah bin 'Abdul-Muttalib who is staying with some *Ansâri* drunks in this house." I went to the Messenger of Allāh ﷺ and Zaid bin Hârithah was with him. The Messenger of Allāh ﷺ noticed on my face the effect of what I had suffered, so he asked, "What is wrong with you?" I replied, "O Messenger of

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٠ - كتاب الأَشْرِبَةِ

(١) بَابُ تَحْرِيمِ الْخَمْرِ

١٢٦٢ - عن ابن عمر رضي الله عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ خَمْرٍ حَرَامٌ». [أخرجه مسلم: ٢٠٠٣].

١٢٦٣ - عن علي بن أبي طالب رضي الله عنه؛ قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ يَوْمَ بَدْرٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ أَعْطَانِي شَارِفًا مِنَ الْخُمْسِ يَوْمَئِذٍ. فَلَمَّا أَرَدْتُ أَنْ أَبْتِنِي بِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ؛ وَاعَدْتُ رَجُلًا صَوَاغًا مِنْ بَنِي قَيْنَقَاعٍ يَرْتَجِلُ مَعِي، فَتَأْتِي بِإِذْخِرٍ أَرَدْتُ أَنْ أُبَيْعَهُ مِنْ الصَّوَاغِينَ، فَاسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي.

فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفِي مَتَاعًا مِنَ الْأَقْتَابِ وَالْعَرَائِرِ وَالْجِبَالِ، وَشَارِفَايَ مُنَاخَتَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الْأَنْصَارِ، وَرَجَعْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ؛ فَإِذَا شَارِفَايَ قَدْ اجْتَبَتْ أَسْنِمَتُهُمَا، وَبُقِرَتْ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَجْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنِي حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ مِنْهُمَا. قُلْتُ: مَنْ فَعَلَ هَذَا؟ قَالُوا: فَعَلَهُ

Allâh! I have never seen such a day as today. Hamzah attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks.” The Messenger of Allâh ﷺ then asked for his garment, put it on, and set out walking following by me and Zaid bin Hârithah and came to the house where Hamzah was. He asked permission to enter, and they allowed him, and they were drunk. The Messenger of Allâh ﷺ started rebuking Hamzah for what he did, but Hamzah was drunk and his eyes were red. Hamzah looked at the Messenger of Allâh ﷺ and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his belly button, and again he raised up his eyes looking at his face. Hamzah then said: “Aren’t you but the slaves of my father?” The Messenger of Allâh ﷺ realised that he was drunk, so he retreated, and we went out with him. (Bukhârî 3091)

حَمْرَةَ ابْنِ عَبْدِ الْمَطْلَبِ، وَهُوَ فِي هَذَا الْبَيْتِ، فِي شَرْبٍ مِنَ الْأَنْصَارِ، عَنْتُهُ قَيْتُهُ وَأَصْحَابُهُ، فَقَالَتْ فِي غَنَائِهَا: أَلَا يَا حَمْرُ لِلشَّرَفِ النَّوَاءُ! فَقَامَ حَمْرَةَ بِالسَّيْفِ، فَاجْتَبَّ أَسْنِمَتَهُمَا، وَبَقَّرَ خَوَاصِرَهُمَا، وَأَخَذَ مِنْ أَكْبَادِهِمَا.

فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: فَأَنْطَلَقْتُ حَتَّى أَذْخُلَ عَلَى رَسُولِ اللَّهِ ﷺ، وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ. قَالَ: فَعَرَفَ رَسُولُ اللَّهِ ﷺ فِي وَجْهِهِ الَّذِي لَقِيتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لَكَ؟». قُلْتُ: يَا رَسُولَ اللَّهِ! وَاللَّهِ؛ مَا رَأَيْتُ كَالْيَوْمِ قَطُّ، عَدَا حَمْرَةُ عَلَى نَاقَتِي، فَاجْتَبَّ أَسْنِمَتَهُمَا، وَبَقَّرَ خَوَاصِرَهُمَا، وَهَا هُوَ ذَا فِي بَيْتٍ مَعَهُ شَرْبٌ.

قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ بِرِدَائِهِ، فَارْتَدَاهُ، ثُمَّ انْطَلَقَ يَمْشِي، وَابْتَعَتْهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ حَتَّى جَاءَ الْبَابَ الَّذِي فِيهِ حَمْرَةُ، فَاسْتَأْذَنَ، فَأَذْنُوا لَهُ؛ فَإِذَا هُمْ شَرِبٌ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يَلُومُ حَمْرَةَ فِيمَا فَعَلَ، وَإِذَا حَمْرَةُ مُحَمَّرَةٌ عَيْنَاهُ، فَنَظَرَ حَمْرَةَ إِلَى رَسُولِ اللَّهِ ﷺ، ثُمَّ صَعَدَ النَّظَرَ إِلَى رُكْبَتَيْهِ، ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى سُرَّتَيْهِ، ثُمَّ صَعَدَ فَنَظَرَ إِلَى وَجْهِهِ، فَقَالَ حَمْرَةُ: وَهَلْ أَنْتُمْ إِلَّا عَبِيدُ لَأَبِي؟ فَعَرَفَ رَسُولُ اللَّهِ ﷺ أَنَّهُ تَمِلُّ،

فَنَكَّصَ رَسُولُ اللَّهِ ﷺ عَلَى عَقْبَيْهِ
الْقَهْقَرَى، وَخَرَجَ، وَخَرَجْنَا مَعَهُ.
[أَخْرَجَهُ الْبُخَارِيُّ: ٣٠٩١ وَمُسْلِمٌ:
١٩٧٩].

(2) CHAPTER. All intoxicants are *Harâm*

1264. Jâbir رضي الله عنه narrated: A man came from Jaishân, a town of Yemen, and he asked the Prophet ﷺ about the wine which was drunk in their land and which was prepared from millet and was called *Mizr*. The Prophet ﷺ asked whether that was intoxicating. He said: "Yes." The Messenger of Allâh ﷺ said: "Every intoxicant is forbidden. Verily, Allâh, the Exalted, promised those who drink intoxicants to make them drink *Tinat-ul-Khabâl*." They said: "O Messenger of Allâh, what is *Tinat-ul-Khabâl*?" He said: "It is the sweat of the Hell inmates or their discharge."

(٢) بَابُ كُلِّ مُسْكِرٍ حَرَامٌ
١٢٦٤ - عَنْ جَابِرٍ رَضِيَ اللَّهُ
عَنْهُ؛ أَنَّ رَجُلًا قَدِمَ مِنْ جَيْشَانَ
(وَجَيْشَانَ مِنَ الْيَمَنِ)؛ فَسَأَلَ النَّبِيَّ
ﷺ عَنْ شَرَابٍ يَشْرَبُونَهُ بِأَرْضِهِمْ مِنْ
الذَّرَّةِ، يُقَالُ لَهُ: الْمِزْرُ، فَقَالَ النَّبِيُّ
ﷺ: «أَوْ مُسْكِرٌ هُوَ؟». قَالَ: نَعَمْ.
قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ
حَرَامٌ، إِنَّ عَلَى اللَّهِ عَهْدًا لِمَنْ يَشْرَبُ
الْمُسْكِرَ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ».
قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا طِينَةُ
الْخَبَالِ؟ قَالَ: «عَرَقُ أَهْلِ النَّارِ (أَوْ):
عُصَارَةُ أَهْلِ النَّارِ». [أَخْرَجَهُ مُسْلِمٌ:
٢٠٠٢].

(3) CHAPTER. Every alcoholic drink is *Harâm*

1265. 'Aishah رضي الله عنها narrated: The Messenger of Allâh ﷺ was asked about *Al-Bit'*, he ﷺ said: "All drinks that intoxicate are *Harâm* (unlawful to drink)." (Bukhârî 5585)

(٣) بَابُ كُلِّ شَرَابٍ أَسْكَرَ فَهُوَ
حَرَامٌ
١٢٦٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا؛ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ
عَنِ الْبِتْعِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ
شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ». [أَخْرَجَهُ
الْبُخَارِيُّ: ٥٥٨٥ وَمُسْلِمٌ: ٢٠٠١].

(4) CHAPTER. He who drinks liquor in this world will not drink it in the next world unless he repents

(٤) بَابُ مَنْ شَرِبَ الْخَمْرَ فِي
الدُّنْيَا؛ لَمْ يَشْرَبْهَا فِي الْآخِرَةِ إِلَّا أَنْ
يَتُوبَ

1266. Ibn 'Umar رضي الله عنهما narrated that

١٢٦٦ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ

the Messenger of Allâh ﷺ said: "He who drinks liquor in the world and does not repent from it (i.e., stops drinking alcoholic drinks, and begs Allâh to forgive him before his death), will not drink in the next world unless he repents." (Bukhârî 5575)

عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا؛ لَمْ يَشْرَبْهَا فِي الْآخِرَةِ؛ إِلَّا أَنْ يَتُوبَ». [أخرجه البخاري: ٥٥٧٥ ومسلم: ٢٠٠٣].

(5) CHAPTER. Date-palm and grape wine

1267. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Liquor is prepared from the (fruit) of these two trees — date-palm and grapes."

(٥) بَابُ الْخَمْرِ مِنَ النَّخْلِ وَالْعِنَبِ
١٢٦٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ». [أخرجه مسلم: ١٩٨٥].

(6) CHAPTER. Drinks from ripe and unripe dates

1268. Anas bin Mâlik رضي الله عنه reported: I was serving Abu Talhah, Abu Dujânah, Mu'âdh bin Jabal رضي الله عنهم and some people of *Ansâr* with a drink prepared from ripe and unripe dates. Then somebody came to them and said: "News has come. Liquor is prohibited." (On hearing that) we drained it the same day. Qatâdah told that Anas bin Mâlik said: Alcoholic drinks were prohibited. At that time these drinks used to be prepared from unripe and ripe dates. (Bukhârî 5582-4)

(٦) بَابُ الْخَمْرِ مِنَ الْبُسْرِ وَالتَّمْرِ
١٢٦٨ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنْتُ أَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَمُعَاذَ بْنَ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمْ فِي رَهْطٍ مِنَ الْأَنْصَارِ، فَدَخَلَ عَلَيْنَا دَاخِلٌ، فَقَالَ: حَدَّثَ خَيْرٌ، نَزَلَ تَحْرِيمُ الْخَمْرِ، فَأَكْفَأْنَاهَا يَوْمَئِذٍ، وَإِنَّهَا لَخَلِيطُ الْبُسْرِ وَالتَّمْرِ.
قَالَ قَتَادَةُ: وَقَالَ أَنَسُ بْنُ مَالِكٍ: لَقَدْ حُرِّمَتِ الْخَمْرُ، وَكَانَتْ عَامَّةُ حُمُورِهِمْ يَوْمَئِذٍ خَلِيطَ الْبُسْرِ وَالتَّمْرِ. [أخرجه البخاري: ٥٥٨٢ - ٥٥٨٤ ومسلم: ١٩٨٠].

(7) CHAPTER. Drinks prepared from five things

1269. Ibn 'Umar رضي الله عنهما reported: 'Umar رضي الله عنه delivered a *Khutbah* on the

(٧) بَابُ الْخَمْرِ مِنْ خَمْسَةِ أَشْيَاءَ
١٢٦٩ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: خَطَبَ عُمَرُ رَضِيَ اللَّهُ

pulpit of the Messenger of Allāh ﷺ saying: "Praise be to Allāh," then he said: "Liquor was prohibited by Divine revelation, and these drinks are prepared from five things, i.e., grapes, dates, wheat, barley and honey. An alcoholic drink is a drink that disturbs the mind." 'Umar added: "I wish the Messenger of Allāh ﷺ had not left us (died) before he had given us definite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), inheritance of *Al-Kalâlah* (a person who has neither descendants nor ascendants as heirs), and various types of *Ribâ* (usury)." (Bukhârî 5588)

(8) CHAPTER. Dry wine and dates

1270. Jâbir bin 'Abdullâh Al-Ansârî رضي الله عنه narrated: The Messenger of Allāh ﷺ forbade preparing alcoholic drinks from raisins, unripe dates and fresh ripe dates. (Bukhârî 5601)

1271. Abu Sa'îd Al-Khudrî رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Who drinks *Nabidh* (dates and grape juice) must drink it fresh made of ripe or unripe dates or grapes."

(9) CHAPTER. Drinks should not be fermented

1272. Zâdhân reported: I said to Ibn 'Umar رضي الله عنهما: "Tell me what did the Prophet ﷺ tell you about the drinks in your own dialect, for your dialect is other than

عنه على مَنبَرِ رَسُولِ اللَّهِ ﷺ، فَحَمِدَ اللَّهَ وَأَتْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ؛ أَلَا وَإِنَّ الْخَمْرَ نَزَلَ تَحْرِيمُهَا يَوْمَ نَزَلَ وَهِيَ مِنْ خَمْسَةِ أَشْيَاءَ: مِنَ الْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّبِيبِ، وَالْعَسَلِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ، وَثَلَاثَةُ أَشْيَاءَ وَدِدْتُ أَيُّهَا النَّاسُ أَنَّ رَسُولَ اللَّهِ كَانَ عَهْدَ إِلَيْنَا فِيهَا: الْجَدُّ، وَالْكَلَالَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرِّبَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٥٨٨ وَمُسْلِمٌ: ٣٠٣٢.]

(٨) بَابُ النَّهْيِ أَنْ يُنْبَذَ الزَّبِيبُ وَالتَّمْرُ

١٢٧٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ نَهَى أَنْ يُنْبَذَ التَّمْرُ وَالزَّبِيبُ جَمِيعًا، وَنَهَى أَنْ يُنْبَذَ الرُّطْبُ وَالْبُسْرُ جَمِيعًا. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٦٠١ وَمُسْلِمٌ: ١٩٨٦.]

١٢٧١ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَرِبَ النَّبِيدَ مِنْكُمْ؛ فَلْيَشْرِبْهُ زَبِيبًا فَرْدًا، أَوْ تَمْرًا فَرْدًا، أَوْ بُسْرًا فَرْدًا». [أَخْرَجَهُ مُسْلِمٌ: ١٩٨٧.]

(٩) بَابُ النَّهْيِ عَنِ الْإِنْبِذِ فِي الدَّبَائِ وَالْمَرْفَتِ

١٢٧٢ - عَنْ زَاذَانَ؛ قَالَ: قُلْتُ لِابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: حَدِّثْنِي بِمَا نَهَى عَنْهُ النَّبِيُّ ﷺ مِنَ الْأَشْرِبَةِ

ours.” He said: “The Messenger of Allāh ﷺ forbade making drinks in *Hantam* (pots), and *Jarrah* (plant pots) and wares made waterproof by asphalt and palm utensils (as they cause fermentation) and commanded that drinks should be made in (other) house utensils (as fresh).”

بَلَعَتِكَ، وَفَسَّرَهُ لِي بَلْعَيْنَا؛ فَإِنَّ لَكُمْ لُغَةً سِوَى لُغَتِنَا. فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَتَمِ، وَهِيَ الْجِرَّةُ، وَعَنِ الدُّبَاءِ، وَهِيَ الْقِرْعَةُ، وَعَنِ الْمُرْقَتِ، وَهُوَ الْمُقْتِرُ، وَعَنِ النَّقِيرِ، وَهِيَ النَّخْلَةُ تُنْسَخُ نَسْحًا وَتُنْقَرُ نَقْرًا، وَأَمَرَ أَنْ يُتَبَدَّلَ فِي الْأُسْقِيَةِ. [أخرجه مسلم: ١٩٩٧].

(10) CHAPTER. Drinking in stone utensils

(١٠) بَابُ إِبَاحَةِ الْإِنْبِازِ فِي تَوْرِ الْحِجَارَةِ

1273. Jābir bin ‘Abdullāh رضي الله عنهما narrated: For the Messenger of Allāh ﷺ juice drinks were used to prepare in water-skins, if these were not available, then in a stone pot. Somebody told that Abu Az-Zubair said: “Of *Birām* stone.”

١٢٧٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ يُبَدَّلُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ، فَإِذَا لَمْ يَجِدُوا لَهُ سِقَاءً؛ نَبَذَ لَهُ فِي تَوْرِ مِنْ حِجَارَةٍ، فَقَالَ بَعْضُ الْقَوْمِ وَأَنَا أَسْمَعُ لِأَبِي الزُّبَيْرِ: مِنْ بِرَامٍ؟ قَالَ: مِنْ بِرَامٍ. [أخرجه مسلم: ١٩٩٨].

(11) CHAPTER. Juices allowed at all times but not wine

(١١) بَابُ الرُّخْصَةِ فِي الْإِنْبِازِ فِي الظُّرُوفِ كُلِّهَا وَالنَّهْيُ عَنْ شُرْبِ كُلِّ مُسْكِرٍ

1274. Buraidah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “I forbid you making soft drinks in containers, for containers do not legalize nor illegalize things. Every intoxicant is *Harām*.”

١٢٧٤ - عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَهَيْتُكُمْ عَنِ الظُّرُوفِ، وَإِنَّ الظُّرُوفَ (أَوْ: ظُرْفًا) لَا تُحِلُّ شَيْئًا وَلَا تُحَرِّمُهُ، وَكُلُّ مُسْكِرٍ حَرَامٌ». [أخرجه مسلم: ١٩٩٩، ب (٩٧٧)].

(12) CHAPTER. Unasphalted pots

(١٢) بَابُ الرُّخْصَةِ فِي الْجَرِّ غَيْرِ الْمُرْقَتِ

1275. ‘Abdullāh bin ‘Umar رضي الله عنهما

١٢٧٥ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو

narrated: The Messenger of Allāh ﷺ forbade making drinks in pots (which cause fermentation). It was said that not everyone affords that, and he ﷺ allowed pot not coated with asphalt.

(13) CHAPTER. How many days a drink can remain

1276. 'Abdullāh bin 'Abbas رضي الله عنهما reported: *Nabidh* (date juice) was prepared for the Messenger of Allāh ﷺ in the beginning of the night and he would drink it in the morning and the following night and the following day and the night after that up to the afternoon. If anything was left out of that he gave it to his servant, or gave orders for it to be poured out.

1277. 'Aishah رضي الله عنها reported: We used to make *Nabidh* for the Messenger of Allāh ﷺ in a pot and cover it. We would make it in the morning and he drank it in the evening.

(14) CHAPTER. Wine as vinegar is prohibited

1278. Anas رضي الله عنه reported: The Prophet ﷺ was asked about the use of *Khamr* (liquor) from which vinegar is prepared. He said: "No (it is prohibited)."

(15) CHAPTER. Alcohol not allowed for medicines

رضي الله عنهما؛ قال: لَمَّا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّبِيذِ فِي الْأَوْعِيَةِ؛ قَالُوا: لَيْسَ كُلُّ النَّاسِ يَجِدُ. فَأَرْخَصَ لَهُمْ فِي الْجَرِّ غَيْرِ الْمُرَقَّتِ. [أخرجه مسلم: ٢٠٠٠].

(١٣) بَابُ بَيَانِ مُدَّةِ الْأَنْبِيَاذِ

١٢٧٦ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْبِذُ لَهُ أَوَّلَ اللَّيْلِ، فَيَشْرَبُهُ إِذَا أَصْبَحَ يَوْمَهُ ذَلِكَ، وَاللَّيْلَةَ الَّتِي تَجِيءُ، وَالْغَدَ، وَاللَّيْلَةَ الْآخَرَى، وَالْغَدَ إِلَى الْعَصْرِ، فَإِنْ بَقِيَ شَيْءٌ؛ سَقَاهُ الْخَادِمُ، أَوْ أَمَرَ بِهِ فَصُبَّ. [أخرجه مسلم: ٢٠٠٤].

١٢٧٧ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كُنَّا نُنْبِذُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ يُوَكِّي أَعْلَاهُ، وَلَهُ عَزَلَاءٌ، نَبِيذُهُ غَدَوَةٌ فَيَشْرَبُهُ عِشَاءً، وَنَبِيذُهُ عِشَاءً فَيَشْرَبُهُ غَدَوَةٌ. [أخرجه مسلم: ٢٠٠٥].

(١٤) بَابُ الْخَمْرِ يُتَّخَذُ خَلًّا

١٢٧٨ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْخَمْرِ: تُتَّخَذُ خَلًّا؟ فَقَالَ: «لا». [أخرجه مسلم: ١٩٨٣].

(١٥) بَابُ التَّدَاوِي بِالْخَمْرِ

1279. Wâ'il Al-Hadrami reported : Târiq bin Suwaid Al-Ju'fi رضي الله عنه asked the Prophet ﷺ about liquor. He forbade (its use) and he expressed hatred that it should be prepared. He (Târiq) said : "I prepare it as a medicine." The Prophet ﷺ said : "It is not medicine, but an ailment."

١٢٧٩ - عَنْ وَائِلِ الْحَضْرَمِيِّ؛ أَنَّ طَارِقَ بْنَ سُوَيْدِ الْجُعْفِيِّ رَضِيَ اللَّهُ عَنْهُ سَأَلَ النَّبِيَّ ﷺ عَنِ الْخَمْرِ؛ فَنَهَاهُ (أَوْ: كَرِهَهُ) أَنْ يَصْنَعَهَا. فَقَالَ: إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ، فَقَالَ: «إِنَّهُ لَيْسَ بِدَوَاءٍ، وَلَكِنَّهُ دَاءٌ». [أَخْرَجَهُ مُسْلِمٌ: ١٩٨٤].

(16) CHAPTER. Covering bowls

1280. Abu Humaid As-Sâ'idi رضي الله عنه reported : I brought for the Prophet ﷺ some milk from (a place called) An-Naqi'. He ﷺ said : "Rather you had covered it, even if by placing a stick across it." Abu Humaid said : We were ordered to cover bowls and close doors at night. (Bukhâri 5605)

(١٦) بَابٌ فِي تَحْمِيرِ الْإِنَاءِ
١٢٨٠ - عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِقَدَحِ لَبَنٍ مِنَ النَّقِيعِ لَيْسَ مُحْمَرًّا، فَقَالَ: «أَلَا خَمَّرْتَهُ؟ وَلَوْ تَعَرَّضُ عَلَيْهِ عُودًا».

قَالَ أَبُو حُمَيْدٍ: إِنَّمَا أُمِرْنَا بِالْأَسْقِيَةِ أَنْ تُوكَأَ لَيْلًا، وَبِالْأَبْوَابِ أَنْ تُغْلَقَ لَيْلًا. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٦٠٥ وَمُسْلِمٌ: ٢٠١٠].

(17) CHAPTER. Covering the vessel

1281. Jâbir bin 'Abdullâh رضي الله عنهما narrated that the Prophet ﷺ said : "When night falls, keep your children close to you, for the devils spread out then. An hour later you can let them free. And close the gates of your house (at night), and mention Allâh's Name thereupon. And cover your utensils, and mention Allâh's Name thereupon, (and if you don't have something to cover your utensil) you may put across it something (e.g., a piece of wood etc.). And put out your lights." (Bukhâri 3280)

(١٧) بَابٌ غَطُّوا الْإِنَاءَ وَأَوْكُوا السَّقَاءَ

١٢٨١ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ جُنْحُ اللَّيْلِ (أَوْ أَمْسَيْتُمْ)؛ فَكُفُّوا صِبْيَانَكُمْ، فَإِنَّ الشَّيْطَانَ يَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ؛ فَخَلُّوهُمْ، وَأَغْلِقُوا الْأَبْوَابَ، وَادْكُرُوا اسْمَ اللَّهِ؛ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا، وَأَوْكُوا قِرْبَكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، وَخَمِّرُوا آيَاتَكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، وَلَوْ أَنَّ

تَعْرِضُوا عَلَيْهَا شَيْئًا، وَأَطْفِئُوا مَصَابِيحَكُمْ». [أخرجه البخاري: ٣٢٨٠
[أخرجه مسلم: ٢٠١٢].

1282. Jābir bin 'Abdullāh رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: "Cover the vessel, and tie the water-skin, for there is a night during the year in which a disease descends, and it does not leave an uncovered vessel or an untied water-skin but it will go into it." In a narration Laith bin Sa'd said: Some non-Arabs fear that to be in December.

١٢٨٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «عَطُوا الْإِنَاءَ، وَأَوْكُوا السَّقَاءَ؛ فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ، لَا يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غَطَاءٌ، أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وَكَاءٌ؛ إِلَّا نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ». وَفِي رِوَايَةٍ: قَالَ اللَّيْثُ (بَعْنِي: ابْنُ سَعْدٍ): فَلَا عَاجِزَ عِنْدَنَا يَتَّقُونَ ذَلِكَ فِي كَانُونِ الْأَوَّلِ. [أخرجه مسلم: ٢٠١٤].

(18) CHAPTER. Honey, *Nabidh* and milk

1283. Anas bin Mālik رضي الله عنه reported: I served drinks to the Messenger of Allāh ﷺ in this cup of mine; honey, *Nabidh*, water and milk.

(١٨) بَابُ فِي شُرْبِ الْعَسَلِ وَالنَّبِيدِ وَاللَّبَنِ وَالْمَاءِ
١٢٨٣ - عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ ﷺ بِقَدَحِي هَذَا الشَّرَابَ كُلَّهُ: الْعَسَلُ، وَالنَّبِيدُ، وَالْمَاءُ، وَاللَّبَنُ. [أخرجه مسلم: ٢٠٠٨].

1284. Al-Barā' رضي الله عنه reported: When the Messenger of Allāh ﷺ migrated to Al-Madinah from Makkah, Surāqah bin Mālik bin Ju'sham pursued him. The Messenger of Allāh ﷺ invoked evil on him, therefore, the forelegs of his horse sank into the ground. Surāqah said (to the Prophet ﷺ), "Invoke Allāh to rescue me, and I will not harm you." The Prophet ﷺ invoked Allāh for him. Then the Messenger of Allāh ﷺ felt thirsty, and he passed by a shepherd. Abu Bakr As-Siddiq رضي الله عنه said: "I took a bowl and milked a little milk in it and brought it to the

١٢٨٤ - عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ؛ قَالَ: فَأَتَبَعَهُ سُرَاقَةُ ابْنُ مَالِكِ بْنِ جُعْشَمٍ. قَالَ: فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ، فَسَاحَتْ فَرْسُهُ، فَقَالَ: ادْعُ اللَّهَ لِي وَلَا أَضْرُكَ. قَالَ: فَدَعَا اللَّهَ. قَالَ: فَعَطِشَ رَسُولُ اللَّهِ ﷺ، فَمَرُّوا بِرَاعِي غَنَمٍ. قَالَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ

Messenger of Allāh ﷺ and he drank until I was pleased.” (Bukhārī 3908)

عنه: فَأَخَذْتُ قَدَحًا، فَحَلَبْتُ فِيهِ لِرَسُولِ اللَّهِ ﷺ كُثْبَةً مِنْ لَبَنٍ، فَأَتَيْنَهُ بِهِ، فَشَرِبَ حَتَّى رَضِيتُ. [أخرجه البخاري: ٣٩٠٨ ومسلم: ٢٠٠٩].

1285. Abu Hurairah رضي الله عنه narrated: On the night of his Night Journey at Jerusalem, the Prophet ﷺ was presented with two cups, one containing wine and the other containing milk. He looked at both and took the milk. Jibril عليه السلام said: “All praise is due to Allāh Who guided you to the *Fitrah* (i.e., Islām); if you had taken the wine, your followers would have gone astray.” (Bukhārī 4709)

١٢٨٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ أَتَى لَيْلَةَ أُسْرِي بِهِ بِإِيلِيَاءَ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَظَرَّ إِلَيْهِمَا، فَأَخَذَ اللَّبَنَ، فَقَالَ لَهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ: الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ، لَوْ أَخَذْتَ الْخَمْرَ؛ غَوَتْ أُمَّتُكَ. [أخرجه البخاري: ٤٧٠٩ ومسلم: ٢٠٠٩ ب (١٦٨)].

(19) CHAPTER. Drinking bowls

1286. Sahl bin Sa'd رضي الله عنهما reported: An Arab lady was mentioned to the Messenger of Allāh ﷺ, so he asked Abu Usaid to send for her, and he sent for her and she came and stayed in the castle of Banu Sâ'idah. The Messenger of Allāh ﷺ came out and went to see her. She was a lady sitting with a drooping head. When the Messenger of Allāh ﷺ spoke to her, she said, “I seek refuge with Allāh from you.” He said, “I grant you refuge from me.” They said to her, “Do you know who he is?” She said, “No.” They said, “He is the Messenger of Allāh ﷺ who has come to demand your hand in marriage.” She said, “I am very unlucky to lose this chance.” Then the Prophet ﷺ and his Companions went towards the shed of Banu Sâ'idah and sat there. Then he said, “Give us water, O Sahl!” So I took out this drinking bowl and gave them water in it. The subnarrator Abu Hâzim added: Sahl took out for us that very drinking bowl and we all drank from it. Later on 'Umar bin 'Abdul-

(١٩) بَابُ الشَّرْبِ فِي الْقَدَحِ

١٢٨٦ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ امْرَأَةٌ مِنَ الْعَرَبِ، فَأَمَرَ أَبَا أُسَيْدٍ أَنْ يُرْسِلَ إِلَيْهَا، فَأَرْسَلَ إِلَيْهَا، فَقَدِمَتْ، فَتَزَلَّتْ فِي أَجْمِ بَنِي سَاعِدَةَ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى جَاءَهَا، فَدَخَلَ عَلَيْهَا؛ فَإِذَا امْرَأَةٌ مُنَكَّسَةٌ رَأْسَهَا، فَلَمَّا كَلَّمَهَا رَسُولُ اللَّهِ ﷺ؛ قَالَتْ: أَعُوذُ بِاللَّهِ مِنْكَ. قَالَ: «قَدْ أَعَذْتُكَ مِنِّي». فَقَالُوا لَهَا: أَتَدْرِينَ مَنْ هَذَا؟ فَقَالَتْ: لَا. فَقَالُوا: هَذَا رَسُولُ اللَّهِ ﷺ جَاءَكَ لِيَخْطُبَكَ. قَالَتْ: أَنَا كُنْتُ أَشْقَى مِنْ ذَلِكَ.

قَالَ سَهْلٌ: فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ حَتَّى جَلَسَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ هُوَ وَأَصْحَابُهُ، ثُمَّ قَالَ:

'Aziz requested Sahl to give it to him as a gift, and he did. (Bukhâri 5637)

«اسْقِنَا»؛ لِسَهْلٍ. قَالَ: فَأَخْرَجْتُ لَهُمْ هَذَا الْقَدَحَ، فَأَسْقَيْتُهُمْ فِيهِ.

قَالَ أَبُو حَازِمٍ: فَأَخْرَجَ لَنَا سَهْلٌ ذَلِكَ الْقَدَحَ، فَشَرَبْنَا فِيهِ. قَالَ: ثُمَّ اسْتَوْهَبَهُ بَعْدَ ذَلِكَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ رَضِيَ اللَّهُ عَنْهُ، فَوَهَبَهُ لَهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٦٣٧ ومسلم: ٢٠٠٧].

(20) CHAPTER. Drinking from container's mouth

1287. Abu Sa'îd Al-Khudri رضي الله عنه reported: The Messenger of Allâh ﷺ forbade the bending of the mouths of water-skins for the sake of drinking from them.

In another narration: bending the water-skin head down to drink. (Bukhâri 5625)

(٢٠) بَابُ النَّهْيِ عَنْ اخْتِنَانِ الْأَسْقِيَةِ

١٢٨٧ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ اخْتِنَانِ الْأَسْقِيَةِ؛ أَنْ يُشْرَبَ مِنْ أَفْوَاهِهَا.

وَفِي رِوَايَةٍ: وَاخْتِنَانُهَا أَنْ يُقَلَّبَ رَأْسُهَا، ثُمَّ يُشْرَبَ مِنْهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٦٢٥ ومسلم: ٢٠٢٣].

(21) CHAPTER. Prohibition of gold and silver housewares

1288. 'Abdullâh bin 'Ukaim reported: While Hudhaifah رضي الله عنه was at Madâ'in, he asked for water. The chief of the village brought him a silver vessel. Hudhaifah threw it away and said, "I have thrown it away because I told him not to use it, but he has not stopped using it." The Messenger of Allâh ﷺ said: "Do not use clothes of silk or *Dibâj*, and do not drink in gold or silver utensils. These things are for them (disbelievers) in this world and for you (Muslims) in the Hereafter." (Bukhâri 5426)

(٢١) بَابُ النَّهْيِ عَنِ الشَّرْبِ فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ

١٢٨٨ - عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ؛ قَالَ: كُنَّا مَعَ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ بِالْمَدَائِنِ، فَاسْتَسْقَى حُذَيْفَةُ، فَجَاءَهُ دِهْقَانٌ بِشَرَابٍ فِي إِنَاءٍ مِنْ فِضَّةٍ، فَرَمَاهُ بِهِ، وَقَالَ: إِنِّي أَخْبَرْتُكُمْ أَنِّي قَدْ أَمَرْتُهُ أَنْ لَا يَسْقِيَنِي فِيهِ؛ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَشْرَبُوا فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَلْبَسُوا الدِّبَاجَ وَالْحَرِيرَ؛ فَإِنَّهُ لَهُمْ فِي الدُّنْيَا وَهُوَ لَكُمْ فِي الْآخِرَةِ يَوْمَ الْقِيَامَةِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٤٢٦ ومسلم: ٢٠٦٧].

1289. Umm Salamah رضي الله عنها, the wife of the Prophet ﷺ narrated that the Messenger of Allāh ﷺ said: "He who drinks in silver utensils, only fills his abdomen with Hellfire."

In another narration: "He who drinks in gold and silver" (Bukhâri 5634)

١٢٨٩ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي يَشْرَبُ فِي آيَةِ الْفِضَّةِ إِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارَ جَهَنَّمَ».

وفي رواية: «إِنَّ الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آيَةِ الْفِضَّةِ وَالذَّهَبِ...». [أخرجه البخاري: ٥٦٣٤ ومسلم: ٢٠٦٥].

(22) CHAPTER. Start by the right

1290. Anas رضي الله عنه narrated: Once the Messenger of Allāh ﷺ visited us in this house of ours and asked for something to drink. We milked one of our sheep and mixed it with water from this well of ours and gave it to him and he ﷺ drank. Abu Bakr was sitting on his left side and 'Umar in front of him and a bedouin on his right side. When the Messenger of Allāh ﷺ finished, 'Umar said: "Here is Abu Bakr, O Messenger of Allāh." But the Messenger of Allāh ﷺ gave the remaining milk to the bedouin and said three times: "The (man on the) right side! So, start from the right side." Anas added: "It is the Prophet's *Sunnah*," and repeated it thrice. (Bukhâri 2571)

(٢٢) بَابُ إِذَا شَرِبَ فَلَا يَمْنُ أَحَقُّ ١٢٩٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي دَارِنَا، فَاسْتَسْقَى، فَحَلَبْنَا لَهُ شَاءً، ثُمَّ شَبَّهَهُ مِنْ مَاءٍ بَرِّي لَهُدِهِ. قَالَ: فَأَعْطَيْتُهُ رَسُولَ اللَّهِ ﷺ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ عَنْ يَسَارِهِ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُ وَجَاهُهُ وَأَعْرَابِيٌّ عَنْ يَمِينِهِ، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ شُرْبِهِ؛ قَالَ عُمَرُ: هَذَا أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ! يُرِيهِ إِيَّاهُ، فَأَعْطَى رَسُولُ اللَّهِ ﷺ الْأَعْرَابِيَّ، وَتَرَكَ أَبَا بَكْرٍ وَعُمَرَ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيْمَنُونَ، الْأَيْمَنُونَ، الْأَيْمَنُونَ».

قَالَ أَنَسٌ: فِيهِ سُنَّةٌ؛ فِيهِ سُنَّةٌ؛ فِيهِ سُنَّةٌ؛ [أخرجه البخاري: ٢٥٧١ ومسلم: ٢٠٢٩].

(23) CHAPTER. The elder before the young

1291. Sahl bin Sa'd As-Sâ'idi رضي الله عنهما

(٢٣) بَابُ فِي اسْتِئْذَانِ الصَّغِيرِ فِي إِعْطَاءِ الشُّيُوخِ ١٢٩١ - عَنْ سَهْلِ بْنِ سَعْدٍ

narrated: A drink was brought to the Messenger of Allāh ﷺ who drank some of it. A boy was sitting to his right, and some old men to his left. The Prophet ﷺ said to the boy, "Do you allow me to give the rest of the drink to these people?" The boy said, "O Messenger of Allāh! I will not give preference to anyone to have my share from you to drink the rest of it from which you have drunk." So the Messenger of Allāh ﷺ handed the bowl (of drink) to the boy. (Bukhâri 2451)

(24) CHAPTER. Do not breathe in the utensils

1292. Abu Qatâdah رضي الله عنه reported: The Prophet ﷺ forbade breathing in the vessel (while drinking). (Bukhâri 5630)

(25) CHAPTER. The Messenger of Allāh ﷺ breathed while drinking

1293. Anas رضي الله عنه narrated: The Messenger of Allāh ﷺ used to breathe three times while drinking and say: "It is more enjoyable, gratifying and delicious." Anas said: So, I breathe out of the vessel three times. (Bukhâri 5631)

(26) CHAPTER. Not to drink while standing

1294. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "None of you should drink while standing, and if anyone forgets, he must vomit."

الساعدي رضي الله عنهما؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِشَرَابٍ، فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلَامٌ، وَعَنْ يَسَارِهِ أَشْيَاحٌ، فَقَالَ لِلْغُلَامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ؟». فَقَالَ الْغُلَامُ: لَا وَاللَّهِ، لَا أُوْثِرُ بِنَصِيبي مِنْكَ أَحَدًا. قَالَ: فَتَلَّه رَسُولُ اللَّهِ ﷺ فِي يَدِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٤٥١ ومسلم: ٢٠٣٠.]

(٢٤) بَابُ النَّهْيِ عَنِ التَّنَفُّسِ فِي الْإِنَاءِ

١٢٩٢ - عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَتَنَفَّسَ فِي الْإِنَاءِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٦٣٠ ومسلم: ٢٠٢٧، ب (٢٦٧).]

(٢٥) بَابُ كَانَ رَسُولُ اللَّهِ ﷺ يَتَنَفَّسُ فِي الشَّرَابِ

١٢٩٣ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا، وَيَقُولُ: «إِنَّهُ أَرْوَى وَأَبْرَأُ وَأَمْرَأُ».

قَالَ أَنَسٌ: فَأَنَا أَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٦٣١ ومسلم: ٢٠٢٨.]

(٢٦) بَابُ النَّهْيِ عَنِ الشُّرْبِ قَائِمًا

١٢٩٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا، فَمَنْ نَسِيَ؛ فَلْيَسْتَقِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٠٢٦.]

(27) CHAPTER. Drinking Zamzam while standing

1295. Ibn 'Abbâs رضي الله عنهما reported : I gave Zamzam water to the Messenger of Allâh ﷺ and he drank it while standing and that was at Ka'bah. (Bukhâri 1637)

(٢٧) بَابُ الرُّخْصَةِ فِي الشُّرْبِ قَائِمًا
مِنْ زَمْزَمَ

١٢٩٥ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا
عَنْهُمَا؛ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ
مِنْ زَمْزَمَ، فَشَرِبَ قَائِمًا، وَاسْتَسْقَى
وَهُوَ عِنْدَ الْبَيْتِ. [أَخْرَجَهُ الْبُخَارِيُّ:
١٦٣٧ وَمُسْلِمٌ: ٢٠٢٧].

* * *

*In the Name of Allāh,
the Most Gracious, the Most Merciful*

41- THE BOOK OF FOOD

(1) CHAPTER. Saying: "With the Name of Allāh"

1296. Hudhaifah رضي الله عنه said: If we had food with the Prophet ﷺ, we would not put our hands on until the Messenger of Allāh ﷺ had done. Once we had some food with him when a girl came rushing to eat and tried to start eating. The Prophet ﷺ held her hand. Then a bedouin came trying the same but the Messenger of Allāh ﷺ held his hand and said: "Satan eats any food unless the Name of Allāh is mentioned. So, the Satan pushed this girl to find a chance to eat but I held her hand, and then he brought this bedouin and I held his hand. By the One in Whose Hand is my life, the hand of Satan is held in my hand with her hand." In another narration: Then he said: "With the Name of Allāh", and ate.

1297. Jābir bin 'Abdullāh رضي الله عنهما narrated: I heard the Prophet ﷺ saying: "If a man enters his house and mentions Allāh and when he eats and says the same; the Satan says: "No room to spend the night or have food." And if he enters without saying: "With the Name of Allāh", Satan says: "We will spend the night (here)." Then if he does

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤١ - كِتَابُ الْأَطْعَمَةِ

(١) بَابُ التَّسْمِيَةِ عَلَى الطَّعَامِ

١٢٩٦ - عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا إِذَا حَضَرْنَا مَعَ النَّبِيِّ ﷺ طَعَامًا؛ لَمْ نَضَعْ أَيْدِيَنَا حَتَّى يَبْدَأَ رَسُولُ اللَّهِ ﷺ فَيَضَعُ يَدَهُ، وَإِنَّا حَضَرْنَا مَعَهُ مَرَّةً طَعَامًا، فَجَاءَتْ جَارِيَةٌ كَأَنَّهَا تُدْفَعُ، فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ يَدَهَا، ثُمَّ جَاءَ أَغْرَابِيٌّ كَأَنَّمَا يُدْفَعُ، فَأَخَذَ يَدَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذَكَّرَ اسْمُ اللَّهِ عَلَيْهِ، وَإِنَّهُ جَاءَ بِهَذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا، فَأَخَذْتُ يَدَهَا، فَجَاءَ بِهَذَا الْأَغْرَابِيُّ لِيَسْتَحِلَّ بِهِ، فَأَخَذْتُ يَدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ؛ إِنَّ يَدَهُ فِي يَدِي مَعَ يَدِهَا».

وَفِي رِوَايَةٍ: ثُمَّ ذَكَرَ اسْمَ اللَّهِ وَأَكَلَ. [أَخْرَجَهُ مُسْلِمٌ: ٢٠١٧].

١٢٩٧ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عَزَّ وَجَلَّ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ؛ قَالَ الشَّيْطَانُ: لَا مَبِيتَ لَكُمْ وَلَا عِشَاءَ. وَإِذَا دَخَلَ، فَلَمْ يَذْكُرِ اللَّهَ

not say Allâh's Name when he eats, Satan says: "We will spend the night and have food."

عَزَّ وَجَلَّ عِنْدَ دُحُولِهِ؛ قَالَ الشَّيْطَانُ: أَذْرَكْتُمُ الْمَيِّتَ. وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ؛ قَالَ: أَذْرَكْتُمُ الْمَيِّتَ وَالْعَشَاءَ». [أَخْرَجَهُ مُسْلِمٌ: ٢٠١٨].

(2) CHAPTER. Eating by the right hand

(٢) بَابُ الْأَكْلِ بِالْيَمِينِ

1298. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "When one of you eats, he should use the right hand and when one drinks, he should use the right for Satan eats and drinks with his left hand."

١٢٩٨ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ؛ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرَبَ؛ فَلْيَشْرَبْ بِيَمِينِهِ؛ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٠٢٠].

1299. Iyâs bin Salamah bin Al-Akwa' رضي الله عنهما reported that his father said: A man ate with his left hand in the presence of the Messenger of Allâh ﷺ and he said: "Eat with your right hand." The man said: "I cannot." The Prophet ﷺ said: "May you never do so." It is only arrogance that prevented him. The narrator said: Then the man could not even raise his hand to his mouth.

١٢٩٩ - عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ اللَّهِ ﷺ بِشِمَالِهِ، فَقَالَ: «كُلْ بِيَمِينِكَ». قَالَ: لَا أَسْتَطِيعُ. قَالَ: «لَا اسْتَطَعْتَ». مَا مَنَعُهُ إِلَّا الْكِبَرُ. قَالَ: فَمَا رَفَعَهَا إِلَى فِيهِ. [أَخْرَجَهُ مُسْلِمٌ: ٢٠٢١].

(3) CHAPTER. Eating from the nearest side of the dish

(٣) بَابُ الْأَكْلِ مِمَّا يَلِي الْأَكِلَ

1300. 'Umar bin Abu Salamah رضي الله عنهما narrated: I was a boy under the care of the Messenger of Allâh ﷺ and my hand used to go around the dish while eating. So he said to me: "Boy, mention the Name of Allâh, and eat with your right hand, and eat from the side nearer to you." (Bukhâri 5376)

١٣٠٠ - عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كُنْتُ فِي حَجْرِ رَسُولِ اللَّهِ ﷺ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي: «يَا غُلَامُ! سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٣٧٦ وَمُسْلِمٌ: ٢٠٢٢].

(4) CHAPTER. Using three fingers for eating

(٤) بَابُ الْأَكْلِ بِثَلَاثِ أَصَابِعَ

1301. Ka'b bin Mâlik رضي الله عنه reported: The Messenger of Allâh ﷺ used to eat using three finger and he used to lick his fingers before wiping them.

١٣٠١ - عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ بِثَلَاثِ أَصَابِعٍ، وَيَلْعَقُ يَدَهُ قَبْلَ أَنْ يَمْسَحَهَا. [أَخْرَجَهُ مُسْلِمٌ: ٢٠٣٢].

(5) CHAPTER. Lick your fingers

1302. Ibn 'Abbâs رضي الله عنهما said: The Messenger of Allâh ﷺ said, "When you eat, do not wipe your hands until you have licked it, or had it licked by someone else." (Bukhâri 5456)

(٥) بَابُ إِذَا أَكَلَ؛ فَلْيَلْعَقْ يَدَهُ أَوْ يُلْعَقَهَا

١٣٠٢ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا؛ فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعَقَهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٤٥٦ وَمُسْلِمٌ: ٢٠٣١].

(6) CHAPTER. Licking the fingers and dish

1303. Jâbir رضي الله عنه narrated: The Prophet ﷺ ordered that both the fingers and the dish be licked and said: "You do not know where the blessing is."

(٦) بَابُ لَعَقِ الْأَصَابِعِ وَالصَّحْفَةِ

١٣٠٣ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَ بِلَعَقِ الْأَصَابِعِ وَالصَّحْفَةِ، وَقَالَ: «إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّهِ الْبَرَكَةُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٠٣٣].

(٧) بَابُ مَسْحِ اللَّقْمَةِ إِذَا سَقَطَتْ وَأَكْلَهَا

(7) CHAPTER. Eating fallen food

1304. Jâbir رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying: "Satan attends all of your affairs, even your food. When some of your food falls on the ground, one should remove the soiling from it and then eat it. He should not leave it for Satan. When you finish eating, lick your fingers, because none knows (in which spot of the plate) the blessing (of Allâh) is."

١٣٠٤ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ، حَتَّى يَحْضُرَهُ عِنْدَ طَعَامِهِ، فَإِذَا سَقَطَتْ مِنْ أَحَدِكُمُ اللَّقْمَةُ؛ فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَدَى، ثُمَّ لْيَأْكُلْهَا، وَلَا يَدْعُهَا لِلشَّيْطَانِ، فَإِذَا فَرَغَ؛ فَلْيَلْعَقْ أَصَابِعَهُ؛ فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ تَكُونُ الْبَرَكَةُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٠٣٣].

(8) CHAPTER. Praising Allâh for food

1305. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "It pleases Allâh when a slave eats and says: 'Praise be to Allâh', and when he drinks and says: 'Praise be to Allâh'."

(9) CHAPTER. Asking to eat

1306. Abu Hurairah رضي الله عنه narrated: One day or on night, the Messenger of Allâh ﷺ went out and met Abu Bakr and 'Umar رضي الله عنهما and said: "What caused you to go out at this hour?" They said: "Hunger, O Messenger of Allâh." The Messenger of Allâh ﷺ said: "By Him in Whose Hand is my life, I am out for the same reason. Let us go." They went together to the house of an *Ansâr*, but he was not there. When his wife saw the Prophet ﷺ, she said: "You are welcome." The Messenger of Allâh ﷺ said: "Where is so-and-so?" She said: "He went to bring water for us." The *Ansârî* came back and looked at the Messenger of Allâh ﷺ and his Companions and said: "Praise be to Allâh, today nobody has more honorable guests than me." Then he went and brought a cluster of dates, fresh dates and half-ripe dates. He said: "Eat this." And he took a knife to slaughter a sheep. The Messenger of Allâh ﷺ said: "Do not slaughter a milch one." The man slaughtered a sheep, then they ate and drank. When they were gratified, the Messenger of Allâh ﷺ said to Abu Bakr and 'Umar رضي الله عنهما: "By Him in Whose Hand is my life, you will be questioned about these graces on the Day

(٨) بَابُ فِي الْحَمْدِ لِلَّهِ عَلَى الْأَكْلِ وَالشُّرْبِ

١٣٠٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدَهُ عَلَيْهَا، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا». [أخرجه مسلم: ٢٧٣٤].

(٩) بَابُ السُّؤَالِ عَنْ نَعِيمِ الْأَكْلِ وَالشُّرْبِ

١٣٠٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ أَوْ لَيْلَةٍ؛ فَإِذَا هُوَ بِأَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ: «مَا أَخْرَجَكُمَا مِنْ بُيُوتِكُمَا هَذِهِ السَّاعَةَ؟». قَالَا: الْجُوعُ يَا رَسُولَ اللَّهِ! قَالَ: «وَأَنَا وَالَّذِي نَفْسِي بِيَدِهِ؛ لَأُخْرِجَنِي الَّذِي أَخْرَجَكُمَا؛ قُومُوا». فَقَامُوا مَعَهُ، فَأَتَى رَجُلًا مِنَ الْأَنْصَارِ، فَإِذَا هُوَ لَيْسَ فِي بَيْتِهِ، فَلَمَّا رَأَتْهُ الْمَرْأَةُ؛ قَالَتْ: مَرْحَبًا وَأَهْلًا. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَيْنَ فَلَانٌ؟». قَالَتْ: ذَهَبَ يَسْتَعِذُّ لَنَا مِنَ الْمَاءِ؛ إِذْ جَاءَ الْأَنْصَارِيُّ، فَنَظَرَ إِلَى رَسُولِ اللَّهِ ﷺ وَصَاحِبَيْهِ، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ، مَا أَحَدُ الْيَوْمِ أَكْرَمَ أَضْيَافًا مِنِّي.

قَالَ: فَاذْطَلَقَ فَجَاءَهُمْ بِعِذْقٍ فِيهِ بُسْرٌ وَتَمْرٌ وَرُطْبٌ، فَقَالَ: كُلُوا مِنْ

of Reckoning. You came out hungry and now you are going back having enjoyed such grace."

هَذِهِ، وَأَخَذَ الْمُذَيَّةَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِيَّاكَ وَالْحَلُوبَ». فَذَبَحَ لَهُمْ. فَأَكَلُوا مِنَ الشَّاةِ، وَمِنْ ذَلِكَ الْعِذْقِ، وَشَرِبُوا، فَلَمَّا أَنَّ شَبِعُوا وَرَوُّوا؛ قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «وَالَّذِي نَفْسِي بِيَدِهِ؛ لَتُسْأَلَنَّ عَنْ هَذَا النَّعِيمِ يَوْمَ الْقِيَامَةِ، أَخْرَجَكُمْ مِنْ بُيُوتِكُمْ الْجُوعُ، ثُمَّ لَمْ تَرْجِعُوا حَتَّى أَصَابَكُمْ هَذَا النَّعِيمُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٠٣٨].

(10) CHAPTER. Responding to the neighbor's invitation

1307. Anas رضي الله عنه reported: A Persian neighbor of the Messenger of Allāh ﷺ was a good cook. He once made a dish and invited the Prophet ﷺ. The Messenger of Allāh ﷺ asked for 'Āishah: "And how about this?" The neighbor said: "No." So, the Messenger of Allāh ﷺ said: "No," for his invitation. Then he returned the second time and invited the Messenger of Allāh ﷺ who asked: "And how about this?" The man said: "No." So, the Messenger of Allāh ﷺ said: "No," for the invitation. Then he repeated the invitation and the Messenger of Allāh ﷺ asked: "And how about this?" The neighbor said in this third time: "Yes (she can come)." So both of them went rushing to his house (and ate).

(١٠) بَابُ إِجَابَةِ دَعْوَةِ الْجَارِ لِلطَّعَامِ

١٣٠٧ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ جَاراً لِرَسُولِ اللَّهِ ﷺ فَارِسِيّاً، كَانَ طَيِّبَ الْمَرْقِ، فَصَنَعَ لِرَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَ يَدْعُوهُ، فَقَالَ: «وَهَذِهِ؟»؛ لِعَائِشَةَ. فَقَالَ: لَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا». فَعَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهَذِهِ؟». قَالَ: لَا. قَالَ رَسُولُ اللَّهِ ﷺ: «لَا». ثُمَّ عَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهَذِهِ؟». قَالَ: نَعَمْ؛ فِي الثَّالِثَةِ، فَقَامَا يَتَدَافَعَانِ، حَتَّى أَتَيَا مَنَزِلَهُ. [أَخْرَجَهُ مُسْلِمٌ: ٢٠٣٧].

(11) CHAPTER. An invited guest accompanied by uninvited people

1308. Abu Mas'ūd Al-Ansāri رضي الله عنه narrated: There was an Ansāri man nicknamed Abu Shu'aib, who had a slave who was a butcher. He came to the

(١١) بَابُ مَنْ دُعِيَ إِلَى طَعَامٍ فَنَبِهَهُ غَيْرُهُ

١٣٠٨ - عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ، يُقَالُ لَهُ: أَبُو

Messenger of Allāh ﷺ while he was sitting with his Companions and noticed the signs of hunger on the face of the Prophet ﷺ. So he went to his butcher slave and said: "Prepare for me a meal sufficient for five people so that I may invite the Prophet ﷺ along with four other men." He had the meal prepared for him and invited him ﷺ. A (sixth) man followed them. The Prophet ﷺ said at the door: "O Abu Shu'aib! Another man has followed us. If you wish, you may invite him; and if you wish, you may refuse him." Abu Shu'aib said: "No, I will admit him, O Messenger of Allāh." (Bukhārī 2081)

شُعَيْبٌ، وَكَانَ لَهُ غُلَامٌ لَحَامٌ، فَرَأَى رَسُولَ اللَّهِ ﷺ، فَعَرَفَ فِي وَجْهِهِ الْجُوعَ، فَقَالَ لِعُلاَمِهِ: وَيْحَكَ! اصْنَعْ لَنَا طَعَامًا لِيُخَمْسَةَ نَفَرٍ؛ فَإِنِّي أُرِيدُ أَنْ أَدْعُو النَّبِيَّ ﷺ خَامِسَ خَمْسَةٍ.

قَالَ: فَصَنَعَ، ثُمَّ أَتَى النَّبِيَّ ﷺ، فَدَعَاهُ خَامِسَ خَمْسَةٍ، وَاتَّبَعَهُمْ رَجُلٌ، فَلَمَّا بَلَغَ الْبَابَ؛ قَالَ النَّبِيُّ ﷺ: «إِنَّ هَذَا اتَّبَعَنَا، فَإِنْ شِئْتَ أَنْ تَأْذُنَ لَهُ، وَإِنْ شِئْتَ رَجِعْ». قَالَ: لَا، بَلْ أَدْخُلْهُ يَا رَسُولَ اللَّهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٠٨١ وَمُسْلِمٌ: ٢٠٣٦].

(12) CHAPTER. Hospitality

(١٢) بَابٌ فِي إِثَارِ الضَّيْفِ

1309. Abu Hurairah رضي الله عنه narrated: A man came to the Messenger of Allāh ﷺ (as a guest) and said: "I am hungry," so he ﷺ sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then the Prophet ﷺ said: "Who will take this (man) or entertain him as a guest, Allāh's Mercy will be on him." A man from the *Ansār* said: "I." He took him home, and asked his wife. "Do you have food?" She said: "Nothing other than the children's food." He said: "Keep them busy with something, and when our guest comes in, blow off the light, and let's pretend that we are eating." When the guest came, she blew off the light. They sat down and the guest ate. In the morning, he went to see the Prophet ﷺ who said to him: "Allāh had admired what you did last night." (Bukhārī 3798)

١٣٠٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنِّي مَجْهُودٌ. فَأَرْسَلَ إِلَى بَعْضِ نِسَائِهِ، فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ؛ مَا عِنْدِي إِلَّا مَاءٌ. ثُمَّ أَرْسَلَ إِلَى أُخْرَى، فَقَالَتْ مِثْلَ ذَلِكَ، حَتَّى قُلْنَ كُلُّهُنَّ مِثْلَ ذَلِكَ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ؛ مَا عِنْدِي إِلَّا مَاءٌ. فَقَالَ: «مَنْ يُضَيِّفُ هَذَا اللَّيْلَةَ رَحِمَهُ اللَّهُ تَعَالَى». فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ!

فَانْطَلَقَ بِهِ إِلَى رَحْلِهِ، فَقَالَ لَامْرَأَتِهِ: هَلْ عِنْدِكَ شَيْءٌ؟ قَالَتْ: لَا؛ إِلَّا قُوتٌ صَبْيَانِي. قَالَ: فَعَلَّلِيهِمْ بَشِيءً، فَإِذَا دَخَلَ ضَمْنُنَا؛ فَأَطْفِئِي السَّرَاجَ، وَأَرِيهِ أَنَّا نَأْكُلُ، فَإِذَا أَهْوَى

لِيَأْكُلَ؛ فَقُومِي إِلَى السَّرَاجِ حَتَّى تُطْفِئِيهِ.

قَالَ: فَقَعَدُوا، وَأَكَلَ الضَّيْفُ، فَلَمَّا أَصْبَحَ؛ غَدَا عَلَى النَّبِيِّ ﷺ، فَقَالَ: «قَدْ عَجِبَ اللَّهُ مِنْ صَنِيعِكُمَا اللَّيْلَةَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٧٩٨ وَمُسْلِمٌ: ٢٠٥٤].

(13) CHAPTER. Food for two can suffice three

1310. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "The food of two people is sufficient for three, and the food of three is sufficient for four." (Bukhârî 5392)

(١٣) بَابُ طَعَامِ الْاِثْنَيْنِ كَافِيَ الثَّلَاثَةِ

١٣١٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الْاِثْنَيْنِ كَافِيَ الثَّلَاثَةِ، وَطَعَامُ الثَّلَاثَةِ كَافِيَ الْارْبَعَةِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٣٩٢ وَمُسْلِمٌ: ٢٠٥٨].

1311. Jâbir bin 'Abdullâh رضي الله عنهما narrated: I heard the Messenger of Allāh ﷺ saying: "The food of one is sufficient for two and the food of two is sufficient for four and the food of four can suffice eight."

١٣١١ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «طَعَامُ الْوَاحِدِ يَكْفِي الْاِثْنَيْنِ، وَطَعَامُ الْاِثْنَيْنِ يَكْفِي الْارْبَعَةَ، وَطَعَامُ الْارْبَعَةِ يَكْفِي الثَّمَانِيَةَ». [أَخْرَجَهُ مُسْلِمٌ: ٢٠٥٩].

(14) CHAPTER. A believer has one stomach

1312. Ibn 'Umar and Jâbir عنهم رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: "A believer eats in one intestine (is satisfied with a little food), and a Kâfir (disbeliever) eats in seven intestines (eats much food)." (Bukhârî 5393-5)

(١٤) بَابُ الْمُؤْمِنِ يَأْكُلُ فِي مَعَى وَاحِدٍ وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ

١٣١٢ - عَنْ جَابِرٍ وَابْنِ عُمرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٣٩٣ وَ٥٣٩٤ وَ٥٣٩٥ وَمُسْلِمٌ: ٢٠٦١].

1313. Abu Hurairah رضي الله عنه narrated:

١٣١٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

The Messenger of Allāh ﷺ hosted a man who was a non-believer. The Messenger of Allāh ﷺ asked a goat to be milked for him. He drank the milk. Another goat was milked and he drank it. The man consumed the milk of seven goats. In the morning the man embraced Islam. The Messenger of Allāh ﷺ again ordered that a goat be milked for him. He drank it and again another goat was milked for him, but this time he could not drink it all. The Messenger of Allāh ﷺ then said: "A believer eats in one intestine and a disbeliever eats in seven intestines." (Bukhâri 5396-7)

عنه؛ أَنَّ رَسُولَ اللَّهِ ﷺ ضَافَهُ ضَيْفٌ وَهُوَ كَافِرٌ، فَأَمَرَ لَهُ رَسُولُ اللَّهِ ﷺ بِشَاةٍ، فَحَلَبَتْ، فَشَرِبَ حِلَابَهَا، ثُمَّ أُخْرَى فَشَرِبَهُ، ثُمَّ أُخْرَى فَشَرِبَهُ، حَتَّى شَرِبَ حِلَابَ سَبْعِ شَيَاطِينٍ، ثُمَّ إِنَّهُ أَصْبَحَ فَأَسْلَمَ، فَأَمَرَ لَهُ رَسُولُ اللَّهِ ﷺ بِشَاةٍ، فَشَرِبَ حِلَابَهَا، ثُمَّ أَمَرَ بِأُخْرَى، فَلَمْ يَسْتَيْمَمْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ يَشْرَبُ فِي مَعَى وَاحِدٍ، وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٣٩٦ و ٥٣٩٧ ومسلم: ٢٠٦٣].

(15) CHAPTER. Eating pumpkins

1314. Anas bin Mâlik رضي الله عنه reported: A man invited the Messenger of Allāh ﷺ to a meal he had prepared. I accompanied him to that meal, and the man served the Prophet ﷺ with pumpkin soup. I saw the Messenger of Allāh ﷺ picking the pumpkin pieces from around the dish. When I saw that, I pushed the pieces towards his side, not eating them myself. Anas said: "Since then I liked pumpkins." (Bukhâri 5439)

(١٥) بَابٌ فِي أَكْلِ الدُّبَاءِ
١٣١٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ رَجُلًا، فَانْطَلَقْتُ مَعَهُ، فَجِئْتُ بِمَرْقَةِ فِيهَا دُبَّاءٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ مِنْ ذَلِكَ الدُّبَاءِ وَيُعْجِبُهُ. قَالَ: فَلَمَّا رَأَيْتُ ذَلِكَ؛ جَعَلْتُ أُلْقِيهِ إِلَيْهِ وَلَا أَطْعُمُهُ.

قَالَ: فَقَالَ أَنَسٌ: فَمَا زِلْتُ بَعْدَ ذَلِكَ يُعْجِبُنِي الدُّبَاءُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٤٣٩ ومسلم: ٢٠٤١].

(16) CHAPTER. Best food is sauce

1315. Talhah bin Nâfi' reported that he heard Jâbir bin 'Abdullâh رضي الله عنهما saying: The Messenger of Allāh ﷺ took me by hand to his house and gave me some bread and said: "Is there any sauce?" They said: "Nothing except some vinegar." He ﷺ said: "The best of sauce is vinegar."

(١٦) بَابُ نِعْمِ الْإِدَامِ الْخَلِّ
١٣١٥ - عَنْ طَلْحَةَ بْنِ نَافِعٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي ذَاتَ يَوْمٍ إِلَى مَنْزِلِهِ، فَأَخْرَجَ إِلَيْهِ فَلَقَا مِنْ خُبْزٍ، فَقَالَ: «مَا مِنْ

Jâbir said: "I love vinegar ever since I heard that from the Prophet of Allâh ﷺ," and Talhah said: "I love vinegar ever since I heard that from Jâbir."

أُدْمُ؟». فقالوا: لا؛ إِلَّا شَيْءٌ مِنْ خَلٍّ. قَالَ: «فَإِنَّ الْخَلَّ نِعَمَ الْأُدْمِ». قَالَ جَابِرٌ: فَمَا زِلْتُ أُحِبُّ الْخَلَّ مِنْذُ سَمِعْتُهَا مِنْ نَبِيِّ اللَّهِ ﷺ. وَقَالَ طَلْحَةُ: مَا زِلْتُ أُحِبُّ الْخَلَّ مِنْذُ سَمِعْتُهَا مِنْ جَابِرٍ. [أخرجه مسلم: ٢٠٥٢].

(17) CHAPTER. Eating dates

1316. 'Abdullâh bin Busr رضي الله عنه reported: The Messenger of Allâh ﷺ was my father's guest and he was brought some food. He ate and then some dates were brought. The Prophet ﷺ started eating the dates and putting the stones in between his forefinger and the middle finger. Shu'bah said: "I believe, Allâh wills, he picked the stones between these two fingers."

The Messenger of Allâh ﷺ was then given some water; he drank it and gave the water to the one on his right. My father said: "(O Messenger of Allâh) supplicate for us." Then he said: "O Allâh, bless what you have provided them and forgive them and be merciful on them."

(١٧) بَابٌ فِي أَكْلِ التَّمْرِ وَإِلْقَاءِ النَّوَى بَيْنَ الإِضْبَعَيْنِ ١٣١٦ - عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نَزَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي. قَالَ: فَقَرَّبْنَا إِلَيْهِ طَعَامًا وَوُطْبَةً، فَأَكَلَ مِنْهَا، ثُمَّ أَتَيْ بَتْمَرًا، فَكَانَ يَأْكُلُ وَيُلْقِي النَّوَى بَيْنَ إِضْبَعَيْهِ، وَيَجْمَعُ السَّبَابَةَ وَالْوُسْطَى. قَالَ شُعْبَةُ: هُوَ ظَنِّي، وَهُوَ فِيهِ إِنْ شَاءَ اللَّهُ تَعَالَى إِلْقَاءُ النَّوَى بَيْنَ الإِضْبَعَيْنِ. ثُمَّ أَتَيْ بِشَرَابٍ، فَشَرِبَهُ، ثُمَّ نَاولَهُ الَّذِي عَنْ يَمِينِهِ؛ قَالَ: فَقَالَ أَبِي وَأَخَذَ بِلِجَامِ دَابَّتِهِ: ادْعُ اللَّهَ لَنَا. فَقَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ، وَارْحَمْهُمْ». [أخرجه مسلم: ٢٠٤٢].

(18) CHAPTER. Eating dates while resting on feet

1317. Anas bin Mâlik رضي الله عنه reported: The Messenger of Allâh ﷺ was brought some dates, then he split the date while resting on his feet.

١٣١٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَتَيْ رَسُولُ اللَّهِ ﷺ بَتْمَرًا، فَجَعَلَ النَّبِيُّ ﷺ يَقْسِمُهُ وَهُوَ

مُحْتَفِزٌ، يَأْكُلُ مِنْهُ أَكْلاً ذَرِيعاً.

وفي رواية: رَأَيْتُ النَّبِيَّ ﷺ مُقْعِياً
يَأْكُلُ تَمْرًا. [أخرجه مسلم: ٢٠٤٤].

(19) CHAPTER. Homes that have no dates, their residents are hungry

(١٩) بَابُ بَيْتٍ لَا تَمَرٌ فِيهِ جِيَاعُ أَهْلِهِ

1318. 'Āishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said: "O 'Āishah, a house in which there are no dates, its residents are hungry people. 'O 'Āishah, a house in which there one no dates, its residents are hungry people." He said it two or three times.

١٣١٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ! بَيْتٌ لَا تَمَرٌ فِيهِ جِيَاعُ أَهْلِهِ. يَا عَائِشَةُ! بَيْتٌ لَا تَمَرٌ فِيهِ جِيَاعُ أَهْلِهِ (أَوْ: جَاعَ أَهْلِهِ)». قَالَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا. [أخرجه مسلم: ٢٠٤٦].

(20) CHAPTER. Avoid eating two dates at a time

(٢٠) بَابُ النَّهْيِ عَنِ الْقِرَانِ فِي التَّمْرِ

1319. Jabalah bin Suhaim reported: At the time of Ibn Zubair, we were struck with drought (famine) and he provided us with dates for our food. Ibn 'Umar passed by us while we were eating, and said: "Do not eat two dates together at a time, for the Messenger of Allāh ﷺ forbade doing so unless one takes the permission of his companion."

١٣١٩ - عَنْ جَبَلَةَ بْنِ سُهَيْمٍ، قَالَ: كَانَ ابْنُ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا يَرْزُقُنَا التَّمَرَ. قَالَ: وَقَدْ كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جُحْدٌ، فَكُنَّا نَأْكُلُ، فَيَمُرُّ عَلَيْنَا ابْنُ عُمَرَ وَنَحْنُ نَأْكُلُ، فَيَقُولُ: لَا تَقَارِنُوا؛ فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْإِقْرَانِ؛ إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ أَخَاهُ.

Shu'bah said: 'Permission' is a word which Ibn 'Umar added. (Bukhârî 5446)

قَالَ شُعْبَةُ: لَا أَرَى هَذِهِ الْكَلِمَةَ إِلَّا مِنْ كَلِمَةِ ابْنِ عُمَرَ؛ يَعْنِي: الْاسْتِئْذَانُ. [أخرجه البخاري: ٥٤٤٦ ومسلم: ٢٠٤٥].

(21) CHAPTER. Eating dates with cucumbers

(٢١) بَابُ أَكْلِ الْقِنَاءِ بِالرُّطَبِ

1320. 'Abdullāh bin Ja'far رضي الله عنهما

١٣٢٠ - عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ

reported: I saw the Messenger of Allāh ﷺ eating fresh dates with cucumbers. (Bukhârî 5447)

رضي الله عنهما؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ الْقَثَاءَ بِالرُّطْبِ. [أخرجه البخاري: ٥٤٤٧ ومسلم: ٢٠٤٣].

(22) CHAPTER. Black fruits of a tree

1321. Jâbir bin 'Abdullâh رضي الله عنهما reported: We were with the Prophet ﷺ collecting *Al-Kabâth* (fruit of *Arâk* tree) at Marr Az-Zahrân. The Prophet ﷺ said: "Collect the black ones (for they are better)." We said: "O Messenger of Allāh! as though you tendered sheep." He said: "Yes. There was no Prophet but tendered sheep." Or he said something to that effect. (Bukhârî 5453)

(٢٢) بَابُ فِي الْكَبَاثِ الْأَسْوَدِ

١٣٢١ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِمَرِّ الظَّهْرَانِ وَنَحْنُ نَجْنِي الْكَبَاثَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِالْأَسْوَدِ مِنْهُ». قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّكَ رَعَيْتَ الْغَنَمَ؟ قَالَ: «نَعَمْ، وَهَلْ مِنْ نَبِيٍّ إِلَّا وَقَدْ رَعَاهَا». أَوْ نَحْوَ هَذَا مِنَ الْقَوْلِ. [أخرجه البخاري: ٥٤٥٣ ومسلم: ٢٠٥٠].

(23) CHAPTER. Eating rabbits

1322. Anas bin Mâlik رضي الله عنه reported: We provoked a rabbit at Marr Az-Zahrân and chased it. My companions chased it until they got tired. But I ran after it and caught it, and brought it to Abu Talhah. He sent its hind and thighs to the Messenger of Allāh ﷺ who accepted them. (Bukhârî 2572)

(٢٣) بَابُ أَكْلِ الْأَرْنَبِ

١٣٢٢ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: مَرَرْنَا فَاسْتَفْجَنَّا أَرْنَبًا بِمَرِّ الظَّهْرَانِ، فَسَعَوْا عَلَيْهِ، فَلَعَبُوا. قَالَ: فَسَعَيْتُ حَتَّى أَذْرَكْتُهَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ، فَذَبَحَهَا، فَبَعَثَ بِوَرِكَيْهَا وَفَخَذَيْهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُ بِهَا رَسُولَ اللَّهِ ﷺ، فَقَبِلَهُ. [أخرجه البخاري: ٢٥٧٢ ومسلم: ١٩٥٣].

(24) CHAPTER. Eating desert lizard

1323. Ibn 'Abbâs رضي الله عنهما reported that Khâlid bin Walid رضي الله عنه who is called the 'Sword of Allāh', told him that he went with the Messenger of Allāh ﷺ to the house of Maimunah, the wife of the Prophet ﷺ and his and Ibn 'Abbâs' aunt. He found with her a roasted desert lizard which her sister

(٢٤) بَابُ فِي أَكْلِ الضَّبِّ

١٣٢٣ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ خَالِدَ بْنَ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ، الَّذِي يُقَالُ لَهُ: سَيْفُ اللَّهِ، أَخْبَرَهُ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ،

Hafaidah bint Al-Hârith had brought from Najd. Maimunah presented the desert lizard to the Messenger of Allâh ﷺ who rarely used to eat any food unless he was told what kind it was. (But that time) the Messenger of Allâh ﷺ was about to start eating that a lady from among those who were present, said: "You should inform the Messenger of Allâh about what you have given to him. O Messenger of Allâh! It is the meat of a lizard." So the Messenger of Allâh ﷺ withdrew his hand from the meat of the lizard. Khâlid bin Walid said: "O Messenger of Allâh! Is this unlawful to eat?" The Messenger of Allâh ﷺ replied: "No, but since it is not found in the land of my people, so I dislike it." Khâlid said: "Then I pulled the lizard towards me and ate it while the Messenger of Allâh ﷺ was looking at me without forbidding me." (Bukhârî 5391)

وَهِيَ خَالَتُهُ وَخَالَهٗ ابْنُ عَبَّاسٍ، فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُودًا، قَدِمَتْ بِهِ أُخْتُهَا حَفِيدَةُ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، فَقَدِمَتْ الضَّبَّ لِرَسُولِ اللَّهِ ﷺ، وَكَانَ قَلَمًا يُقَدَّمُ إِلَيْهِ بِطَعَامٍ حَتَّى يُحَدِّثَ بِهِ وَيُسَمِّي لَهُ، فَأَهْوَى رَسُولُ اللَّهِ ﷺ يَدَهُ إِلَى الضَّبِّ، فَقَالَتْ امْرَأَةٌ مِنَ النَّسْوَةِ الْحُضُورِ: أَخْبِرَنَّ رَسُولَ اللَّهِ ﷺ بِمَا قَدِمْتَنَ لَهُ. قُلْنَ: هُوَ الضَّبُّ يَا رَسُولَ اللَّهِ! فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ. فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: أَحْرَامُ الضَّبُّ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا؛ وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ».

قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ، فَأَكَلْتُهُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ، فَلَمْ يَنْهَنِي. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٣٩١ وَمُسْلِمُ:

١٩٤٦].

1324. Abu Sa'id رضي الله عنه reported that a bedouin came to the Messenger of Allâh ﷺ and asked him: "I live in a low land which is infested with desert lizards. It is generally the diet of my people." The Prophet ﷺ did not answer. He consulted him again (as to whether it is lawful) for the second and third time but he did not give him an answer. The Messenger of Allâh ﷺ called him at the third time and said: "O bedouin, Allâh cursed a tribe of the Children of Israel and transformed them into beasts on earth. I do not know whether the lizard was one of them or not. I neither eat it nor prohibit eating it."

١٣٢٤ - عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَعْرَابِيًّا أَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ: إِنِّي فِي غَائِطٍ مَضْبِيَّةٍ، وَإِنَّهُ عَامَّةُ طَعَامِ أَهْلِي. قَالَ: فَلَمْ يُجِبْهُ، فَقُلْنَا: عَاوِدْهُ. فَعَاوِدْهُ، فَلَمْ يُجِبْهُ ثَلَاثًا، ثُمَّ نَادَاهُ رَسُولُ اللَّهِ ﷺ فِي الثَّلَاثَةِ، فَقَالَ: «يَا أَعْرَابِي! إِنَّ اللَّهَ لَعَنَ (أَوْ: غَضِبَ) عَلَى سِبْطٍ مِنْ بَنِي إِسْرَائِيلَ، فَمَسَخَهُمْ دَوَابَّ يَدْبُونُ فِي الْأَرْضِ؛ فَلَا أَدْرِي لَعَلَّ هَذَا مِنْهَا؛ فَلَسْتُ أَكُلُّهَا وَلَا أَنْهَى عَنْهَا». [أَخْرَجَهُ مُسْلِمُ: ١٩٥١].

(25) CHAPTER. Locust is allowed

1325. Ibn Abu Aufa رضي الله عنهما reported: We participated with the Messenger of Allâh ﷺ in six or seven *Ghazawât*, and we used to eat locusts with him. (Bukhârî 5495)

(26) CHAPTER. Seafood is lawful

1326. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ sent troops to the seacoast to capture a Quraish caravan, and appointed Abu 'Ubaidah as their commander, and they were 300 (men). Jâbir added: Our journey food was dates, and Abu 'Ubaidah kept on giving us our daily ration from it little by little (piecemeal) until it decreased to such an extent that we did not receive except a date each. I asked (Jâbir), "What did you do with it?" He said, "We used to suck it like babies and drink water after that and that would keep us until night and would use our sticks for hitting the tree branches and soaked the fallen leaves and ate them. Jâbir added: Then we reached the sea (coast) where we found a fish like a small mountain. It was called *Al-'Anbar* (whale). Abu 'Ubaidah said: "It is dead (hence unlawful to eat)." Then he said: "No, we have been sent by the Messenger of Allâh ﷺ, and we are out in the Cause of Allâh, and are in the state of necessity, so eat it." We were three hundred in number and stayed there for a month, until we grew bulky. I saw how we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact pieces of meat equal to a bull or like a bull. Abu 'Ubaidah called thirteen men from us and he made them sit in the cavity of its eye and he took (and fixed) one of its (rib)

(٢٥) بَابُ أَكْلِ الْجَرَادِ

١٣٢٥ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ. [أخرجه البخاري: ٥٤٩٥ ومسلم: ١٩٥٢.]

(٢٦) بَابُ أَكْلِ دَوَابِّ الْبَحْرِ وَمَا أَلْفَى

١٣٢٦ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ، وَأَمَرَ عَلَيْنَا أَبَا عُبَيْدَةَ، تَتَلَقَّى عِيرًا لِقَرْيَشٍ، وَزَوَّدَنَا جِرَابًا مِنْ تَمْرٍ لَمْ يَجِدْ لَنَا غَيْرَهُ، فَكَانَ أَبُو عُبَيْدَةَ يُعْطِينَا تَمْرَةً تَمْرَةً. قَالَ: فَقُلْتُ: كَيْفَ كُنْتُمْ تَصْنَعُونَ بِهَا؟ قَالَ: نَمَضُّهَا كَمَا يَمَضُّ الصَّبِيُّ، ثُمَّ نَشْرَبُ عَلَيْهَا مِنَ الْمَاءِ، فَتَكْفِينَا يَوْمَنَا إِلَى اللَّيْلِ، وَكُنَّا نَضْرِبُ بِعَصِيئِنَا الْخَطَّ، ثُمَّ نَبْلُهُ بِالْمَاءِ فَنَأْكُلُهُ. قَالَ: وَانْطَلَقْنَا عَلَى سَاحِلِ الْبَحْرِ، فَرَفَعَ لَنَا عَلَى سَاحِلِ الْبَحْرِ كَهَيْئَةِ الْكِتَابِ الضَّخْمِ، فَأَتَيْنَاهُ؛ فَإِذَا هِيَ دَابَّةٌ تُدْعَى الْعَبْرُ. قَالَ: قَالَ أَبُو عُبَيْدَةَ: مَيْتَةٌ. ثُمَّ قَالَ: لَا؛ بَلْ نَحْنُ رُسُلُ رَسُولِ اللَّهِ ﷺ، وَفِي سَبِيلِ اللَّهِ، وَقَدْ اضْطَرَرُّنَا؛ فَكُلُوا.

قَالَ: فَأَقَمْنَا عَلَيْهِ شَهْرًا، وَنَحْنُ ثَلَاثُ مِائَةٍ، حَتَّى سَمِنَّا.

قَالَ: وَلَقَدْ رَأَيْنَا نَعْتَرِفَ مِنْ وَفِّ عَيْنِهِ بِالْقِلَالِ الدُّهْنِ، وَنَقْتَطِعُ مِنْهُ

bones and a camel-rider passed underneath it (without touching it). And we provided ourselves with pieces of boiled meat. When we arrived at Al-Madinah, we informed the Messenger of Allāh ﷺ about that, and he said, "Eat for it is a provision (food) Allāh has brought out for you, and give us if you have some of it." So some of them gave him (of that fish) and he ate it. (Bukhārī 4360-2)

الْفِدْرَ؛ كَالثَّوْرِ، أَوْ كَقَدْرِ الثَّوْرِ، فَلَقَدْ أَخَذَ مِنَّا أَبُو عُبَيْدَةَ ثَلَاثَةَ عَشَرَ رَجُلًا، فَأَقْعَدَهُمْ فِي وَقَبٍ عَيْنِهِ، وَأَخَذَ ضِلْعًا مِنْ أَضْلَاعِهِ فَأَقَامَهَا، ثُمَّ رَحَلَ أَغْظَمَ بَعِيرٍ مِنَّا، فَمَرَّ مِنْ تَحْتِهَا، وَتَرَوُّدْنَا مِنْ لَحْمِهِ وَشَائِقٍ.

فَلَمَّا قَدِمْنَا الْمَدِينَةَ؛ أَتَيْنَا رَسُولَ اللَّهِ، فَذَكَّرْنَا ذَلِكَ لَهُ، فَقَالَ: «هُوَ رِزْقٌ أَخْرَجَهُ اللَّهُ لَكُمْ؛ فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ فَتُطْعِمُونَا؟». قَالَ: فَأَرْسَلْنَا إِلَى رَسُولِ اللَّهِ ﷺ مِنْهُ فَأَكَلَهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٣٦٠ وَ ٤٣٦٢ وَمُسْلِمٌ: ١٩٣٥].

(27) CHAPTER. Horse meat

1327. Jābir bin 'Abdullāh رضي الله عنهما narrated: On the day of Khaibar, the Messenger of Allāh ﷺ forbade eating donkey's meat and allowed eating horse meat. (Bukhārī 4219)

(٢٧) بَابٌ فِي أَكْلِ لُحُومِ الْخَيْلِ ١٣٢٧ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ، وَأَذِنَ فِي لُحُومِ الْخَيْلِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٢١٩ وَمُسْلِمٌ: ١٩٤١].

1328. Asmā' رضي الله عنها reported: We slaughtered a horse during the lifetime of the Messenger of Allāh ﷺ and ate it. (Bukhārī 5519)

١٣٢٨ - عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَحَرْنَا فَرَسًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَكَلْنَاهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٥١٩ وَمُسْلِمٌ: ١٩٤٢].

(28) CHAPTER. Donkey meat not allowed

1329. Abu Tha'labah رضي الله عنه reported: The Messenger of Allāh ﷺ prohibited eating donkey's meat. (Bukhārī 5527)

(٢٨) بَابُ النَّهْيِ عَنْ أَكْلِ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ ١٣٢٩ - عَنْ أَبِي ثَعْلَبَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ لُحُومَ الْحُمُرِ الْأَهْلِيَّةِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٥٢٧ وَمُسْلِمٌ: ١٩٣٦].

1330. Anas رضي الله عنه narrated: After the conquest of Khaibar by the Messenger of Allâh ﷺ, we caught some donkeys in a village. We cooked them. Then a man was sent by the Messenger of Allâh ﷺ who announced to people: "Allâh and His Messenger ﷺ forbid you to eat the meat of donkeys, for it is filth and impure." Thus the pots were turned upside down while they were boiling with the (donkey's) meat. (Bukhâri 5528)

(29) CHAPTER. Prohibition of eating canine animals

1331. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Every canine animal is prohibited."

(30) CHAPTER. Birds with claws are *Harâm*

1332. Ibn Abbâs رضي الله عنهما narrated: The Messenger of Allâh ﷺ prohibited eating any bird that has claws and any canine animal.

(31) CHAPTER. Eating garlic is hated

1333. Abu Ayyub رضي الله عنه narrated: The Prophet ﷺ was his guest. The Prophet ﷺ took the lower floor and he was in the upper. One day Abu Ayyub thought and said: "How can we walk over the head of the Prophet ﷺ," and he ordered his family to stay in one side of the flat. Then he said the same to the Prophet ﷺ who said: "The lower floor is

١٣٣٠ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا فَتَحَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ؛ أَصْبْنَا حُمُرًا خَارِجًا مِنَ الْقَرْيَةِ، فَطَبَخْنَا مِنْهَا، فَنَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: أَلَا إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْهَا؛ فَإِنَّهَا رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ. فَأُكْفِيتَ الْقُدُورُ بِمَا فِيهَا وَإِنَّهَا لَتَقُورُ بِمَا فِيهَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٥٢٨ وَمُسْلِمٌ: ١٩٤٢].

(٢٩) بَابُ النَّهْيِ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ

١٣٣١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ؛ فَأَكْلُهُ حَرَامٌ». [أَخْرَجَهُ مُسْلِمٌ: ١٩٣٣].

(٣٠) بَابُ النَّهْيِ عَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ

١٣٣٢ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ. [أَخْرَجَهُ مُسْلِمٌ: ١٩٣٤].

(٣١) بَابُ كَرَاهِيَةِ أَكْلِ الثُّومِ

١٣٣٣ - عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ نَزَلَ عَلَيْهِ، فَتَزَلَّ النَّبِيُّ ﷺ فِي السُّفْلِ، وَأَبُو أَيُّوبَ فِي الْعُلُوِّ.

قَالَ: فَانْتَبَهَ أَبُو أَيُّوبَ لَيْلَةً، فَقَالَ: نَمْشِي فَوْقَ رَأْسِ رَسُولِ اللَّهِ ﷺ؟!

easier.” Abu Ayyub said: “I will not be above a flat where you are.” The Prophet ﷺ then moved to the upper flat and he moved to the lower. He used to cook for the Prophet ﷺ and eat from the place of the Prophet’s fingers. Once he made a food using garlic for the Prophet ﷺ. When the food was returned untouched, he asked: “Where is the Prophet’s fingers spot?” He was told: “The Prophet ﷺ did not eat.” He was scared and went up to the Prophet ﷺ and asked: “Is it *Harâm* (unallowed)?” The Prophet ﷺ said: “No, but I hate garlic.” Abu Ayyub said: “I hate what you hate (or said: what you hated).”

فَتَنَحَّوْا، فَبَاتُوا فِي جَانِبٍ، ثُمَّ قَالَ لِلنَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «السُّفْلُ أَرْفَقُ». فَقَالَ: لَا أَعْلُو سَقِيفَةً أَنْتَ تَحْتَهَا. فَتَحَوَّلَ النَّبِيُّ ﷺ فِي الْعُلُوِّ وَأَبُو أَيُّوبَ فِي السُّفْلِ.

فَكَانَ يَصْنَعُ لِلنَّبِيِّ ﷺ طَعَامًا، فَإِذَا جِيءَ بِهِ إِلَيْهِ؛ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِهِ، فَيَتَّبِعُ مَوْضِعَ أَصَابِعِهِ، فَصَنَعَ لَهُ طَعَامًا فِيهِ ثَوْمٌ، فَلَمَّا رَدَّ إِلَيْهِ؛ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِ النَّبِيِّ ﷺ، فَقِيلَ لَهُ: لَمْ يَأْكُلْ. فَفَزِعَ، وَصَعَدَ إِلَيْهِ، فَقَالَ: أَحْرَامٌ هُوَ؟ قَالَ النَّبِيُّ ﷺ: «لَا، وَلَكِنِّي أَكْرَهُهُ». قَالَ: فَإِنِّي أَكْرَهُ مَا تَكْرَهُ (أَوْ: مَا كَرِهْتَ). قَالَ: وَكَانَ النَّبِيُّ ﷺ يُؤْتِي. [أخرجه مسلم: ٢٠٥٣].

(32) CHAPTER. Keeping silent about food defect

1334. Abu Hurairah رضي الله عنه reported: The Messenger of Allâh ﷺ never criticised any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked it. (Bukhâri 5363)

(٣٢) بَابٌ فِي تَرْكِ عَيْبِ الطَّعَامِ

١٣٣٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَابَ طَعَامًا قَطُّ، كَانَ إِذَا اشْتَهَاهُ؛ أَكَلَهُ، وَإِنْ لَمْ يَشْتَهِهِ؛ سَكَتَ. [أخرجه البخاري: ٥٣٦٣ ومسلم: ٢٠٦٤].

*In the Name of Allāh,
the Most Gracious, the Most Merciful*

42- THE BOOK DRESS AND ORNAMENT

(1) CHAPTER. Silk is prohibited

1335. Ibn 'Umar رضي الله عنهما narrated : 'Umar bin Al-Khattâb رضي الله عنه saw a silken garment with 'Utârid At-Tamimi who used to meet kings and recieved gifts from them, and he said : "O Messenger of Allāh ﷺ, would that you buy it and wear it on Fridays and when delegates come to you!" The Messenger of Allāh ﷺ said, "This is worn by the one who will have no share in the Hereafter." Later on some silk dresses were brought and the Messenger of Allāh ﷺ sent one of them to 'Ali bin Abu Tâlib رضي الله عنه and asked him to cut it as headcover for the family women, and he gave one to Usâmah and the third to 'Umar who came and said : "How do you give me this to wear while you said what you said about the dress of 'Utârid?" The Messenger of Allāh ﷺ said, "I have not given it to you to wear. But to give it to someone." As for Usâmah, he went in his silk dress to the Messenger of Allāh ﷺ who saw it and did not like it. Usâmah said : "O Messenger of Allāh, why do you look at me like that, you have sent it to me." The Prophet ﷺ said : "I did not send it to you to wear it, but to cut it as headcovers for you wives."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٢ - كِتَابُ اللَّبَاسِ وَالزَّيْنَةِ

(١) بَابُ إِنَّمَا يَلْبَسُ الْحَرِيرَ فِي الدُّنْيَا مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ وَإِبَاحَةُ الْإِنْتِفَاعِ بِهِ وَبَثْمِهِ

١٣٣٥ - عن ابن عمر رضي الله عنهما : رأى عمر بن الخطاب رضي الله عنه عطارداً التميمي يقيم بالسوق حلة سيرة، وكان رجلاً يغشى الملوك ويصيب منهم، فقال عمر: يا رسول الله! إنني رأيت عطارداً يقيم في السوق حلة سيرة، فلو اشتريتها فلبيستها لوفود العرب إذا قدموا عليك، وأظنه قال: وليستها يوم الجمعة. فقال له رسول الله ﷺ: «إنما يلبس الحرير في الدنيا من لا خلاق له في الآخرة».

فلما كان بعد ذلك أتني رسول الله ﷺ يحلل سيرة، فبعث إلى عمر بحلة، وبعث إلى أسامة بن زيد بحلة، وأعطى علي بن أبي طالب رضي الله عنه حلة، وقال: «شقها خُمراً بين نسائك».

قال: فجاء عمر بحلته يحملها، فقال: يا رسول الله! بعثت إلي بهذه، وقد قلت بالأمس في حلة عطاردي ما قلت؟ فقال: «إنني لم

أَبْعَثَ بِهَا إِلَيْكَ لِتَلْبَسَهَا، وَلِكَيْ بَعَثْتُ بِهَا إِلَيْكَ لِتُصِيبَ بِهَا».

وَأَمَّا أُسَامَةُ؛ فَرَأَى فِي حُلَّتِهِ، فَظَنَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ نَظَرًا عَرَفَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْكَرَ مَا صَنَعَ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَا تَنْظُرُ إِلَيَّ، فَأَنْتَ بَعَثْتَ إِلَيَّ بِهَا؟ فَقَالَ: «إِنِّي لَمْ أَبْعَثْ إِلَيْكَ لِتَلْبَسَهَا، وَلَكِنِّي بَعَثْتُ بِهَا إِلَيْكَ لِتَشْفَقَهَا خُمرًا بَيْنَ نِسَائِكَ».

[أخرجه البخاري: ٢٦١٢ و ٢٦١٤ ومسلم:

٢٠٦٨].

(2) CHAPTER. Who wears silk in this world will not wear it in the Hereafter

1336. Khalifah bin Ka'b Abu Dhubyân reported: I heard 'Abdullâh bin Zubair delivering a sermon and saying: "Do not give your women silk to dress as I heard 'Umar bin Al-Khattâb saying that the Messenger of Allâh ﷺ said: 'Do not wear silk in this world because who does so, will not wear silk in the Hereafter.'" (Bukhârî 5830)

(٢) بَابٌ مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا؛ لَمْ يَلْبَسْهُ فِي الْآخِرَةِ

١٣٣٦ - عَنْ خَلِيفَةَ بْنِ كَعْبٍ أَبِي ذُبْيَانَ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَخْطُبُ يَقُولُ: أَلَا لَا تُلْبِسُوا نِسَاءَكُمْ الْحَرِيرَ؛ فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْبَسُوا الْحَرِيرَ؛ فَإِنَّهُ مَنْ لَبَسَهُ فِي الدُّنْيَا؛ لَمْ يَلْبَسْهُ فِي الْآخِرَةِ». [أخرجه البخاري: ٥٨٣٠

ومسلم: ٢٠٦٩].

(3) CHAPTER. Pious people wear no silk

1337. 'Uqbah bin 'Âmir رضي الله عنه narrated: The Messenger of Allâh ﷺ was given a silken *Farrîj* (garment) as a present. He wore it while praying. When he had finished his prayer, he took it off violently as if with a strong aversion to it and said: "This is not for the *Muttaqin* (those pious and

(٣) بَابٌ لَا يَتَّبِعِي لِلْمُتَّقِينَ لِبَسُ فَرُوجِ الْحَرِيرِ

١٣٣٧ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ فَرُوجٌ حَرِيرٍ، فَلَبَسَهُ، ثُمَّ صَلَّى فِيهِ، ثُمَّ انْصَرَفَ، فَتَزَعَهُ تَزَعًا شَدِيدًا كَالكَارِهِ لَهُ، ثُمَّ قَالَ: «لَا يَتَّبِعِي هَذَا

righteous persons who fear Allâh much).”
(Bukhârî 375)

(4) CHAPTER. No silk for men except a little

1338. Abu Uthmân reported: ‘Umar رضي الله عنه wrote to us while we were in Azerbaijan: “O ‘Utbah bin Farqad! Muslim wealth is not yours or your father’s or your mother’s. So keep Muslims’ needs satisfied when they travel as you do for yourself. Beware of luxury, disbelievers’ dresses and silk dresses as the Messenger of Allâh ﷺ forbade silk dresses except this much. The Prophet raised his forefinger and the middle one approximated.”

Zuhair told that ‘Âsim said: “This is written,” and raised his fingers. (Bukhârî 5830)

1339. Suwaid bin Ghafalah reported: ‘Umar bin Al-Khattâb رضي الله عنه talked to us at Jâbiyah and said: “The Messenger of Allâh ﷺ forbade silk dress except as much as the place of two, three or four fingers.”

(5) CHAPTER. Brocade dress

1340. Jâbir bin ‘Abdullâh رضي الله عنهما narrated: One day the Prophet ﷺ put on a

لِلْمُتَّقِينَ». [أخرجه البخاري: ٣٧٥
ومسلم: ٢٠٧٥].

(٤) بَابُ النَّهْيِ عَنْ لُبْسِ الْحَرِيرِ إِلَّا قَدْرَ إِصْبَعَيْنِ

١٣٣٨ - عَنْ أَبِي عَثْمَانَ؛ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ رَضِيَ اللَّهُ عَنْهُ وَنَحْنُ بِأَذْرَبِجَانَ: يَا عَتْبَةُ بْنُ فَرْقَدٍ! إِنَّهُ لَيْسَ مِنْ كَدِّكَ وَلَا مِنْ كَدِّ أَبِيكَ وَلَا مِنْ كَدِّ أُمِّكَ؛ فَأَشْبِعِ الْمُسْلِمِينَ فِي رِحَالِهِمْ مِمَّا تَسْبَعُ مِنْهُ فِي رَحْلِكَ، وَإِيَّاكُمْ وَالتَّنَعُّمَ وَزِيَّ أَهْلِ الشُّرْكِ وَلِبُوسَ الْحَرِيرِ؛ فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُبْسِ الْحَرِيرِ؛ قَالَ: إِلَّا هَكَذَا. وَرَفَعَ لَنَا رَسُولُ اللَّهِ ﷺ إِصْبَعَيْهِ الْوُسْطَى وَالسَّبَابَةَ وَضَمَّهُمَا.

قَالَ زُهَيْرٌ: قَالَ عَاصِمٌ: هَذَا فِي الْكِتَابِ. قَالَ: وَرَفَعَ زُهَيْرٌ إِصْبَعَيْهِ. [أخرجه البخاري: ٥٨٣٠ ومسلم: ٢٠٦٩].

١٣٣٩ - عَنْ سُوَيْدِ بْنِ غَفَلَةَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ خَطَبَ بِالْجَابِيَةِ، فَقَالَ: نَهَى نَبِيُّ اللَّهِ ﷺ عَنْ لُبْسِ الْحَرِيرِ؛ إِلَّا مَوْضِعَ إِصْبَعَيْنِ أَوْ ثَلَاثٍ أَوْ أَرْبَعٍ. [أخرجه مسلم: ٢٠٦٩].

(٥) بَابُ النَّهْيِ عَنْ لُبْسِ قَبَاءِ الدِّيَاجِ

١٣٤٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: لَبَسَ النَّبِيُّ

cloak made of brocade, which had been presented to him. He then quickly put it off and sent it to 'Umar bin Khattâb رضى الله عنه, and it was said to him: "O Messenger of Allâh, why is it that you put it off immediately," whereupon he said: "Jibril عليه السلام forbade me from wearing this garment." 'Umar رضى الله عنه came to him weeping and said: "O Messenger of Allâh, you disapproved a thing but you gave it to me. What about me." The Prophet ﷺ said: "I did not give it to you to wear it, but I gave you that you might sell it." So 'Umar sold it for two thousand dirhams.

(6) CHAPTER. Silk approved for the sick

1341. Anas bin Mâlik رضى الله عنه reported: The Messenger of Allâh ﷺ allowed 'Abdur-Rahmân bin 'Auf and Az-Zubair to wear silken shirts because they had a skin disease causing itching. In another narration: They complained to the Messenger of Allâh ﷺ of lice. (Bukhârî 2919)

(7) CHAPTER. Brocade coating inside approved

1342. 'Abdullâh, slave of Asmâ' bint Abu Bakr and who was the uncle of the sons of 'Ata', reported: Asmâ' sent me to 'Abdullâh bin 'Umar رضى الله عنهما saying: "I heard that you forbade three things: silk dress, fasting all of Rajab, and brocade dresses." 'Abdullâh bin 'Umar answered: "As for

ﷺ يَوْمًا قَبَاءَ مِنْ دِيْبَاجٍ أَهْدَيْ لُهُ، ثُمَّ أَوْشَكَ أَنْ يَنْزِعَهُ، فَأَرْسَلَ بِهِ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَقِيلَ لَهُ: قَدْ أَوْشَكَ مَا نَزَعْتَهُ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «نَهَانِي عَنْهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ». فَجَاءَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَبْكِي، فَقَالَ: يَا رَسُولَ اللَّهِ! كَرِهْتَ أَمْرًا وَأَعْطَيْتَنِيهِ؛ فَمَا لِي؟ فَقَالَ: «إِنِّي لَمْ أُعْطِكَهُ لَتَلْبَسَهُ، إِنَّمَا أُعْطَيْتُكَهُ تَبِيعُهُ». فَبَاعَهُ بِالْفَيْ دِرْهَمٍ. [أَخْرَجَهُ مُسْلِمٌ: ٢٠٧٠].

(٦) بَابُ الرُّخْصَةِ فِي لِبَاسِ الْحَرِيرِ لِلْعَلَّةِ

١٣٤١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ فِي الْقُمُصِ الْحَرِيرِ فِي السَّفَرِ، مِنْ حِكْمَةٍ كَانَتْ بِهِمَا أَوْ وَجَعَ كَانَ بِهِمَا.

وفي رواية: شَكَّوْا إِلَى رَسُولِ اللَّهِ ﷺ الْقَمَلَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٩١٩ وَمُسْلِمٌ: ٢٠٧٦].

(٧) بَابُ الرُّخْصَةِ فِي لِبْنَةِ النَّوْبِ مِنْ دِيْبَاجٍ

١٣٤٢ - عَنْ عَبْدِ اللَّهِ مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، وَكَانَ خَالَ وَلَدٍ عَطَاءٍ؛ قَالَ: أَرْسَلْتَنِي أَسْمَاءَ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَتْ: بَلَّغْنِي أَنَّكَ تُحَرِّمُ أَشْيَاءَ

Rajab month fasting, how one can say that who always fasts? As for silk dress, I heard 'Umar bin Al-Khattâb رضي الله عنه saying: 'It is the dress of those who will not wear it in the Hereafter.' As for brocade, this dress of mine is brocade." 'Abdullâh went back to Asmâ' and told her the answers. Asmâ' took out the Prophet's cloak which had an internal brocade coating and said: "This was with 'Aishah رضي الله عنها until she died and then I took it. The Prophet ﷺ used to wear it. We now wash it for the sick to heal."

ثَلَاثَةٌ: الْعَلَمَ فِي الثَّوْبِ، وَمِثْرَةُ الْأَرْجُوَانِ، وَصَوْمَ رَجَبٍ كُلُّهُ! فَقَالَ لِي عَبْدُ اللَّهِ: أَمَّا مَا ذَكَرْتَ مِنْ رَجَبٍ؛ فَكَيْفَ بِمَنْ يَصُومُ الْأَيْدِ؟ وَأَمَّا مَا ذَكَرْتَ مِنَ الْعَلَمِ فِي الثَّوْبِ؛ فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لَا خَلَاقَ لَهُ. فَخِفْتُ أَنْ يَكُونَ الْعَلَمُ مِنْهُ. وَأَمَّا مِثْرَةُ الْأَرْجُوَانِ؛ فَهَذِهِ مِثْرَةُ عَبْدِ اللَّهِ. فَإِذَا هِيَ أَرْجُوَانٌ.

فَرَجَعْتُ إِلَى أَسْمَاءَ، فَخَبَّرْتُهَا، فَقَالَتْ: هَذِهِ جُبَّةُ رَسُولِ اللَّهِ ﷺ. فَأَخْرَجَتْ إِلَيَّ جُبَّةً طَيَّالِسَةً كِسْرَوَانِيَّةً، لَهَا لِيْنُهُ دِيْبَاجٌ، وَفَرْجِيهَا مَكْفُوفَتَيْنِ بِالْذِّيْبَاجِ، فَقَالَتْ: هَذِهِ كَانَتْ عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَتَّى قُبِضَتْ، فَلَمَّا قُبِضَتْ؛ قَبِضْتُهَا، وَكَانَ النَّبِيُّ ﷺ يَلْبَسُهَا، فَنَحْنُ نَغْسِلُهَا لِلْمَرْضَى يُسْتَشْفَى بِهَا. [أَخْرَجَهُ مُسْلِمٌ: ٢٠٦٧].

(8) CHAPTER. Silk for women

1343. 'Ali bin Abu Tâlib رضي الله عنه reported: Ukaidir Dumah gave the Prophet ﷺ a silk garment which he gave it to me and said: "Cut it into headcovers for your family women." (Bukhârî 2614)

(٨) بَابُ قَطْعِ ثَوْبِ الْحَرِيرِ خُمْرًا لِلنِّسَاءِ

١٣٤٣ - عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ أُكَيْدِرَ دُومَةَ أَهْدَى إِلَى النَّبِيِّ ﷺ ثَوْبَ حَرِيرٍ، فَأَعْطَاهُ عَلِيًّا كَرَّمَ اللَّهُ وَجْهَهُ، فَقَالَ: «شَقِّقْهُ خُمْرًا بَيْنَ الْقَوَاطِمِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٦١٤ وَمُسْلِمٌ: ٢٠٧١].

(9) CHAPTER. No gold rings or yellow saffron dress for men

1344. 'Ali bin Abu Tâlib رضي الله عنه narrated: The Messenger of Allâh ﷺ forbade wearing silk, and yellow clothes, and the gold ring, and the reciting of the Qur'ân in the *Rukû'* (state of bowing in prayer).

1345. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنه narrated: The Messenger of Allâh ﷺ saw me wearing clothes dyed with saffron, whereupon he said: "These are the clothes of the disbelievers, so do not wear them."

(10) CHAPTER. Saffroning not allowed for men

1346. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ forbade saffroning (colouring) mens' wear.

(11) CHAPTER. Hair dying and grey hair changing

1347. Jâbir bin 'Abdullâh رضي الله عنه reported: Abu Quhâfah رضي الله عنه was brought on the day of the conquest of Makkah with a beard and head very much grey. The Messenger of Allâh ﷺ said: "Dye this grey hair by something and avoid black dye."

(12) CHAPTER. Differing Jews and Christian when dying hair

(٩) بَابُ النَّهْيِ عَنْ لُبْسِ الْقَسِيِّ وَالْمُعَصْفَرِ وَتَخْتُمِ الذَّهَبِ

١٣٤٤ - عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُبْسِ الْقَسِيِّ وَالْمُعَصْفَرِ، وَعَنْ تَخْتُمِ الذَّهَبِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ. [أخرجه مسلم: ٢٠٧٨].

١٣٤٥ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ تُوْبَيْنٍ مُعَصْفَرَيْنِ، فَقَالَ لِي: «إِنَّ هَٰذِهِ مِنْ ثِيَابِ الْكُفَّارِ؛ فَلَا تَلْبَسُهَا». [أخرجه مسلم: ٢٠٧٧].

(١٠) بَابُ فِي النَّهْيِ عَنِ التَّرَعُّفِ

١٣٤٦ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَتَرَعَّفَرَ الرَّجُلُ. [أخرجه مسلم: ٢١٠١].

(١١) بَابُ فِي صَبْغِ الشَّعْرِ وَتَغْيِيرِ الشَّيْبِ

١٣٤٧ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: أَتَانِي بِأَبِي قُحَافَةَ رَضِيَ اللَّهُ عَنْهُ يَوْمَ فَتْحِ مَكَّةَ، وَرَأْسُهُ وَلِحْيَتُهُ كَالثُّغَامَةِ بَيَاضًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَيِّرُوا هَٰذَا بِشَيْءٍ، وَاجْتَنِبُوا السَّوَادَ». [أخرجه مسلم: ٢١٠٢].

(١٢) بَابُ فِي مُخَالَفَةِ الْيَهُودِ وَالنَّصَارَى فِي الصَّبْغِ

1348. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "The Jews and the Christians do not dye (their grey hair), so, do the opposite of what they do (i.e., dye your grey hair and beards)." (Bukhâri 3462)

١٣٤٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ؛ فَخَالِفُوهُمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٤٦٢ وَمُسْلِمٌ: ٢١٠٣].

(13) CHAPTER. *Hibarah* clothes

1349. Qatâdah reported: I asked Anas bin Mâlik رضي الله عنه: "What kind of clothes was most beloved to the Prophet ﷺ?" He replied: "The *Hibarah* (a kind of Yemeni clothes)." (Bukhâri 5812)

(١٣) بَابٌ فِي لِبَاسِ الْحَبْرَةِ
١٣٤٩ - عَنْ قَتَادَةَ؛ قَالَ: قُلْنَا لَأَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَيُّ اللَّبَاسِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ (أَوْ: أَعْجَبَ إِلَى رَسُولِ اللَّهِ ﷺ)؟ قَالَ: الْحَبْرَةُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٨١٢ وَمُسْلِمٌ: ٢٠٧٩].

(14) CHAPTER. Patterned blankets

1350. 'Āishah رضي الله عنها reported: The Prophet ﷺ went out one morning wearing a blanket made of (camel's or sheep's) black hair with patterns of camel saddles on it.

(١٤) بَابٌ فِي لِبَاسِ الْمِرْطِ الْمُرَحَّلِ
١٣٥٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجَ النَّبِيُّ ﷺ ذَاتَ غَدَاةٍ، وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعْرِ أَسْوَدَ. [أَخْرَجَهُ مُسْلِمٌ: ٢٠٨١].

(15) CHAPTER. Wearing thick and doubled garments

1351. Abu Burdah reported: I entered the house of 'Āishah رضي الله عنها and she brought us a thick lower garment made in Yemen and another one known as *Mulabbadah* (doubled garment) and swore by Allāh that the Messenger of Allāh ﷺ died while wearing these two garments.

(١٥) بَابٌ فِي لُبْسِ الْإِزَارِ الْغَلِيظِ وَالتَّوْبِ الْمُبْدَى
١٣٥١ - عَنْ أَبِي بُرْدَةَ؛ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ فَأَخْرَجَتْ إِلَيْنَا إِزَارًا غَلِيظًا مِمَّا يُصْنَعُ بِالْيَمَنِ، وَكِسَاءَ مِنَ التِّي يُسْمَوْنَهَا الْمُبْدَى. قَالَ: فَأَقْسَمَتْ بِاللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قُبِضَ فِي هَذَيْنِ التَّوْبَتَيْنِ. [أَخْرَجَهُ مُسْلِمٌ: ٢٠٨٠].

(16) CHAPTER. Carpets

1352. Jâbir رضي الله عنه narrated: When I was married, the Messenger of Allāh ﷺ

(١٦) بَابٌ فِي الْأَنْمَاطِ
١٣٥٢ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لِي

(once) said to me, "Have you got carpets?" I replied, "How can we get carpets?" He said, "But you shall soon have carpets." I used to say to my wife, "Remove your carpets from my sight," but she would say, "Didn't the Messenger of Allāh ﷺ tell you that you will have carpets?" (Bukhārī 3631)

(17) CHAPTER. Keeping needed mattresses only

1353. Jābir bin 'Abdullāh رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: "There should be a bedding for a man, a bedding for his wife, and the third one for the guest, and the fourth (excess) one is for Satan."

(18) CHAPTER. Palm fiber mattress

1354. 'Āishah رضي الله عنها reported: The mattress of the Prophet ﷺ was made of palm fibers.

(19) CHAPTER. Being wrapped up in a single garment

1355. Jābir رضي الله عنه reported: The Messenger of Allāh ﷺ forbade that a man should eat with the left hand or walk with one shoe or wrap himself completely leaving no opening for the arms (to draw out) or support himself when sitting with a single garment wrapped round his knees which may expose his private parts.

(20) CHAPTER. Lying on back with one leg over the other is not allowed

رسول الله ﷺ: «أَتَخَذْتَ أَنْمَاطًا؟». قلتُ: «وَأَنْتَى لَنَا أَنْمَاطٌ؟ قَالَ: «أَمَّا إِنَّهَا سَتَكُونُ».

قَالَ جَابِرٌ: وَعِنْدَ امْرَأَتِي نَمَطٌ، فَأَنَا أَقُولُ: نَحْيِهِ عَنِّي. وَتَقُولُ: قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٦٣١ وَمُسْلِمٌ: ٢٠٨٣].

(١٧) بَابُ اتِّخَاذِ مَا يُحْتَاجُ إِلَيْهِ مِنَ الْفُرُشِ

١٣٥٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «فِرَاشٌ لِلرَّجُلِ، وَفِرَاشٌ لَامْرَأَتِهِ، وَالثَّالِثُ لِلضَّيْفِ، وَالرَّابِعُ لِلشَّيْطَانِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٠٨٤].

(١٨) بَابُ فِرَاشِ الْأَدَمِ حَشْوُهُ لَيْفٌ

١٣٥٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللَّهِ ﷺ الَّذِي نَامَ عَلَيْهِ أَدَمًا حَشْوُهُ لَيْفٌ. [أَخْرَجَهُ مُسْلِمٌ: ٢٠٨٢].

(١٩) بَابُ فِي اسْتِمَالِ الصَّمَاءِ وَالِاخْتِيَاءِ فِي ثَوْبٍ وَاحِدٍ

١٣٥٥ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَأْكُلَ الرَّجُلُ بِشِمَالِهِ، أَوْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ، وَأَنْ يَشْتَمَلَ الصَّمَاءَ، وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ كَاشِفًا عَنْ فَرْجِهِ. [أَخْرَجَهُ مُسْلِمٌ: ٢٠٩٩].

(٢٠) بَابُ النَّهْيِ عَنِ الاسْتِمْلَاءِ وَوَضْعِ إِحْدَى الرَّجْلَيْنِ عَلَى الْأُخْرَى

1356. Jâbir bin 'Abdullâh رضي الله عنهما narrated that the Prophet ﷺ said: "One should not lie down and put one of his legs on the other."

١٣٥٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَسْتَلْقِيَنَّ أَحَدُكُمْ، ثُمَّ يَضَعُ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى». [أَخْرَجَهُ مُسْلِمٌ: ٢٠٩٩].

(21) CHAPTER. Lying down and putting one leg on the other

1357. 'Abbâd bin Tamim reported that his uncle said: "I saw Allâh's Messenger ﷺ lying flat (on his back) in the mosque putting one of his legs over the other." (Bukhârî 475)

(٢١) بَابُ إِبَاحَةِ الِاسْتِلْقَاءِ وَوَضْعِ إِحْدَى الرَّجْلَيْنِ عَلَى الْأُخْرَى

١٣٥٧ - عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٧٥ وَمُسْلِمٌ: ٢١٠٠].

(22) CHAPTER. Garment should be at the middle of shanks

1358. Ibn 'Umar رضي الله عنهما narrated: I happened to pass by the Messenger of Allâh ﷺ with my lower garment trailing. He said: "O 'Abdullâh, pull up your garment." I did so, and he said: "Pull it up more," and I did. Ever since then, I made sure that my garment is up. Some people said: "To what extent?" Thereupon he said: "To the middle of the shanks."

(٢٢) بَابُ فِي رَفْعِ الْإِزَارِ إِلَى أَنْصَافِ السَّاقَيْنِ

١٣٥٨ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: مَرَرْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَفِي إِزَارِي اسْتِرْخَاءً، فَقَالَ: «يَا عَبْدَ اللَّهِ! ارْفَعْ إِزَارَكَ». فَرَفَعْتُهُ. ثُمَّ قَالَ: «زِدْ». فَزِدْتُ، فَمَا زِلْتُ أَتَحَرَّاهَا بَعْدَ، فَقَالَ بَعْضُ الْقَوْمِ: إِلَى أَيْنَ؟ فَقَالَ: أَنْصَافِ السَّاقَيْنِ. [أَخْرَجَهُ مُسْلِمٌ: ٢٠٨٦].

(23) CHAPTER. Allâh does not look at a man whose garment is trailing

1359. Muhammad bin Ziyâd reported Abu Hurairah رضي الله عنه narrating that he saw a person whose lower garment had been trailing and he was striking the ground with his foot. He was the *Amîr* of Bahrain and it was being said: "Here comes the *Amîr*, here comes the *Amîr*." The Messenger of Allâh ﷺ

(٢٣) بَابُ لَا يَنْظُرُ اللَّهُ إِلَى مَنْ يَجْرُ إِزَارُهُ بَطَرًا

١٣٥٩ - عَنْ مُحَمَّدِ بْنِ زِيَادٍ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ - وَرَأَى رَجُلًا يَجْرُ إِزَارُهُ، فَجَعَلَ يَضْرِبُ الْأَرْضَ بِرِجْلِهِ، وَهُوَ أَمِيرٌ عَلَى الْبَحْرَيْنِ - وَهُوَ يَقُولُ: جَاءَ

said: "Allâh will not look on the Day of Resurrection at a person who drags his *Izâr* (lower garment) out of pride and arrogance." (Bukhârî 5788)

(24) CHAPTER. Allâh will not look at or speak to three persons on the Resurrection Day

1360. Abu Dhar رضي الله عنه narrated that the Prophet ﷺ said: "Three (people) will not be looked at, spoken with, or forgiven by Allâh on the Day of Resurrection and they will have painful torture." The Prophet ﷺ said it three times. Abu Dhar said: "These have lost and failed. Who are they?" The Prophet ﷺ said: "A man whose garment is below his ankles, one who gives charity and brags about it, and one who swears to help sell his goods."

(25) CHAPTER. Trailing garment

1361. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "Allâh will not look on the Day of Resurrection at him who drags his garment out of pride." (Bukhârî 3665)

(26) CHAPTER. A man who admires himself

1362. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "While a man was walking, clad in a two-piece garment and admiring himself with his hair well-combed, suddenly Allâh made him sink into the earth and he will go on sinking into it until the Day of Resurrection." (Bukhârî 5789)

الأمير، جاء الأمير، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى مَنْ يَجُرُّ إِزَارَهُ بَطْرًا». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٧٨٨ ومسلم: ٢٠٨٧.]

(٢٤) بَابُ ثَلَاثَةٍ لَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ

١٣٦٠ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ». قَالَ: فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَارٍ، فَقَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا؛ مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمُسْبِلُ إِزَارَهُ، وَالْمَنَانُ، وَالْمُنْفِقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ». [أَخْرَجَهُ مُسْلِمٌ: ١٠٦.]

(٢٥) بَابُ مَنْ جَرَّ ثَوْبَهُ مِنَ الْخِيَلَاءِ

١٣٦١ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الَّذِي يَجُرُّ ثِيَابَهُ مِنَ الْخِيَلَاءِ لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٦٦٥ ومسلم: ٢٠٨٥.]

(٢٦) بَابُ بَيْنَمَا رَجُلٌ يَتَبَخَّرُ قَدْ أَعْجَبَتْهُ نَفْسُهُ؛ خُسِفَ بِهِ

١٣٦٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي، قَدْ أَعْجَبَتْهُ جَمَّتُهُ وَبُرْدَاهُ؛ إِذْ خُسِفَ بِهِ الْأَرْضُ؛ فَهُوَ يَتَجَلْجَلُ فِي الْأَرْضِ حَتَّى تَقُومَ

السَّاعَةَ». [أخرجه البخاري: ٥٧٨٩
ومسلم: ٢٠٨٨].

(27) CHAPTER. Dogs and portraits stop
angels

1363. Maimunah رضي الله عنها narrated: The Messenger of Allāh ﷺ one day got up in the morning sad. She asked: "O Messenger of Allāh, you do not look happy today?" The Messenger of Allāh ﷺ said: "Jibril promised to meet me in the night, but he has not come, by Allāh, he never missed a promise." The Messenger of Allāh ﷺ spent that day like that until he caught a puppy under a bed and took out and flushed the place by water. In the evening Jibril عليه السلام met him and the Prophet ﷺ said: "You promised to meet me yesterday?" He said: "Yes, but we (angels) do not enter any house where there is a dog or portraits (of animate things)."

The Messenger of Allāh ﷺ got up that morning and commanded that dogs be killed; even the young guard dogs were killed except the old ones (in the farms).

(٢٧) بَابٌ لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ

١٣٦٣ - عَنْ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ أَصْبَحَ يَوْمًا وَاجِمًا، فَقَالَتْ مَيْمُونَةُ: يَا رَسُولَ اللَّهِ! لَقَدْ اسْتَشْكُرْتُ هَيْتَكَ مِنْذُ الْيَوْمِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ جِبْرِيلَ كَانَ وَعَدَنِي أَنْ يَلْقَانِي اللَّيْلَةَ، فَلَمْ يَلْقَنِي، أَمَا وَاللَّهِ مَا أَخْلَفَنِي».

قَالَ: فَظَلَّ رَسُولُ اللَّهِ ﷺ يَوْمَهُ ذَلِكَ عَلَى ذَلِكَ، ثُمَّ وَقَعَ فِي نَفْسِهِ جِرْؤُ كَلْبٍ تَحْتَ فُسْطَاطٍ لَنَا، فَأَمَرَ بِهِ، فَأُخْرِجَ، ثُمَّ أَخَذَ بِيَدِهِ مَاءً، فَنَضَحَ مَكَانَهُ، فَلَمَّا أَمْسَى؛ لَقِيَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: «قَدْ كُنْتُ وَعَدْتَنِي أَنْ تَلْقَانِي الْبَارِحَةَ قَالَ: أَجَلْ، وَلَكِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ».

فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ، فَأَمَرَ بِقَتْلِ الْكِلَابِ، حَتَّى إِنَّهُ يَأْمُرُ بِقَتْلِ كَلْبِ الْحَائِطِ الصَّغِيرِ، وَيَتْرُكُ كَلْبَ الْحَائِطِ الْكَبِيرِ. [أخرجه مسلم: ٢١٠٥].

1364. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Angels never enter a house where there are statues or (animate) pictures."

١٣٦٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ تَمَاثِيلُ أَوْ نَصَاوِيرُ». [أخرجه مسلم: ٢١١٢].

(28) CHAPTER. Angels and pictures

1365. Busr bin Sa'îd reported Zaid bin Khâlid narrating from Abu Talhah رضي الله عنه that the Messenger of Allâh ﷺ said: "The angels do not enter a house wherein is a picture." Busr said: Later on Zaid bin Khâlid fell ill and we visited him. To our surprise we saw a curtain decorated with pictures in his house. I said to 'Ubaidullâh Al-Khaulânî who was under the patronage of Maimunah رضي الله عنها, the wife of the Prophet ﷺ: "Didn't he tell us about the prohibition of pictures?" But 'Ubaidullâh said: "Didn't you hear him when he said: 'except the embroidery on cloth.'?" (Bukhârî 3226)

(29) CHAPTER. Curtains with pictures

1366. 'Āishah رضي الله عنها narrated: The Messenger of Allâh ﷺ returned when I had placed a curtain of mine having some images (or pictures etc.) over (the door of) a chamber of mine. When the Messenger of Allâh ﷺ saw it, he tore it and said: "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allâh's creations." So, we turned it (i.e., the curtain) into one or two cushions. (Bukhârî 5954)

1367. 'Āishah رضي الله عنها narrated: The

(٢٨) بَابٌ لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ إِلَّا رَقْمًا فِي ثَوْبٍ

١٣٦٥ - عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ صَاحِبِ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ». قَالَ بُسْرٌ: ثُمَّ اشْتَكَى زَيْدٌ بَعْدَ فَعْدْنَاهُ؛ فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةٌ. قَالَ: فَقُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلَانِيِّ، رَبِيبِ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ: أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّورِ يَوْمَ الْأَوَّلِ؟ فَقَالَ عُبَيْدُ اللَّهِ: أَلَمْ تَسْمَعْهُ حِينَ قَالَ: «إِلَّا رَقْمًا فِي ثَوْبٍ؟» [أَخْرَجَهُ الْبُخَارِيُّ: ٣٢٢٦ وَمُسْلِمٌ: ٢١٠٦].

(٢٩) بَابُ كَرَاهِيَةِ السِّتْرِ فِيهِ التَّمَاثِيلُ وَقَطْعُهُ وَسَائِدٌ

١٣٦٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ سَتَرْتُ سَهْوَةً لِي بِقِرَامٍ فِيهِ تَمَاثِيلٌ، فَلَمَّا رَأَاهُ؛ هَتَكَهُ، وَتَلَوْنَ وَجْهَهُ، وَقَالَ: «يَا عَائِشَةُ! أَشَدُّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهَوْنَ بِخَلْقِ اللَّهِ تَعَالَى». قَالَتْ عَائِشَةُ: فَقَطَعْنَاهُ، فَجَعَلْنَاهُ وَسَادَةً أَوْ وَسَادَتَيْنِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٩٥٤ وَمُسْلِمٌ: ٢١٠٧].

١٣٦٧ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ

Messenger of Allāh ﷺ returned from a journey when I had hung a thick curtain having some images of winged horses. He ordered me to remove it and I removed it. (Bukhārī 5955)

عنها؛ قالت: قَدِمَ رَسُولُ اللَّهِ ﷺ مِن سَفَرٍ، وَقَدْ سَتَرْتُ عَلَى بَابِي دُرُوكًا، فِيهِ الْخَيْلُ ذَوَاتُ الْأَجْنِحَةِ، فَأَمَرَنِي، فَتَزَعْتُهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٩٥٥ ومسلم: ٢١٠٧].

(30) CHAPTER. Image cushions

(٣٠) بَابٌ فِي الثَّمْرِ فِيهَا تَصَاوِيرُ وَاتِّخَاذُهَا مَرَاقِفَ

1368. 'Āishah رضي الله عنهما narrated: I bought a cushion with pictures on it. When the Messenger of Allāh ﷺ saw it, he kept standing at the door and did not enter the house. I noticed the sign of dislike on his face, so I said, "O Messenger of Allāh, I repent to Allāh and His Messenger, (please let me know) what sin I have done." The Messenger of Allāh ﷺ said, "What about this cushion?" I replied, "I bought it for you to sit and recline on." The Messenger of Allāh ﷺ said, "The painters of these pictures will be punished on the Day of Resurrection. It will be said to them, 'Revive in you have painted.' The angels do not enter a house in which there are pictures." In another narration: 'Āishah said: So, I made it into two pieces and the Prophet ﷺ used them in door. (Bukhārī 2105)

١٣٦٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا اشْتَرَتْ نُمْرَقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ﷺ، قَامَ عَلَى الْبَابِ، فَلَمْ يَدْخُلْ، فَعَرَفْتُ (أَوُ: فَعَرَفْتُ) فِي وَجْهِهِ الْكَرَاهِيَةَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ؛ فَمَاذَا أَذْنَبْتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ هَذِهِ النُّمْرِقَةِ؟». فَقُلْتُ: اشْتَرَيْتُهَا لَكَ؛ تَقْعُدُ عَلَيْهَا وَتَوَسَّدُهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورَةِ يُعَذَّبُونَ، وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ». ثُمَّ قَالَ: «إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّورُ لَا تَدْخُلُهُ الْمَلَائِكَةُ».

وفي رواية؛ قالت: فَأَخَذْتُهُ فَجَعَلْتُهُ مِرْفَقَتَيْنِ، فَكَانَ يَرْتَفِقُ بِهِمَا فِي الْبَيْتِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢١٠٥ ومسلم: ٢١٠٧].

(31) CHAPTER. Torture for painters (of animates)

(٣١) بَابُ عَذَابِ الْمُصَوِّرِينَ يَوْمَ الْقِيَامَةِ

1369. Sa'îd bin Abul-Hasan reported: While I was with Ibn 'Abbās, a man came

١٣٦٩ - عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ؛ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ

and said, "I make these pictures." Ibn 'Abbās said, "Come close," and again asked him to come close, and put his hand on the man's head and said: "I will tell you only what I heard from the Messenger of Allāh ﷺ. I heard him saying, 'Every picturemaker will be in Fire. Every picture he made will turn into a creature to torment him in Hell.' If you have to make pictures, then make of trees and inanimate things." (Bukhārī 2225)

عَبَّاسٍ، فَقَالَ: إِنِّي رَجُلٌ أَصَوِّرُ هَذِهِ الصُّوَرِ؛ فَأُفْتِنِي فِيهَا. فَقَالَ لَهُ: اأْذُنْ مِنِّي. فَدَنَا مِنْهُ. ثُمَّ قَالَ: اأْذُنْ مِنِّي. فَدَنَا حَتَّى وَضَعَ يَدَهُ عَلَى رَأْسِهِ، وَقَالَ: أَتَبَيَّنْتُ بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ مُصَوِّرٍ فِي النَّارِ، يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسًا، فَتُعَذِّبُهُ فِي جَهَنَّمَ».

وَقَالَ: إِنْ كُنْتُ لَا بُدَّ فَاعِلًا، فَاضْنَعِ الشَّجَرَ وَمَا لَا نَفْسَ لَهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٢٢٥ وَمُسْلِمٌ: ٢١١٠].

(32) CHAPTER. Warning picturemakers

1370. Abu Zur'ah reported: I entered the house of Marwān with Abu Hurairah and saw some pictures in it. He said: "I heard the Messenger of Allāh ﷺ saying that Allāh said, 'Who are most unjust than those who try to create something like My creation? I challenge them to create even a smallest ant, a wheat grain or a barley grain.'" (Bukhārī 5953)

(٣٢) بَابُ التَّشْدِيدِ عَلَى الْمُصَوِّرِينَ ١٣٧٠ - عَنْ أَبِي زُرْعَةَ؛ قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ فِي دَارِ مَرْوَانَ، فَرَأَيْتُ فِيهَا تَصَاوِيرَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ خَلْقًا كَخَلْقِي؛ فَلْيَخْلُقُوا ذَرَّةً، أَوْ لِيَخْلُقُوا حَبَّةً، أَوْ لِيَخْلُقُوا شَعِيرَةً». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٩٥٣ وَمُسْلِمٌ: ٢١١١].

(33) CHAPTER. Prohibition of gold, silver rings and wares and silk

1371. Al-Barā' bin 'Āzib رضي الله عنهما narrated: The Messenger of Allāh ﷺ ordered us to do seven things and forbade us from seven. He ordered us to: visit the

(٣٣) بَابُ النَّهْيِ عَنْ تَخْتُمِ الذَّهَبِ وَالشُّرْبِ بِالْفِضَّةِ وَلُبْسِ الْحَرِيرِ وَالذِّيْبَاجِ

١٣٧١ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا

sick; follow funeral processions; say a sneezer: "May Allâh bestow His Mercy on you", if he says: "Praise is to Allâh"; accept invitations; propagate *As-Salâm* (greeting), i.e., greet one another; help the oppressed; and help others to fulfill their oaths. He forbade us to: wear gold rings; drink in silver (utensils); use *Mayâthir* (silken carpets placed on saddles); wear *Qassi* (a kind of silken cloth); wear silk, *Dibâj* or *Istabraq* (two kinds of silk). (Bukhâri 5635)

(34) CHAPTER. Dispensing with gold rings
(for men)

1372. 'Abdullâh bin 'Abbâs رضي الله عنهما narrated: The Messenger of Allâh ﷺ saw a man wearing a gold ring in his hand. The Prophet ﷺ pulled it off and threw it away, saying: "One of you takes live coal, and puts it in his hand." It was said to the man after the Messenger of Allâh ﷺ had left: "Take your ring and use it for some thing else out of it," and he said: "No, by Allâh, I would never take it when the Messenger of Allâh ﷺ has thrown it away."

1373. 'Abdullâh bin 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ had a gold ring made for him. He used to wear it keeping the stone on the face of his hand. People made rings too. He one day sat on the pulpit and took it off and said: "I used to wear this ring and leave the stone side on the face of my hand." He threw it and said: "By Allâh I will never wear it again." So people threw all their rings. (Bukhâri 5866-7)

بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْقَسَمِ أَوْ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلَامِ. وَنَهَانَا عَنْ خَوَاتِيمَ (أَوْ: عَنْ تَخَنُّمٍ) بِالذَّهَبِ، وَعَنْ شُرْبِ بِالْفِضَّةِ، وَعَنْ الْمَيَاثِرِ، وَعَنْ الْقَسِيِّ، وَعَنْ لُبْسِ الْحَرِيرِ، وَالِاسْتَبْرَاقِ، وَالذِّبَاجِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٦٣٥ وَمُسْلِمٌ: ٢٠٦٦].

(٣٤) بَابُ فِي طَرَحِ خَاتِمِ الذَّهَبِ

١٣٧٢ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى خَاتِمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَنَزَعَهُ، فَطَرَحَهُ، وَقَالَ: «يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ، فَيَجْعَلُهَا فِي يَدِهِ». فَقِيلَ لِلرَّجُلِ بَعْدَمَا ذَهَبَ رَسُولُ اللَّهِ ﷺ: خُذْ خَاتِمَكَ؛ انْتَفِعْ بِهِ. قَالَ: لَا وَاللَّهِ؛ لَا أَخْذُهُ أَبَدًا وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ ﷺ. [أَخْرَجَهُ مُسْلِمٌ: ٢٠٩٠].

١٣٧٣ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ اضْطَنَعَ خَاتِمًا مِنْ ذَهَبٍ، فَكَانَ يَجْعَلُ قَصَّهُ فِي بَاطِنِ كَفِّهِ إِذَا لَبَسَهُ، فَصَنَعَ النَّاسُ، ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ، فَنَزَعَهُ، فَقَالَ: «إِنِّي كُنْتُ أَكْبَسُ هَذَا الْخَاتِمَ، وَأَجْعَلُ قَصَّهُ مِنْ دَاخِلٍ». فَرَمَى بِهِ، ثُمَّ قَالَ: «وَاللَّهِ؛

لَا أَلْبَسُهُ أَبَدًا». فَنَبَذَ النَّاسُ
خَوَاتِيمَهُمْ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٨٦٦
و٥٨٦٧ وَمُسْلِمٌ: ٢٠٩١].

(35) CHAPTER. Prophet's silver ring

(٣٥) بَابُ لُبْسِ النَّبِيِّ ﷺ خَاتِمًا مِنْ
وَرَقٍ نَقَشَهُ: مُحَمَّدٌ رَسُولُ اللَّهِ وَلُبْسُ
الْخُلَفَاءِ مِنْ بَعْدِهِ

1374. Ibn 'Umar رضي الله عنهما reported :
The Messenger of Allâh ﷺ kept a silver ring
on his hand, then Abu Bakr رضي الله عنه used it,
'Umar رضي الله عنه too wore it. Then Uthmân
رضي الله عنه used it until it was lost in Aris well.
This ring had an inscription as "Muhammad,
the Messenger of Allâh." (Bukhârî 5873)

١٣٧٤ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا؛ قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ
خَاتِمًا مِنْ وَرَقٍ، فَكَانَ فِي يَدِهِ، ثُمَّ
كَانَ فِي يَدِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ،
ثُمَّ كَانَ فِي يَدِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ،
ثُمَّ كَانَ فِي يَدِ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ،
حَتَّى وَقَعَ مِنْهُ فِي بَيْتِ أَرِيسٍ، نَقَشُهُ:
مُحَمَّدٌ رَسُولُ اللَّهِ. [أَخْرَجَهُ الْبُخَارِيُّ:
٥٨٧٣ وَمُسْلِمٌ: ٢٠٩١].

1375. Anas bin Mâlik رضي الله عنه narrated :
The Prophet ﷺ took a silver ring and had
'Muhammad, the Messenger of Allâh',
engraved on it. The Prophet ﷺ then said to
us, "I have a silver ring with 'Muhammad,
the Messenger of Allâh' engraved on it, so
none of you should have the same engraving
on his ring." (Bukhârî 5874, 5877)

١٣٧٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ
اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتِمًا
مِنْ فِضَّةٍ، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ
اللَّهِ، وَقَالَ لِلنَّاسِ: «إِنِّي اتَّخَذْتُ
خَاتِمًا مِنْ فِضَّةٍ، وَنَقَشْتُ فِيهِ: مُحَمَّدٌ
رَسُولُ اللَّهِ؛ فَلَا يَنْقُشُ أَحَدٌ عَلَى
نَقْشِهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٨٧٤ وَ٥٨٧٧
وَمُسْلِمٌ: ٢٠٩٢].

1376. Anas رضي الله عنه reported : When the
Prophet ﷺ intended to write to the
Byzantines, Caesar and Najâshi, it was said
to him, "Those people do not read your
letter unless it is stamped." So the Messenger
of Allâh ﷺ took a silver ring and with
'Muhammad, the Messenger of Allâh'
engraved on it. (Bukhârî 5875)

١٣٧٦ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛
أَنَّ النَّبِيَّ ﷺ أَرَادَ أَنْ يَكْتُبَ إِلَى
كِسْرَى وَقَيْصَرَ وَالنَّجَاشِيِّ؛ فَقِيلَ:
إِنَّهُمْ لَا يَقْبَلُونَ كِتَابًا إِلَّا بِخَاتِمٍ،
فَصَاغَ رَسُولُ اللَّهِ ﷺ خَاتِمًا حَلَقْتُهُ
فِضَّةً، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

[أخرجه البخاري: ٥٨٧٥ ومسلم:

[٢٠٩٢].

(36) CHAPTER. Silver rings, and wearing rings on the right hand

1377. Anas bin Mâlik رضي الله عنه reported : The Messenger of Allâh ﷺ wore a silver ring on his right hand, its stone was Abyssinian. He used to keep the stone on the face of his hand. (Bukhârî 5872)

(٣٦) بَابٌ فِي خَاتِمِ الْوَرَقِ، فَصُّهُ حَبَشِيٌّ، وَالتَّخْتُمُ فِي الْيَمِينِ

١٣٧٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَبَسَ خَاتِمَ فَصَّةٍ فِي يَمِينِهِ، فِيهِ فَصٌّ حَبَشِيٌّ، كَانَ يَجْعَلُ فَصَّهُ مِمَّا يَلِي كَفَّهُ. [أخرجه البخاري: ٥٨٧٢ ومسلم:

[٢٠٩٤].

(37) CHAPTER. Ring on the left hand

1378. Anas رضي الله عنه reported : The ring of the Messenger of Allâh ﷺ was on this, and he pointed towards the little finger of his left hand.

(٣٧) بَابٌ فِي لُبْسِ الْخَاتِمِ فِي الْخِنْصَرِ مِنَ الْيَدِ الْيُسْرَى

١٣٧٨ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ خَاتِمُ النَّبِيِّ ﷺ فِي هَذِهِ. وَأَشَارَ إِلَى الْخِنْصَرِ مِنْ يَدِهِ الْيُسْرَى. [أخرجه مسلم: ٢٠٩٥].

(38) CHAPTER. No ring on the middle or next finger

1379. 'Ali رضي الله عنه reported that the Messenger of Allâh ﷺ forbade wearing a ring on this or this finger — he pointed at the middle finger and the one next to it.

(٣٨) بَابٌ فِي النَّهْيِ عَنِ التَّخْتُمِ فِي الْوُسْطَى وَالَّتِي تَلِيهَا

١٣٧٩ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَخْتَمَ فِي إِصْبَعِي هَذِهِ أَوْ هَذِهِ. قَالَ: فَأَوْمَأَ إِلَى الْوُسْطَى وَالَّتِي تَلِيهَا. [أخرجه مسلم: ٢٠٩٥، ب (٢٠٧٨)].

(39) CHAPTER. Wearing shoes or sandals

1380. Jâbir bin 'Abdullâh رضي الله عنهما narrated : I heard the Messenger of Allâh ﷺ saying during an expedition in which we also participated : "Make it a general practice to wear sandals, for a man is considered as a

(٣٩) بَابٌ مَا جَاءَ فِي الْإِنْتَعَالِ وَالِاسْتِكْثَارِ مِنَ النَّعَالِ

١٣٨٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي غَزْوَةٍ غَزَوْنَاهَا: «اسْتَكْثَرُوا مِنَ النَّعَالِ؛ فَإِنَّ الرَّجُلَ لَا

rider as long as he wears sandals.”

(40) CHAPTER. Wearing the right first

1381. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “If you want to put on your sandals, put on the right first; and if you want to take them off, take off the left first. Let both shoes be put on or let both be taken off.” (Bukhārī 5855-6)

(41) CHAPTER. Do not go in one shoe

1381. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “None of you should walk in one shoe. One should either walk in both shoes or leave them both.”

(42) CHAPTER. Shaving off part of the hair not allowed

1382. Ibn ‘Umar رضي الله عنهما reported: The Messenger of Allāh ﷺ forbade *Al-Qaza’*. Nāfi’ was asked: “What is *Qaza’*?” He said: “Shaving off part of the hair and keeping part.” (Bukhārī 5920)

(43) CHAPTER. Wearing wigs or hairpiece

1383. Asmā’ bint Abu Bakr رضي الله عنهما

يَرَأَى رَاكِبًا مَا انْتَعَلَ. [أخرجه مسلم:

. [٢٠٩٦]

(٤٠) بَابُ إِذَا انْتَعَلَ؛ فَلْيَبْدَأْ

بِالْيَمِينِ، وَإِذَا خَلَعَ؛ فَلْيَبْدَأْ بِالشَّمَالِ

١٣٨١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا

انْتَعَلَ أَحَدُكُمْ؛ فَلْيَبْدَأْ بِالْيَمْنَى، وَإِذَا

خَلَعَ؛ فَلْيَبْدَأْ بِالشَّمَالِ، وَلْيَنْعَلْهُمَا

جَمِيعًا أَوْ لِيُخْلَعَهُمَا جَمِيعًا». [أخرجه

البخاري: ٥٨٥٥ و ٥٨٥٦ ومسلم:

. [٢٠٩٧]

(٤١) بَابُ النَّهْيِ عَنِ الْمَشْيِ فِي نَعْلٍ

وَاحِدَةٍ

١٣٨١ م - عَنْ أَبِي هُرَيْرَةَ رَضِيَ

اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا

يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ،

لِيَنْعَلَهُمَا جَمِيعًا أَوْ لِيُخْلَعَهُمَا جَمِيعًا».

[أخرجه مسلم: ٢٠٩٧].

(٤٢) بَابُ النَّهْيِ عَنِ الْقَرَعِ

١٣٨٢ - عَنْ ابْنِ عُمرَ رَضِيَ اللَّهُ

عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ

الْقَرَعِ. قَالَ: قُلْتُ لِنَافِعٍ: وَمَا الْقَرَعُ؟

قَالَ: يُخْلَقُ بَعْضُ رَأْسِ الصَّبِيِّ وَيُتْرَكُ

بَعْضٌ. [أخرجه البخاري: ٥٩٢٠ ومسلم:

. [٢١٢٠]

(٤٣) بَابُ النَّهْيِ عَنِ وَضَلِ الشَّعْرِ

لِلْمَرْأَةِ

١٣٨٣ - عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ

narrated: A woman came and asked the Prophet ﷺ saying, "O Messenger of Allâh! My daughter got measles and her hair fell off. Now that I got her married, may I let her use false hair?" He said (to her), "Allâh has cursed the woman who wears a hairpiece and the one who makes it." (Bukhârî 5941)

رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَتْ: جَاءَتِ امْرَأَةً إِلَى النَّبِيِّ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ لِي ابْنَةً غُرِيْسًا، أَصَابَتْهَا حَصْبَةٌ، فَتَمَرَّقَ شَعْرُهَا، أَفَأَصِلُّهُ؟ فَقَالَ: «لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ». [أَخْرَجَهُ الْبَخَارِيُّ: ٥٩٤١]

ومسلم: [٢١٢٢].

(44) CHAPTER. Prohibition of wearing wigs

(٤٤) بَابٌ فِي الزَّجْرِ أَنْ تَصِلَ الْمَرْأَةُ بِرَأْسِهَا شَيْئًا

1384. Jâbir bin 'Abdullâh رضي الله عنهما reported: The Messenger of Allâh ﷺ prohibited women from wearing wigs

١٣٨٤ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: زَجَرَ النَّبِيُّ ﷺ أَنْ تَصِلَ الْمَرْأَةُ بِرَأْسِهَا شَيْئًا. [أَخْرَجَهُ مُسْلِمٌ: ٢١٢٦].

1385. Humaid bin 'Abdur-Rahmân bin 'Auf said that in the year he performed *Hajj*, he heard Mu'âwiyah bin Abu Sufyân رضي الله عنهما, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, "Where are your religious learned men? I heard the Messenger of Allâh ﷺ forbidding the use of (false hair) and saying, "The Children of Israel were destroyed when their women started using this'." (Bukhârî 5932)

١٣٨٥ - عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ؛ أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُمَا عَامَ حَجٍّ وَهُوَ عَلَى الْمِنْبَرِ (وَتَنَاوَلَ قُصَّةً مِنْ شَعْرِ كَانَتْ فِي يَدِ حَرَسِيٍّ)؛ يَقُولُ: يَا أَهْلَ الْمَدِينَةِ! أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ مِثْلِ هَذِهِ، وَيَقُولُ: «إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاؤُهُمْ». [أَخْرَجَهُ الْبَخَارِيُّ: ٥٩٣٢]

ومسلم: [٢١٢٧].

(45) CHAPTER. Eyebrow, hair removal and tattooing is accursed

(٤٥) بَابٌ فِي لَعْنِ الْوَاشِمَاتِ وَالْمُتَقَلِّجَاتِ

1386. 'Abdullâh bin Mas'ûd رضي الله عنه reported: Allâh curses the tattooed and the tattooers, those who pluck the facial hair, and those who do it to the others, and those

١٣٨٦ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَعَنَ اللَّهُ الْوَاشِمَاتِ، وَالْمُسْتَوْشِمَاتِ،

who file teeth for beauty purpose, who change the creation of Allāh. A woman from Banu Asad, called Umm Ya'qub, came (to 'Abdullāh) and said, "I have come to know that you curse such and such (ladies)?" He replied, "Why should I not curse those whom the Messenger of Allāh ﷺ has cursed and who are (cursed) in Allāh's Book!" Umm Ya'qub said, "I have read the whole Qur'ān from cover to cover but I did not find it what you say." He said, "Verily, if you have read it (i.e., the Qur'ān), you have found it. Didn't you read: 'And whatever the Messenger gives you take it and whatever he forbids you abstain (from it).'

(59:7)." She replied, "Yes, I did." He said, "Verily, Allāh's Messenger ﷺ forbade such things." She said, "But I see your wife doing these things!" He said, "Go and see her." She went and saw her but could not see anything. Ibn Mas'ūd said: "If she did that, I would not have cohabited with her." (Bukhārī 4886)

وَالنَّامِصَاتِ، وَالْمُتَنَمِّصَاتِ، وَالْمُتَقَلِّجَاتِ لِلْحُسْنِ، الْمُغَيَّرَاتِ خَلْقَ اللَّهِ.

قَالَ: فَلَبَّغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ، يُقَالُ لَهَا: أُمُّ يَعْقُوبَ، وَكَانَتْ تَقْرَأُ الْقُرْآنَ، فَأَتَتْهُ، فَقَالَتْ: مَا حَدِيثٌ بَلَّغَنِي عَنْكَ أَنَّكَ لَعَنْتَ الْوَأَشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَقَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ لِيَخْلُقَ اللَّهُ؟ فَقَالَ عَبْدُ اللَّهِ: وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ وَهُوَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَتِ الْمَرْأَةُ: لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحِي الْمُصْحَفِ؛ فَمَا وَجَدْتُهُ. فَقَالَ: لَيْتَ كُنْتُ قَرَأْتِيهِ؛ لَقَدْ وَجَدْتِيهِ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ [الحشر: ٧].

فَقَالَتِ الْمَرْأَةُ: فَإِنِّي أَرَى شَيْئًا مِنْ هَذَا عَلَى امْرَأَتِكَ الْآنَ؟ قَالَ: أَذْهَبِي فَانْظُرِي. قَالَ: فَدَخَلَتْ عَلَى امْرَأَةِ عَبْدِ اللَّهِ، فَلَمْ تَرَ شَيْئًا، فَجَاءَتْ إِلَيْهِ، فَقَالَتْ: مَا رَأَيْتُ شَيْئًا. فَقَالَ: أَمَا لَوْ كَانَ ذَلِكَ؛ لَمْ نُجَامِعْهَا. [أخرجه البخاري: ٤٨٨٦ ومسلم: ٢١٢٥].

(46) CHAPTER. Pretentious gesture

1387. Asmā' رضي الله عنها narrated: A woman came to the Prophet ﷺ and asked, "My husband has another wife, so is it sinful of me to enjoy what he has not given me?"

(٤٦) بَابُ فِي الْمُنْشِيعِ بِمَا لَمْ يُعْطَ ١٣٨٧ - عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: جَاءَتِ امْرَأَةً إِلَى النَّبِيِّ ﷺ، فَقَالَتْ: إِنَّ لِي صَرَّةً؛ فَهَلْ عَلَيَّ

The Messenger of Allāh ﷺ said, "The one who enjoys what one has not been given, is just like the one who wears two garments of falsehood." (Bukhâri 5219)

جُنَاحٌ أَنْ أَتَشَبَّعَ مِنْ مَالِ زَوْجِي بِمَا لَمْ يُعْطِنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبَيْنِ زُورٍ». [أخرجه البخاري: ٥٢١٩ ومسلم: ٢١٢٩].

(47) CHAPTER. Women dressed and undressed

1388. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Two are the types of the denizens of Hell whom I did not see: people having whips like the tails of cows with them beating people, and women who are dressed but appear to be naked (who would inclined to evil). Their heads would be like the humps of the Bactrian camels inclined to one side. They will not enter *Jannah* and they will not smell its odor whereas its odor can be smelt from such and such distance."

(٤٧) بَابُ فِي النِّسَاءِ الْكَاسِيَاتِ الْعَارِيَاتِ

١٣٨٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ، يَضْرِبُونَ بِهَا النَّاسَ. وَنِسَاءٌ كَاسِيَاتٍ عَارِيَاتٍ، مُمِيلَاتٌ مَائِلَاتٍ، رُؤُوسُهُنَّ كَأُسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا». [أخرجه مسلم: ٢١٢٨].

(48) CHAPTER. Necklace of animals forbidden

1389. Abu Bashir Al-Ansâri رضي الله عنه reported that he was in the company of the Messenger of Allāh ﷺ on some of his journeys. (The subnarrator 'Abdullāh bin Abu Bakr said: "I think that Abu Bashir said: 'And the people were at their sleeping places'.") The Messenger of Allāh ﷺ sent a messenger ordering: "Any necklace of string or any other kind of necklace round the necks of camels should be cut off." (Bukhâri 3005)

(٤٨) بَابُ قَطْعِ الْقَلَائِدِ مِنْ أَغْنَاقِ الدَّوَابِّ

١٣٨٩ - عَنْ أَبِي بَشِيرٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَصْفَارِهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ رَسُولًا (قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ: حَمِيئْتُ أَنَّهُ قَالَ: وَالنَّاسُ فِي مَبِيتِهِمْ): «لَا يَبْقَيْنَ فِي رَقَبَةِ بَعِيرٍ قِلَادَةٌ مِنْ وَتَرٍ (أَوْ قِلَادَةٌ)؛ إِلَّا قُطِعَتْ».

قَالَ مَالِكٌ: أَرَى ذَلِكَ مِنَ الْعَيْنِ. [أخرجه البخاري: ٣٠٠٥ ومسلم: ٢١١٥].

(49) CHAPTER. Bells and dogs

1390. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Angels do not accompany the travellers who have with them a dog or a bell."

1391. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "The bell is the musical instrument of Satan."

(50) CHAPTER. Animal cauterization forbidden

1392. Jâbir bin 'Abdullâh رضي الله عنهما reported: The Messenger of Allāh ﷺ forbade (the animals) to be beaten on the face or cauterized on the face.

1393. Nâ'im Abu 'Abdullâh slave of Umm Salamah reported that he heard Ibn 'Abbâs رضي الله عنهما saying: "The Messenger of Allāh ﷺ saw a donkey which was cauterized on the face. He disapproved of it. By Allāh, I do not cauterize (the animal) but on a part at distance from the face." And he commanded (for the cauterization) of his ass and it was cauterized on the buttocks and he was the first to cauterize on the buttocks.

(51) CHAPTER. Goat cauterization on the ear

(٤٩) بَابُ فِي الْأَجْرَاسِ وَأَنَّ الْمَلَائِكَةَ لَا تَصْحَبُ رُفْقَةً فِيهَا كَلْبٌ وَلَا جَرَسٌ

١٣٩٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا كَلْبٌ وَلَا جَرَسٌ». [أخرجه مسلم: ٢١١٣].

١٣٩١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ». [أخرجه مسلم: ٢١١٤].

(٥٠) بَابُ النَّهْيِ عَنْ وَسْمِ الْبَهَائِمِ فِي الْوَجْهِ

١٣٩٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الضَّرْبِ فِي الْوَجْهِ، وَعَنِ الْوَسْمِ فِي الْوَجْهِ. [أخرجه مسلم: ٢١١٦].

١٣٩٣ - عَنْ نَاعِمِ أَبِي عَبْدِ اللَّهِ مَوْلَى أُمِّ سَلَمَةَ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: وَرَأَى رَسُولُ اللَّهِ ﷺ حِمَارًا مَوْسُومَ الْوَجْهِ، فَأَنْكَرَ ذَلِكَ.

قَالَ: فَوَاللَّهِ؛ لَا أَسِمُهُ إِلَّا فِي أَقْصَى شَيْءٍ مِنَ الْوَجْهِ. فَأَمَرَ بِحِمَارٍ لَهُ، فَكُوِيَ فِي جَاغِرَتَيْهِ، فَهُوَ أَوَّلُ مَنْ كُوِيَ الْجَاغِرَتَيْنِ. [أخرجه مسلم: ٢١١٨].

(٥١) بَابُ وَسْمِ الْغَنَمِ فِي أَذَانِهَا

1394. Anas رضي الله عنه said : We went to the Messenger of Allâh ﷺ and he was in a sheepfold of his, and I saw him branding a sheep. (The subnarrator said : I think Anas said : branding it on the ear). (Bukhâri 5542)

١٣٩٤ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: دَخَلْنَا عَلَى رَسُولِ اللَّهِ ﷺ مِرْبَدًا وَهُوَ يَسِمُ غَنَمًا (قَالَ: أَحْسِبُهُ قَالَ:) فِي آذَانِهَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٥٤٢ وَمُسْلِمٌ: ٢١١٩].

(52) CHAPTER. Branding camels

1395. Anas رضي الله عنه narrated: When Umm Sulaim gave birth to a child, she said to me, "O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet ﷺ tomorrow morning for the *Tahnîk* (eating a date and putting a spit in the infant's mouth)". So the next morning I took the infant to the Prophet ﷺ who was sitting in a garden and was wearing a *Huraithiyah Khamisah* and was branding the she-camel on which he came after the conquest of Makkah. (Bukhâri 5824)

(٥٢) بَابٌ فِي وَسْمِ الظَّهْرِ ١٣٩٥ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا وَلَدَتْ أُمُّ سُلَيْمٍ؛ قَالَتْ لِي: يَا أَنَسُ! انْظُرْ هَذَا الْغُلَامَ؛ فَلَا يُصِيبَنَّ شَيْئًا حَتَّى تَعُدَّوْهُ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ. قَالَ: فَعَدَدْتُ؛ فَإِذَا هُوَ فِي الْحَائِطِ، وَعَلَيْهِ خَمِيصَةُ حُرَيْثِيَّةٍ، وَهُوَ يَسِمُ الظَّهْرَ الَّذِي قَدِمَ عَلَيْهِ فِي الْفَتْحِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٨٢٤ وَمُسْلِمٌ: ٢١١٩].

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*In the Name of Allâh,
the Most Gracious, the Most Merciful*

43- THE BOOK OF DECENCIES

(1) CHAPTER. Name children Muhammad but not Abul-Qâsim

1396. Anas رضي الله عنه narrated: A man called another at Al-Baqi' by saying: "O Abul-Qâsim!" The Messenger of Allâh ﷺ turned to him and the man said: "O Messenger of Allâh, I did not intend to call you but I called so-and-so." The Messenger of Allâh ﷺ said: "Name yourselves by my name but not by my *Kunyah* (surname)." (Bukhâri 2121)

(2) CHAPTER. Naming by Muhammad ﷺ

1397. Jâbir bin 'Abdullâh رضي الله عنهما narrated: A baby was born to a man, one from our people, he named him Muhammad (after the Prophet ﷺ) and his people said: "We will not let you name him by the name of the Messenger of Allâh ﷺ." The man took his infant on his back and went to the Prophet ﷺ and said: "O Messenger of Allâh! I have a baby boy and I named him Muhammad, but my people said: 'We will not allow to give him name of the Messenger of Allâh.'" The Messenger of Allâh ﷺ said: "Name yourselves by my name but not by my *Kunyah* (surname), because I am Qâsim as I only allot your shares."

(3) CHAPTER. Allâh loves names as 'Abdullâh and Abdur-Rahmân

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٣ - كِتَابُ الْأَدَبِ

(١) بَابُ قَوْلِ النَّبِيِّ ﷺ: «تَسَمَّوْا بِأَسْمِي وَلَا تَكْتَنُوا بِكُنْيَتِي»

١٣٩٦ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نَادَى رَجُلٌ رَجُلًا بِالْبَقِيعِ: يَا أَبَا الْقَاسِمِ! فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي لَمْ أَعْنِكَ، إِنَّمَا دَعَوْتُ فُلَانًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِأَسْمِي، وَلَا تَكْتَنُوا بِكُنْيَتِي». [أَخْرَجَهُ الْبُخَارِيُّ: ٢١٢١ وَمُسْلِمٌ: ٢١٣١].

(٢) بَابُ التَّسْمِيَةِ بِمُحَمَّدٍ ﷺ

١٣٩٧ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: وُلِدَ لِرَجُلٍ مِثْلًا غُلَامٌ، فَسَمَّاهُ مُحَمَّدًا، فَقَالَ لَهُ قَوْمُهُ: لَا نَدْعُكَ تِسْمِيَّ بِأَسْمِ رَسُولِ اللَّهِ ﷺ، فَاذْطَلَقَ بِابْنِهِ حَامِلُهُ عَلَى ظَهْرِهِ، فَأَتَى بِهِ النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! وُلِدَ لِي غُلَامٌ، فَسَمَّيْتُهُ مُحَمَّدًا، فَقَالَ لِي قَوْمِي: لَا نَدْعُكَ تِسْمِيَّ بِأَسْمِ رَسُولِ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِأَسْمِي وَلَا تَكْتَنُوا بِكُنْيَتِي؛ فَإِنَّمَا أَنَا قَاسِمٌ أَقْسِمُ بَيْنَكُمْ». [أَخْرَجَهُ مُسْلِمٌ: ٢١٣٣].

(٣) بَابُ أَحَبِّ الْأَسْمَاءِ إِلَى اللَّهِ تَعَالَى عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ

1398. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: "The most beloved names to Allāh are: 'Abdullāh and Abdur-Rahmān (i.e., slave of Allāh)."

١٣٩٨ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَبَّ أَسْمَائِكُمْ إِلَى اللَّهِ: عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ». [أَخْرَجَهُ مُسْلِمٌ: ٢١٣٢].

(4) CHAPTER. Naming by Abdur-Rahmān

1399. Jābir bin 'Abdullāh رضي الله عنهما narrated: A baby boy was born to a man from us, and the man named him Al-Qāsim. We said to him, "We will not call you Abul-Qāsim, nor will we respect you for that." He went to the Prophet ﷺ, and he said to him, "Name your son 'Abdur-Rahmān." (Bukhārī 6186)

(٤) بَابُ تَسْمِيَةِ الْمَوْلُودِ عَبْدَ الرَّحْمَنِ

١٣٩٩ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وُلِدَ لِرَجُلٍ مِثْلًا غُلَامٌ، فَسَمَّاهُ الْقَاسِمَ، فَقُلْنَا: لَا نَكْنِيكَ أَبَا الْقَاسِمِ، وَلَا نُنْعِمُكَ عَيْنًا، فَأَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: «أَسْمِ ابْنَكَ عَبْدَ الرَّحْمَنِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦١٨٦ وَمُسْلِمٌ: ٢١٣٣].

(5) CHAPTER. Naming Abdullāh, *Tahnik* and rubbing the palate

1400. 'Urwah bin Az-Zubair and Fātimah bint Al-Mundhar bin Az-Zubair reported that when Asmā' رضي الله عنها conceived 'Abdullāh bin Az-Zubair, she said: "I migrated to Al-Madinah while I was at full term of pregnancy, and alighted at Qubā' where I gave birth to him. Then I brought him to the Messenger of Allāh ﷺ and put him on his lap for *Tahnik*. The Messenger of Allāh ﷺ asked for a date, we kept looking for it for a while. He chewed it and spat it in the infant's mouth. So, the first thing that entered the infant's stomach was the saliva of the Messenger of Allāh ﷺ. Then the Prophet ﷺ rubbed the infant's palate and invoked for Allāh's Blessings on him; and to offer pledge when he was seven years old, she

(٥) بَابُ تَسْمِيَةِ الْمَوْلُودِ عَبْدَ اللَّهِ وَمَسْحُهُ وَالصَّلَاةُ عَلَيْهِ

١٤٠٠ - عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَفَاطِمَةَ بِنْتِ الْمُنْذِرِ بْنِ الزُّبَيْرِ؛ أَنَّهُمَا قَالَا: خَرَجْتُ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ حِينَ هَاجَرْتُ وَهِيَ حُبْلَى بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا. فَقَدِمْتُ قُبَاءَ، فَتَوَسَّسْتُ بِعَبْدِ اللَّهِ بِقُبَاءَ، ثُمَّ خَرَجْتُ حِينَ تَوَسَّسْتُ إِلَى رَسُولِ اللَّهِ ﷺ لِيُحَنِّكَهُ، فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ مِنْهَا، فَوَضَعَهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ. قَالَ: قَالَتْ عَائِشَةُ: فَمَكَّنْتُنَا سَاعَةً نَلْتَمِسُهَا قَبْلَ أَنْ نَحِدَّهَا، فَمَضَعْنَاهَا، ثُمَّ بَصَقْنَاهَا فِي فِيهِ، فَإِنْ

again went with Zubair رضي الله عنه (his father) who asked him to offer the pledge to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ smiled when he saw ‘Abdullāh and took his pledge. (Bukhārī 3909)

أَوَّلَ شَيْءٍ دَخَلَ بَطْنُهُ لَرِيْقٍ رَسُولِ اللَّهِ ﷺ.

ثُمَّ قَالَتْ أَسْمَاءُ: ثُمَّ مَسَحَهُ، وَصَلَّى عَلَيْهِ، وَسَمَّاهُ عَبْدَ اللَّهِ، ثُمَّ جَاءَ وَهُوَ ابْنُ سَبْعِ سِنِينَ أَوْ ثَمَانٍ لِيُبَايِعَ رَسُولَ اللَّهِ ﷺ، وَأَمَرَهُ بِذَلِكَ الزُّبَيْرُ رَضِيَ اللَّهُ عَنْهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَاهُ مُقْبِلًا إِلَيْهِ، ثُمَّ بَايَعَهُ. [أخرجه البخاري: ٣٩٠٩، ومسلم:

.[٢١٤٦

1401. Anas bin Mālik رضي الله عنه reported: Abu Talhah had a child who was sick. Abu Talhah went out, and the child died. When Abu Talhah returned home, he asked, “How does my son feel?” Umm Sulaim (his wife) replied, “He is quieter than he has ever been.” Then she brought supper for him and he took his supper and slept with her. When he had finished, she said (to him), “Burry the child (as he’s dead).” Next morning Abu Talhah came to the Messenger of Allāh ﷺ and told him about that. The Prophet ﷺ said (to him), “Did you sleep with your wife last night?” Abu Talhah said, “Yes.” The Prophet ﷺ said, “O Allāh! Bestow your blessing on them.” Then (later on) Umm Sulaim gave birth to a boy. Abu Talhah told me to take care of the child until it was taken to the Prophet ﷺ then Abu Talhah took the child to the Prophet ﷺ and Umm Sulaim sent some dates along with the child. The Prophet ﷺ took the child (in his lap) and asked if there was something with him. They replied. “Yes, few dates.” The Prophet ﷺ took a date, chewed it, took some of it out of his mouth, and put it into the child’s mouth and did *Tahnīk* for him with that, and named him ‘Abdullāh. (Bukhārī 5470)

١٤٠١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ ابْنُ أَبِي طَلْحَةَ يَسْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقَبِضَ الصَّبِيَّ، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ؛ قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سُلَيْمٍ: هُوَ أَشْكَنُ مِمَّا كَانَ. فَقَرَّبَتْ إِلَيْهِ الْعَشَاءَ، فَتَعَشَى، ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ؛ قَالَتْ: وَاُرْوَا الصَّبِيَّ. فَلَمَّا أَضْبَحَ أَبُو طَلْحَةَ؛ أَتَى رَسُولَ اللَّهِ ﷺ، فَأَخْبَرَهُ، فَقَالَ: «أَغْرَسْتُمُ اللَّيْلَةَ؟». قَالَ: نَعَمْ. قَالَ: «اللَّهُمَّ بَارِكْ لَهُمَا». فَوَلَدَتْ غُلَامًا، فَقَالَ لِي أَبُو طَلْحَةَ: اخِمْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيُّ ﷺ، فَأَتَى بِهِ النَّبِيُّ ﷺ، وَبَعَثَتْ مَعَهُ بَتَمَرَاتٍ، فَأَخَذَهُ النَّبِيُّ ﷺ، فَقَالَ: «أَمَعَهُ شَيْءٌ؟». قَالُوا: نَعَمْ؛ تَمَرَاتٌ. فَأَخَذَهَا النَّبِيُّ ﷺ، فَمَضَعَهَا، ثُمَّ أَخَذَهَا مِنْ فِيهِ، فَجَعَلَهَا فِي فِي الصَّبِيِّ، ثُمَّ حَنَكَهُ وَسَمَّاهُ: عَبْدَ اللَّهِ.

[أخرجه البخاري: ٥٤٧٠ ومسلم:

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(6) CHAPTER. Naming after Prophets and the pious

1402. Al-Mughirah bin Shu'bah رضي الله عنه said: When I went to Najran, people there said: "You read: 'O the sister of Hârun' (19:28) while Musa was before 'Iesa by so-and-so?" When I went to the Messenger of Allâh ﷺ I asked him and he ﷺ said: "They used to name after their Prophets and the pious persons before them."

(٦) بَابُ فِي التَّسْمِيَةِ بِأَسْمَاءِ الْأَنْبِيَاءِ وَالصَّالِحِينَ

١٤٠٢ - عن المغيرة بن شعبه رضي الله عنه؛ لَمَّا قَدِمْتُ نَجْرَانَ؛ سَأَلُونِي، فَقَالُوا: إِنَّكُمْ تَقْرَوْنَ: ﴿يَتَاخَتَّ هَارُونَ﴾ [مريم: ٢٨]، وموسى قَبْلَ عِيسَى بِكَذَا وَكَذَا. فَلَمَّا قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ؛ سَأَلْتُهُ عَنْ ذَلِكَ؟ فَقَالَ: «إِنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ». [أخرجه مسلم: ٢١٣٥.]

(7) CHAPTER. Naming by Ibrahim

1403. Abu Musa رضي الله عنه reported: A baby was born to me and I took him to the Prophet ﷺ who named him Ibrahim, did *Tahnik* for him with a date, invoked Allâh to bless him and returned him to me. (Bukhâri 5467)

(٧) بَابُ تَسْمِيَةِ الْمَوْلُودِ بِإِبْرَاهِيمَ

١٤٠٣ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: وُلِدَ لِي غُلَامٌ، فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ، فَسَمَّاهُ: إِبْرَاهِيمَ، وَحَنَنْتُهُ بِتَمْرَةٍ. [أخرجه البخاري: ٥٤٦٧ ومسلم: .]

(8) CHAPTER. Giving the name Al-Mundhir

1404. Sahl bin Sa'd said: When Al-Mundhir bin Abu Usaid رضي الله عنهم was born, he was brought to the Messenger of Allâh ﷺ and placed him on his thigh. While Abu Usaid was sitting there, the Prophet ﷺ was busy with something in his hands so Abu Usaid told someone to take his son from the thigh of the Messenger of Allâh ﷺ. Afterwards the Messenger of Allâh ﷺ asked: "Where is the boy?" Abu Usaid replied, "We sent him home, O Messenger of Allâh." The Prophet ﷺ asked, "What is his name?" Abu Usaid said, "(His name is)

(٨) بَابُ تَسْمِيَةِ الْمَوْلُودِ الْمُنْذِرَ

١٤٠٤ - عَنْ سَهْلِ بْنِ سَعْدٍ؛ قَالَ: أَتَى بِالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُمْ إِلَى رَسُولِ اللَّهِ ﷺ حِينَ وُلِدَ، فَوَضَعَهُ النَّبِيُّ ﷺ عَلَى فَخْذِهِ، وَأَبُو أُسَيْدٍ جَالِسٌ، فَلَهِيَ النَّبِيُّ ﷺ بِشَيْءٍ بَيْنَ يَدَيْهِ، فَأَمَرَ أَبُو أُسَيْدٍ بِابْنِهِ، فَاحْتَمَلَ مِنْ عَلَى فَخْذِ رَسُولِ اللَّهِ ﷺ، فَأَقْبَلُوهُ، فَاسْتَفَاقَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَيْنَ الصَّبِيُّ؟». فَقَالَ

so-and-so, O Messenger of Allāh.” The Prophet ﷺ said, “No, his name is Al-Mundhir.” So he called him Al-Mundhir from that day. (Bukhārī 6191)

أَبُو أُسَيْدٍ: قَلْبْنَاهُ يَا رَسُولَ اللَّهِ! قَالَ: «مَا اسْمُهُ؟». قَالَ: فَلَانٌ يَا رَسُولَ اللَّهِ! قَالَ: «لَا، وَلَكِنْ اسْمُهُ الْمُنْذِرُ». فَسَمَّاهُ يَوْمَئِذٍ: الْمُنْذِرَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦١٩١ وَمُسْلِمٌ: ٢١٤٩.]

(9) CHAPTER. Changing names for the better

1405. Ibn ‘Umar رضي الله عنهما reported: One of ‘Umar’s daughters was named ‘Asiyah (disobedient) and the Messenger of Allāh ﷺ renamed her Jamilah (beautiful).

(٩) بَابُ تَغْيِيرِ الْأَسْمَاءِ إِلَى أَحْسَنَ مِنْهُ
١٤٠٥ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ ابْنَةَ لِعَمَرَ رَضِيَ اللَّهُ عَنْهُ كَانَتْ يُقَالُ لَهَا: عَاصِيَةٌ، فَسَمَّاهَا رَسُولُ اللَّهِ ﷺ: جَمِيلَةً. [أَخْرَجَهُ مُسْلِمٌ: ٢١٣٩.]

(10) CHAPTER. Barrah changed to Juwairiyah

1406. Ibn ‘Abbās رضي الله عنهما reported: The name of Juwairiya (the wife of the Prophet ﷺ) was Barrah (pious). The Messenger of Allāh ﷺ changed her name to Juwairiyah and said: “I did not like that it should be said, ‘he had come out from Barrah’s (pious) house’.”

١٤٠٦ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَتْ جُوَيْرِيَةُ اسْمَهَا بَرَّةً، فَحَوَّلَ رَسُولُ اللَّهِ ﷺ اسْمَهَا جُوَيْرِيَةَ، وَكَانَ يَكْرَهُ أَنْ يُقَالَ: خَرَجَ مِنْ عِنْدِ بَرَّةً. [أَخْرَجَهُ مُسْلِمٌ: ٢١٤٠.]

(11) CHAPTER. Barrah changed to Zainab

1407. Muhammad bin ‘Umar bin ‘Ata reported: I named my daughter Barrah (pious). Zainab bint Abu Salamah said to me: “The Messenger of ﷺ forbade this name, and you named her by it (Barrah)?” She said that the Messenger of Allāh ﷺ said: “Do not speak high of yourselves. Allāh knows better about you and knows who are the pious amongst you.” He was asked: “By what name shall we name her?” He ﷺ said: “Name her Zainab.”

(١١) بَابُ تَسْمِيَةِ بَرَّةَ زَيْنَبَ
١٤٠٧ - عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَطَاءٍ؛ قَالَ: سَمَّيْتُ ابْنَتِي بَرَّةً، فَقَالَتْ لِي زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ هَذَا الْأَسْمَاءِ، وَسَمَّيْتُ بَرَّةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزْكُوا أَنْفُسَكُمْ، اللَّهُ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ». فَقَالُوا: بِمَ نُسَمِّيْهَا؟ قَالَ: «سَمُّوْهَا زَيْنَبَ». [أَخْرَجَهُ مُسْلِمٌ: ٢١٤٢.]

(12) CHAPTER. Naming grapes as *Karm* prohibited

1408. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said, "They say *Al-Karm* (the generous) for grapes and *Al-Karm* is only the heart of a believer." (Bukhâri 6183)

1409. Wâ'il bin Hujr رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Do not name grapes *Karm* but say '*Inab* and *Hablah*."

(13) CHAPTER. Naming Aflah, Rabah, Yasâr and Nâfi' forbidden

1410. Samurah bin Jundab رضي الله عنه reported: The Messenger of Allâh ﷺ forbade us to name our slaves by four names: Aflah (Successful) or Rabah (Profit) or Yasâr (Wealth) or Nâfi' (Beneficial).

1411. Samurah bin Jundab رضي الله عنه narrated that the Messenger of Allâh ﷺ said: The best words to Allâh are: *Subhân Allâh* (Allâh is free from imperfection), and *Al-Hamdu Lillâh* (All praise be to Allâh), and *La ilâha illallâh* (There is no true God except Allâh), and *Allâhu Akbar* (Allâh is All-Great) and it does not matter by which you start, and do not name your slave Yasâr, Rabah, Najih or Aflah; as you may call him so and he would not be (as named). They are four and do not ask me more."

(١٢) بَابٌ فِي تَسْمِيَةِ الْعِنَبِ الْكَرْمَ

١٤٠٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ لِلْعِنَبِ: الْكَرْمُ، إِنَّمَا الْكَرْمُ الرَّجُلُ الْمُسْلِمُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦١٨٣ وَمُسْلِمٌ: ٢٢٤٧].

١٤٠٩ - عَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَقُولُوا: الْكَرْمُ، وَلَكِنْ قُولُوا: الْعِنَبُ وَالْحَبْلَةُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٢٤٨].

(١٣) بَابُ النَّهْيِ أَنْ يُسَمَّى بِأَفْلَحَ

وَرَبَاحٍ وَيَسَارٍ وَنَافِعٍ

١٤١٠ - عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نُسَمِّيَ رَقِيقَنَا بِأَرْبَعَةِ أَسْمَاءٍ: أَفْلَحَ وَرَبَاحٍ وَيَسَارٍ وَنَافِعٍ. [أَخْرَجَهُ مُسْلِمٌ: ٢١٣٦].

١٤١١ - عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الْكَلَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ أَرْبَعٌ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ؛ لَا يَصُرُّكَ بِأَيِّهِنَّ بَدَأْتَ، وَلَا تُسَمِّنُ غُلَامَكَ يَسَارًا وَلَا رَبَاحًا وَلَا نَجِيحًا وَلَا أَفْلَحَ؛ فَإِنَّكَ تَقُولُ: أَأَنْتَ هُوَ؟ فَلَا يَكُونُ، فَيَقُولُ: لَا»، إِنَّمَا هُنَّ أَرْبَعٌ؛ فَلَا تَزِيدُنَّ عَلَيَّ. [أَخْرَجَهُ مُسْلِمٌ: ٢١٣٧].

(14) CHAPTER. Keeping silent about such names

1412. Jâbir bin ‘Abdullâh رضي الله عنهما reported: The Prophet ﷺ wanted to forbid (his followers) from giving the names of Ya‘la (Elevated), Barakah (Blessing), Aflah (Successful), Yasâr (Wealth) and Nâfi‘ (Beneficial); but I saw that he kept silent after that and he did not say anything until the Messenger of Allâh ﷺ died. And he did not forbid (his followers to do this), then ‘Umar رضي الله عنه decided to prohibit (people) from giving these names, but later on he gave up the idea.

(١٤) بَابُ الرُّخْصَةِ فِي ذَلِكَ

١٤١٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْهَى عَنْ أَنْ يُسَمَّى بِمُقْبِلٍ وَبِبَرَكَةٍ وَبِأَفْلَحٍ وَبِيسَارٍ وَبِنَافِعٍ، وَبِنَحْوِ ذَلِكَ، ثُمَّ رَأَيْتُهُ سَكَتَ بَعْدَ عَنْهَا، فَلَمْ يَقُلْ شَيْئًا، ثُمَّ قُبِضَ رَسُولُ اللَّهِ ﷺ، وَلَمْ يَنْهَ عَنْ ذَلِكَ.

ثُمَّ أَرَادَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ أَنْ يَنْهَى عَنْ ذَلِكَ، ثُمَّ تَرَكَهُ. [أَخْرَجَهُ مُسْلِمٌ: ٢١٣٨].

(15) CHAPTER. Lord, slave and maid

1413. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “You should not say: ‘Feed your lord (*Rabbaka*)’, ‘help your lord in performing ablution’, or ‘give water to your lord’; but should say: ‘my master (*Saiyidi*)’ (e.g., ‘feed your master’ instead of ‘lord’, etc.); or ‘my guardian (*Maulâi*)’; and one should not say: ‘my slave (*‘Abdi*)’, or ‘my girl-slave (*Amati*)’, but should say: ‘my boy (*Ghulâmi*)’ and ‘my girl. (*Fatâti*)’.” (Bukhârî 2552)

(١٥) بَابُ تَسْمِيَةِ الْعَبْدِ وَالْأَمَةِ وَالْمَوْلَى وَالسَّيِّدِ

١٤١٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُلْ أَحَدُكُمْ: اسْقِ رَبِّكَ، وَأَطْعِمِ رَبِّكَ، وَضَيِّ رَبِّكَ، وَلَا يَقُلْ أَحَدُكُمْ: رَبِّي، وَلْيَقُلْ: سَيِّدِي وَمَوْلَايَ، وَلَا يَقُلْ أَحَدُكُمْ: عَبْدِي، أَمَّتِي، وَلْيَقُلْ: فَتَايَ، فَتَاتِي، غُلَامِي». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٥٥٢ وَمُسْلِمٌ: ٢٢٤٩].

(16) CHAPTER. Calling children by surname

1414. Anas bin Mâlik رضي الله عنه reported: The Messenger of Allâh ﷺ was the best of all people in character. I had a brother called Abu ‘Umar, who, I think, had been newly weaned. Whenever he (that child) was

(١٦) بَابُ تَكْنِيَةِ الصَّغِيرِ

١٤١٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا، وَكَانَ لِي أَخٌ يُقَالُ لَهُ: أَبُو عُمَيْرٍ (قَالَ: أَحْسِبُهُ

brought to the Prophet ﷺ, he used to say, “O Abu ‘Umayr! What did An-Nughair?” It was a nightingale with which he used to play with. (Bukhâri 6203)

قَالَ: (كَانَ فَطِيمًا. قَالَ: فَكَانَ إِذَا جَاءَ رَسُولُ اللَّهِ ﷺ، فَرَأَاهُ؛ قَالَ: «أَبَا عُمَيْرٍ! مَا فَعَلَ التُّغَيْرُ؟». قَالَ: فَكَانَ يَلْعَبُ بِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٢٠٣ وَمُسْلِمٌ: ٢١٥٠.]

(17) CHAPTER. Calling a man ‘O my son’

(١٧) بَابُ قَوْلِ الرَّجُلِ لِلرَّجُلِ: يَا بُنَيَّ!

1415. Mughirah bin Shu‘bah رضي الله عنه narrated: None else had asked the Messenger of Allâh ﷺ more questions about the Dajjâl than I, but he simply said: “My son, why are you worried about him? He will not harm you.” I said: “People think that he will have with him rivers of water and mountains of bread,” whereupon he said: “He will be more insignificant in the Sight of Allâh than all these things (belonging to him).”

١٤١٥ - عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: مَا سَأَلَ رَسُولَ اللَّهِ ﷺ أَحَدٌ عَنِ الدَّجَالِ أَكْثَرَ مِنَّمَا سَأَلْتُهُ عَنْهُ، فَقَالَ لِي: «أَيُّ بُنَيَّ! وَمَا يُنْصِبُكَ مِنْهُ؟ إِنَّهُ لَنْ يَضُرَّكَ». قَالَ: قُلْتُ: إِنَّهُمْ يَزْعُمُونَ أَنَّ مَعَهُ أَنْهَارَ الْمَاءِ وَجِبَالَ الْخُبْرِ؟ قَالَ: «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ». [أَخْرَجَهُ مُسْلِمٌ: ٢١٥٢.]

(18) CHAPTER. King of the kings

(١٨) بَابُ أَخْنَعَ اسْمٍ عِنْدَ اللَّهِ مَنْ تَسَمَّى بِمَلِكِ الْأَمْلَاقِ

1416. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said, “The most humiliating name in the Sight of Allâh on the Day of Resurrection, will be (that of) a man who called himself *Malik-ul-Amlâk* (the king of kings).” Sufyân (Ibn ‘Uainah) said: “For example: *Shahinshah* (king of the kings).” Ahmad bin Hanbal said: “I asked Abu ‘Amr about the ‘most humiliating’ and he said: ‘most abased’.” (Bukhâri 6206)

١٤١٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ أَخْنَعَ اسْمٍ عِنْدَ اللَّهِ رَجُلٌ تَسَمَّى مَلِكِ الْأَمْلَاقِ». وَفِي رِوَايَةٍ: «لَا مَالِكَ إِلَّا اللَّهُ».

قَالَ سُفْيَانُ (يَعْنِي: ابْنَ عُيَيْنَةَ): مِثْلُ شَاهَانَ شَاهَ.

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: سَأَلْتُ أَبَا عَمْرٍو عَنْ (أَخْنَعَ)؟ فَقَالَ: أَوْضَعَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٢٠٦ وَمُسْلِمٌ: ٢١٤٣.]

(19) CHAPTER. Muslim's five rights

1417. Abu Hurairah رضي الله عنه narrated: I heard the Messenger of Allāh ﷺ saying: "The rights of a Muslim on his brother are five: (1) To answer the greeting, (2) to visit the sick, (3) to follow the funeral processions, (4) to accept invitation and (5) to reply the sneezer." (Bukhârî 1240)

1418. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "The rights of a Muslim on a Muslim are six." He was asked: "What are they?" He said: "Greet him when you meet him; respond to his invitation; if he seeks your advice, give him sincere advice; when he sneezes and says: 'All praise be to Allāh', say: 'May Allāh be Merciful upon you'; visit him when he is sick; and follow his funeral when he dies."

(20) CHAPTER. Sitting in streets

1419. Abu Sa'îd Al-Khudrî رضي الله عنه narrated that the Prophet ﷺ said, "Beware! Avoid sitting on roads (ways)." People said, "O Messenger of Allāh, there are no other places to use as sitting places where we can have talks." The Messenger of Allāh ﷺ said, "If you must sit there, then observe the rights of the way." Then he was asked, "What are the rights of the way?" He said, "These are: lower your gazes (on seeing what is illegal to look at), refrain from harming people, answer greetings, enjoin *Al-Ma'rûf* (all that Islam orders one to do) and forbid *Al-*

(١٩) بَابُ حَقِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ
خَمْسٌ

١٤١٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ تَجِبُ لِلْمُسْلِمِ عَلَى أَخِيهِ: رَدُّ السَّلَامِ، وَتَشْمِيتُ الْعَاطِسِ، وَإِجَابَةُ الدَّعْوَةِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٢٤٠ وَمُسْلِمٌ: ٢١٦٢.]

١٤١٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ». قِيلَ: مَا هُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِذَا لَقِيتَهُ؛ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ؛ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ؛ فَأَنْصَحْ لَهُ، وَإِذَا عَطَسَ، فَحَمِدَ اللَّهَ؛ فَشَمِّتْهُ، وَإِذَا مَرَضَ؛ فَعُدَّهُ، وَإِذَا مَاتَ؛ فَاتَّبِعْهُ». [أَخْرَجَهُ مُسْلِمٌ: ٢١٦٢.]

(٢٠) بَابُ التَّنْهِي عَنْ الْجُلُوسِ فِي الطَّرِيقَاتِ وَإِعْطَاءِ الطَّرِيقِ حَقَّهُ

١٤١٩ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ فِي الطَّرِيقَاتِ». قَالُوا: يَا رَسُولَ اللَّهِ! مَا لَنَا بَدٌّ مِنْ مَجَالِسِنَا؛ نَتَحَدَّثُ فِيهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ؛ فَأَعْطُوا الطَّرِيقَ حَقَّهُ». قَالُوا: وَمَا حَقُّهُ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ

Munkar (all that Islam has forbidden).” (Bukhâri 2465)

(21) CHAPTER. If people meet, the rider greets the one walking

1420. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of people should greet the large number of people.” (Bukhâri 6232)

(22) CHAPTER. *Salâm* and permission

1421. Abu Burdah reported that Abu Musa Al-Ash'ari رضي الله عنه went to 'Umar bin Khattâb رضي الله عنه and greeted him by saying: “*As-Salâmu 'Alaikum*, this is 'Abdullâh bin Qais;” but he did not permit him (to go in). He (Abu Musa Ash'ari) again greeted him with *As-Salâmu 'Alaikum* and said: “This is Abu Musa;” but he ('Umar) did not permit him (to go in). He again said: “*As-Salâmu 'Alaikum*, (and said) here is Ash'ari,” (then receiving no response, he went away). 'Umar said: “Bring him back to me, bring him back to me.” So he came in and 'Umar said to him: “O Abu Musa, what made you go back, while we were busy in some work?” He said: “I heard the Messenger of Allâh ﷺ as saying: ‘Permission should be sought thrice. And if you are permitted (then go in), otherwise go away.’” He said: “Bring a witness to this *Hadith*, otherwise I shall do this and that.” Abu Musa went away and 'Umar said (on his departure): “If he finds a witness, he should meet me by the side of the pulpit in the evening and if he does not find a witness you will not find him there.” When it was

بِالْمَعْرُوفِ، وَالتَّهَيُّ عَنِ الْمُنْكَرِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٤٦٥ وَمُسْلِمٌ: ٢١٦١، ب (١٢١٢)].

(٢١) بَابٌ فِي تَسْلِيمِ الرَّكَّابِ عَلَى الْمَاشِي وَالْقَلِيلِ عَلَى الْكَثِيرِ

١٤٢٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الرَّكَّابُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٢٣٢ وَمُسْلِمٌ: ٢١٦٠].

(٢٢) بَابُ الْإِسْتِئْذَانِ وَالسَّلَامِ

١٤٢١ - عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ أَبُو مُوسَى إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، هَذَا عَبْدُ اللَّهِ بْنُ قَيْسٍ. فَلَمْ يَأْذَنْ لَهُ. فَقَالَ: السَّلَامُ عَلَيْكُمْ، هَذَا أَبُو مُوسَى. السَّلَامُ عَلَيْكُمْ، هَذَا الْأَشْعَرِيُّ. ثُمَّ انصَرَفَ. فَقَالَ: رُدُّوْا عَلَيَّ، رُدُّوْا عَلَيَّ. فِجَاءً، فَقَالَ: يَا أَبَا مُوسَى! مَا رَدَّكَ، كُنَّا فِي شُغْلٍ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْإِسْتِئْذَانُ ثَلَاثٌ؛ فَإِنْ أُذِنَ لَكَ، وَإِلَّا؛ فَارْجِعْ». قَالَ: لَتَأْتِيَنِي عَلَى هَذَا بَيِّنَةٌ، وَإِلَّا؛ فَعَلْتُ وَفَعَلْتُ. فَذَهَبَ أَبُو مُوسَى.

قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: إِنْ وَجَدَ بَيِّنَةً؛ تَجِدُوهُ عِنْدَ الْمِنْبَرِ عَشِيَّةً، وَإِنْ

evening, 'Umar found Abu Musa there. He 'Umar said: "O Abu Musa, did you find a witness to what you said?" He said: "Yes. Here is Ubaiy bin Ka'b." Thereupon 'Umar said: "Yes, he is an authentic (witness)." 'Umar said: "O Abu Tufail [the *Kunyah* (surname) of Ubaiy bin Ka'b], what does Abu Musa say?" He said: "O Ibn Khattâb, I heard the Messenger of Allâh ﷺ saying so. Do not be harsh on the Companions of the Messenger of Allâh ﷺ." So 'Umar said: "Allâh is free from imperfection, by Allâh, I heard something and I wanted it to verify it."

لَمْ يَجِدْ بَيْتَهُ؛ فَلَمْ تَجِدُوهُ.
فَلَمَّا أَنْ جَاءَ بِالْعَشِيِّ؛ وَجَدُوهُ.
قَالَ: يَا أَبَا مُوسَى! مَا تَقُولُ؛ أَقَدْ
وَجَدْتَنِي؟ قَالَ: نَعَمْ؛ أَبِي بْنُ كَعْبٍ.
قَالَ: عَذْلٌ. قَالَ: يَا أَبَا الطَّفِيلِ! مَا
يَقُولُ هَذَا؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَقُولُ ذَلِكَ، يَا ابْنَ الْخَطَابِ! فَلَا
تَكُونَنَّ عَذَابًا عَلَى أَصْحَابِ رَسُولِ اللَّهِ
ﷺ. قَالَ: سُبْحَانَ اللَّهِ! إِنَّمَا سَمِعْتُ
شَيْئًا فَأُحِبِّبْتُ أَنْ أَتَنَبَّأَ. [أخرجه
مسلم: ٢١٥٤].

(23) CHAPTER. Curtain raising is permission

(٢٣) بَابُ جَعْلِ الْإِذْنِ رَفْعَ الْحِجَابِ

1422. 'Abdullâh bin Mas'ûd رضي الله عنه narrated: The Messenger of Allâh ﷺ said to me: "The sign that you have been permitted to come in is that the curtain be raised or that you hear my whispering until I forbid you."

١٤٢٢ - عن ابن مسعود رضي
الله عنه؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ
ﷺ: «إِذْنُكَ عَلَيَّ أَنْ يُرْفَعَ الْحِجَابُ،
وَأَنْ تَسْمِعَ سَوَادِي، حَتَّى أَنَهَاكَ».
[أخرجه مسلم: ٢١٦٩].

(24) CHAPTER. Name yourself to get permission; do not say 'it's I'

(٢٤) بَابُ كِرَاهَةِ أَنْ يَقُولَ: أَنَا؛ عِنْدَ الْاسْتِئْذَانِ

1423. Jâbir bin 'Abdullâh رضي الله عنه narrated: I came to the Prophet ﷺ in order to consult him regarding my father's debt. When I knocked on the door, he asked, "Who is that?" I replied, "I." He said, "I, I?" He repeated it as though he disliked it. (Bukhârî 6250)

١٤٢٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: اسْتَأْذَنْتُ
عَلَى النَّبِيِّ ﷺ، فَقَالَ: «مَنْ هَذَا؟».
فَقُلْتُ: أَنَا. فَقَالَ النَّبِيُّ ﷺ: «أَنَا!
أَنَا!».

وفي رواية: كَأَنَّهُ كَرِهَ ذَلِكَ. [أخرجه
البخاري: ٦٢٥٠ ومسلم: ٢١٥٥].

(25) CHAPTER. Don't peep

(٢٥) بَابُ النَّهْيِ عَنِ الْإِطْلَاعِ عِنْدَ الْاسْتِئْذَانِ

1424. Sahl bin Sa'd As-Sâ'idi رضي الله عنهما narrated: A man peeped through a hole in the door of the Messenger's house, and at that time, the Messenger of Allâh ﷺ had a *Midri* (an iron comb or bar) with which he was rubbing his head. So, when the Messenger of Allâh ﷺ saw him, he said (to him), "If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron) bar." The Messenger of Allâh ﷺ added, "Asking for permission to enter has been enjoined so that one may not look unlawfully (at what is inside the house)." (Bukhârî 6901)

(26) CHAPTER. Looking without permission

1425. Abu Hurairah رضي الله عنه narrated that he heard the Messenger of Allâh ﷺ saying: "If someone is peeping into your house without your permission, and you throw a stone at him and destroy his eye, there will be no sin on you." (Bukhârî 6887)

(27) CHAPTER. About the sudden look

1426. Jarir bin 'Abdullâh رضي الله عنه narrated: I asked the Messenger of Allâh ﷺ about the sudden look and he ﷺ said: "If it happens, look aside (as soon as possible)."

(28) CHAPTER. About entering a gathering

1427. Abu Wâqid Al-Laithi رضي الله عنه narrated: While the Messenger of Allâh ﷺ

١٤٢٤ - عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَجُلًا اطَّلَعَ فِي جُحْرِ فِي بَابِ رَسُولِ اللَّهِ ﷺ، وَمَعَ رَسُولِ اللَّهِ ﷺ مِذْرَى يَحْكُ بِهَ رَأْسَهُ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ؛ قَالَ: «لَوْ أَعْلَمْتُ أَنَّكَ تَنْظُرُنِي؛ لَطَعْتُ بِهَ فِي عَيْنِكَ».

وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الْإِذْنُ مِنْ أَجْلِ الْبَصَرِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٩٠١ وَمُسْلِمٌ: ٢١٥٦].

(٢٦) بَابٌ مِّنْ اطَّلَعَ فِي بَيْتِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ، فَفَقَّوْا عَيْنَهُ

١٤٢٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ رَجُلًا اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ، فَحَدَفْتُهُ بِحَصَاةٍ، فَفَقَّاتُ عَيْنَهُ؛ مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٨٨٧ وَمُسْلِمٌ: ٢١٥٨].

(٢٧) بَابٌ فِي نَظَرِ الْمُجَاعَةِ وَصَرَفِ الْبَصَرِ عَنْهَا

١٤٢٦ - عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ نَظَرِ الْمُجَاعَةِ، فَأَمَرَنِي أَنْ أَصْرِفَ بَصَرِي. [أَخْرَجَهُ مُسْلِمٌ: ٢١٥٩].

(٢٨) بَابٌ مِّنْ أَتَى مَجْلِسًا؛ سَلَّمَ وَجَلَسَ

١٤٢٧ - عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ

was sitting in the mosque with some people, three men came in. Two of them came in front of the Messenger of Allāh ﷺ and the third one went away. The two persons kept on standing before the Messenger of Allāh ﷺ for a while and then one of them found a place in the circle and sat there while the other sat behind them (the gathering), and the third one went away. When the Messenger of Allāh ﷺ finished his preaching, he said, "Shall I tell you about these three men? One of them betook himself to Allāh, so Allāh took him into His Grace, and Mercy and accommodated him, the second felt shy, so Allāh felt shy from him, while the third turned away, so Allāh turned away from him."

بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ، وَالنَّاسُ مَعَهُ؛ إِذْ أَقْبَلَ نَفَرٌ ثَلَاثَةٌ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ وَذَهَبَ وَاحِدٌ. قَالَ: فَوْقَمَا عَلَى رَسُولِ اللَّهِ ﷺ، فَأَمَّا أَحَدُهُمَا؛ فَرَأَى فُرْجَةً فِي الْحَلَقَةِ، فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ؛ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ؛ فَأَذْبَرَ ذَاهِبًا.

فَلَمَّا فَرَعَ رَسُولُ اللَّهِ ﷺ؛ قَالَ: «أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ؛ فَأَوَى إِلَى اللَّهِ؛ فَأَوَاهُ اللَّهُ، وَأَمَّا الْآخَرُ؛ فَاسْتَحْيَا؛ فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ؛ فَأَعْرَضَ؛ فَأَعْرَضَ اللَّهُ عَنْهُ». [أخرجه البخاري: ٦٦ ومسلم: ٢١٧٦].

(29) CHAPTER. Don't make one stand to sit in his place

1428. 'Ibn 'Umar رضي الله عنهما narrated that the Prophet ﷺ said: "A man should not make another man to get up to sit in his place, but you have to make room and space for others." I said: "Is it for *Jumu'ah* prayer only?" He replied: "For *Jumu'ah* prayer and also for any other occasion." Ibn 'Umar never sat in a place if one got up for him. (Bukhārī 911, 6269-70)

(٢٩) بَابُ النَّهْيِ أَنْ يُقَامَ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ يُجْلَسَ فِيهِ

١٤٢٨ - عن ابن عمر رضي الله عنهما، عن النبي ﷺ؛ قَالَ: «لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنَ مَقْعَدِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ؛ تَفَسَّحُوا وَتَوَسَّعُوا».

وفي رواية: قلت: في يوم الجمعة؟ قال: في يوم الجمعة وغيرها.

وكان ابن عمر إذا قام له رجل عن مجلسه؛ لم يجلس فيه. [أخرجه البخاري: ٩١١ و٦٢٦٩ و٦٢٧٠ ومسلم: ٢١٧٧].

(30) CHAPTER. One's right to sit

1429. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "If one of you gets up (Abu 'Awānah's narration is: who gets up) from a seating place and comes back, it is his right to sit back in the place (seat)."

(31) CHAPTER. Secret counsel

1430. 'Abdullāh bin Mas'ūd رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "When you are three people sitting together, then no two of you should hold private talk excluding the third until you are with some other people, for that would grieve him." (Bukhārī 6290)

(32) CHAPTER. Greeting the young

1431. Sayyār reported: I was going with Thâbit Al-Bunâni somewhere when he passed by some young boys and greeted them. Thâbit also said: "I was walking with Anas and he passed by some young boys and he greeted them. Anas narrated: 'I was walking with the Messenger of Allāh ﷺ and he passed by a group of boys and greeted them.'" (Bukhārī 6247)

(33) CHAPTER. Do not say *Salām* to the Jews and Christians

1432. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Do not

(٣٠) بَابُ إِذَا قَامَ مِنْ مَجْلِسِهِ، ثُمَّ رَجَعَ إِلَيْهِ فَهُوَ أَحَقُّ بِهِ

١٤٢٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ (وَفِي حَدِيثِ أَبِي عَوَانَةَ: مَنْ قَامَ) مِنْ مَجْلِسِهِ، ثُمَّ رَجَعَ إِلَيْهِ؛ فَهُوَ أَحَقُّ بِهِ». [أَخْرَجَهُ مُسْلِمٌ: ٢١٧٩].

(٣١) بَابُ النَّهْيِ عَنْ مُنَاجَاةِ الْاِثْنَيْنِ دُونَ الثَّلَاثِ

١٤٣٠ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً؛ فَلَا يَتَنَاجَى اِثْنَانِ دُونَ الْآخَرِ، حَتَّى تَخْتَلِطُوا بِالنَّاسِ، مِنْ أَجْلِ أَنْ يَحْزَنَهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٢٩٠ وَمُسْلِمٌ: ٢١٨٤].

(٣٢) بَابُ السَّلَامِ عَلَى الْعُلَمَاءِ

١٤٣١ - عَنْ سَيَّارٍ؛ قَالَ: كُنْتُ أَمْشِي مَعَ ثَابِتِ الْبُنَانِيِّ، فَمَرَّ بِصَبْيَانٍ، فَسَلَّمَ عَلَيْهِمْ، وَحَدَّثَ ثَابِتٌ؛ أَنَّهُ كَانَ يَمْشِي مَعَ أَنَسٍ، فَمَرَّ بِصَبْيَانٍ، فَسَلَّمَ عَلَيْهِمْ، وَحَدَّثَ أَنَسٌ؛ أَنَّهُ كَانَ يَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ، فَمَرَّ بِصَبْيَانٍ، فَسَلَّمَ عَلَيْهِمْ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٢٤٧ وَمُسْلِمٌ: ٢١٦٨].

(٣٣) بَابُ لَا تَبْدُؤُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ

١٤٣٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا

greet the Jews and the Christians before they greet you; and when you meet any one of them on the roads, force him to go to the narrowest part of it."

تَبَدُّوْا الْيَهُودَ وَلَا النَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ؛ فَاضْطَرُّوْهُ إِلَى أَضْيَقِهِ. [أَخْرَجَهُ مُسْلِمٌ:]

[٢١٦٧].

(34) CHAPTER. Answering the *Salâm* of the people of the Scripture

(٣٤) بَابُ الرَّدِّ عَلَى أَهْلِ الْكِتَابِ

1433. Jâbir bin 'Abdullâh رضي الله عنهما narrated: Some people from amongst the Jews said to the Messenger of Allâh ﷺ: "*As-Sâmu 'Alaikum, O Abul-Qâsim,*" whereupon he said: "*Wa 'Alaikum.*" 'Âishah رضي الله عنها was enraged and asked him whether he had not heard what they said. He said: "I did hear, and I responded to them (and the curse that I invoked upon them would receive response from Allâh), but (the curse that they invoked upon us) would not be responded to."

١٤٣٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: سَلَّمَ نَاسٌ مِنْ يَهُودَ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: السَّامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ! فَقَالَ: «وَعَلَيْكُمْ». فَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا - وَغَضِبَتْ -: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «بَلَى؛ قَدْ سَمِعْتُ، فَرَدَدْتُ عَلَيْهِمْ، وَإِنَّا نُجَابُ عَلَيْهِمْ وَلَا يُجَابُونَ عَلَيْنَا». [أَخْرَجَهُ مُسْلِمٌ: ٢١٦٦].

(35) CHAPTER. *Hijâb* for women

(٣٥) بَابُ مَنَعِ النِّسَاءِ أَنْ يَخْرُجْنَ

بَعْدَ نَزُولِ الْحِجَابِ

1434. 'Âishah رضي الله عنها narrated: The wives of the Prophet ﷺ used to go to Al-Manâsi', a vast open place (near Baqi' at Al-Madinah), to answer the call of nature at night. 'Umar bin Al-Khattâb رضي الله عنه used to say to the Prophet ﷺ, "Let your wives be veiled," but the Messenger of Allâh ﷺ did not do so. One night Saudah bint Zam'ah, the wife of the Prophet ﷺ went out at 'Ishâ' time and she was a tall lady. 'Umar addressed her and said, "I have recognised you, O Saudah." He said so as he desired eagerly that the Verses of *Al-Hijâb* (the observing of veils by the Muslim women) may be revealed. So Allâh revealed the Verses of *Al-Hijâb* (a complete body cover excluding the eyes). (Bukhârî 146)

١٤٣٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّرْنَ إِلَى الْمَنَاصِيعِ، وَهُوَ صَعِيدٌ أَفْيَحٌ، وَكَانَ عَمْرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ لِرَسُولِ اللَّهِ ﷺ: احْجُبِ نِسَاءَكَ. فَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَفْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ زَوْجَ النَّبِيِّ ﷺ لَيْلَةً مِنَ اللَّيَالِي عِشَاءً، وَكَانَتْ امْرَأَةً طَوِيلَةً، فَنَادَاهَا عَمْرُ رَضِيَ اللَّهُ عَنْهُ: أَلَا قَدْ عَرَفْنَاكَ يَا سَوْدَةُ! حِرْصًا عَلَى أَنْ يَنْزَلَ الْحِجَابُ. قَالَتْ عَائِشَةُ:

فَأُتِّرَ اللَّهُ عَزَّ وَجَلَّ الْحِجَابَ. [أخرجه

البخاري: ١٤٦ ومسلم: ٢١٧٠].

(36) CHAPTER. Women can go out to respond to the call of nature

1435. 'Āishah رضي الله عنها said: Saudah (the wife of the Prophet ﷺ) went out to answer the call of nature, after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a big woman, and everybody who knew her before, could recognise her. So, 'Umar bin Al-Khattāb رضي الله عنه saw her and said, "O Saudah! By Allāh, you cannot hide yourself from us, so think of a way by which you should not be recognised on going out." Saudah returned while the Messenger of Allāh ﷺ was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, "O Messenger of Allāh! I went out to answer the call of nature and 'Umar said to me such and such." Then Allāh revealed to him (the Prophet ﷺ) and when the state of Revelation was over, and the bone was still in his hand as he had not put it down, he said (to Saudah), "You (women) are allowed to go out for your needs." (Bukhārī 4795)

(٣٦) بَابُ الْإِذْنِ لِلنِّسَاءِ فِي الْخُرُوجِ لِحَاجَتِهِنَّ

١٤٣٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: خَرَجْتُ سَوْدَةً رَضِيَ اللَّهُ عَنْهَا بَعْدَمَا ضُرِبَ عَلَيْنَا الْحِجَابُ لِتَقْضِي حَاجَتَهَا، وَكَانَتْ امْرَأَةً جَسِيمَةً، تَفْرَعُ النِّسَاءَ جِسْمًا، لَا تَخْفَى عَلَى مَنْ يَعْرِفُهَا، فَرَأَاهَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ؛ فَقَالَ: يَا سَوْدَةُ! وَاللَّهِ؛ مَا تَخْفَيْنِ عَلَيْنَا؛ فَاُنْظُرِي كَيْفَ تَخْرُجِينَ. قَالَتْ: فَاُنْكَفَأْتُ رَاجِعَةً، وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي، وَإِنَّهُ لَيَتَعَشَّى وَفِي يَدِهِ عَرَقٌ، فَدَخَلْتُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي خَرَجْتُ، فَقَالَ لِي عُمَرُ كَذَا وَكَذَا. قَالَتْ: فَأُوجِبِي إِلَيهِ، ثُمَّ رُفِعَ عَنْهُ، وَإِنَّ الْعَرَقَ فِي يَدِهِ، مَا وَصَعَهُ، فَقَالَ: «إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ». [أخرجه البخاري: ٤٧٩٥ ومسلم: ٢١٧٠].

(37) CHAPTER. Women and Mahram (the ones allowed to accompany a woman)

1436. Asmā' bint Abu Bakr رضي الله عنها said: When Zubair married me, he had no property or any slave or anything else, except a camel which drew water from the well, but his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I

(٣٧) بَابُ جَعْلِ الْمَرْأَةِ ذَاتِ الْمَحْرَمِ مِنْ خَلْفِهِ

١٤٣٦ - عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَتْ: تَزَوَّجَنِي الزُّبَيْرُ، وَمَا لَهُ فِي الْأَرْضِ مِنْ مَالٍ وَلَا مَمْلُوكٍ وَلَا شَيْءٍ غَيْرَ فَرَسِهِ. قَالَتْ: فَكُنْتُ أُغْلِفُ فَرَسَهُ،

did not know how to bake bread. So our *Ansâri* neighbor women used to bake bread for me, and they were sincere ladies. I used to carry the date stones on my head from Zubair's land given to him by the Messenger of Allâh ﷺ and this land was at the distance of two-thirds of a *Farsakh* (about two miles) from my house. One day, while I was coming with the date stones on my head, I met the Messenger of Allâh ﷺ along with some of the Companions. He called me and then (directing his camel to kneel down) said, "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt shy to travel with men. I came to Zubair and said: "I felt shy in his presence and remembered your jealousy." On that Zubair said: "By Allâh, your carrying the date stones (and you being seen by the Prophet ﷺ in such a state) is more shameful to me than your riding with him." (I continued serving in this way) until Abu Bakr رضي الله عنه sent me a servant to look after the horse, whereupon I felt as if he had set me free (manumitted me). (Bukhârî 5224)

وَأَكْفِيهِ مَوْنَتَهُ، وَأَسْوِسُهُ، وَأَذُقُّ النَّوَى لِنَاضِحِهِ، وَأَعْلِفُهُ، وَأَسْتَقِي الْمَاءَ وَأَخْرِزُ غَرْبَهُ، وَأَعْجِنُ، وَلَمْ أَكُنْ أَحْسِنُ أَخْبِرُ، فَكَانَ يَخْبِرُ لِي جَارَاتُ لِي مِنَ الْأَنْصَارِ، وَكُنْ نِسْوَةً صِدْقِي.

قَالَتْ: وَكُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الرَّبِيعِ الَّتِي أَقْطَعُهُ رَسُولُ اللَّهِ ﷺ عَلَى رَأْسِي، وَهِيَ عَلَى ثَلَاثِي فَرَسَخٍ.

قَالَتْ: فَجِئْتُ يَوْمًا وَالنَّوَى عَلَى رَأْسِي، فَلَقِيتُ رَسُولَ اللَّهِ ﷺ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، فَدَعَانِي، ثُمَّ قَالَ: «إِخْ! إِخْ!». لِيَحْمِلَنِي خَلْفَهُ. قَالَتْ: فَاسْتَحْيَيْتُ، وَعَرَفْتُ غَيْرَتَكَ. فَقَالَ: وَاللَّهِ؛ لَحَمْلُكَ النَّوَى عَلَى رَأْسِكَ أَشَدُّ مِنْ رُكُوبِكَ مَعَهُ.

قَالَتْ: حَتَّى أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بَعْدَ ذَلِكَ بِخَادِمٍ، فَكَفَّتْنِي سَيَّاسَةُ الْفَرَسِ، فَكَأَنَّمَا أَعْتَقْتَنِي. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٢٢٤

وَمُسْلِمٌ: ٢١٨٢].

(38) CHAPTER. Remove doubt if accompanied by a woman

1437. Safiyyah bint Huyai said: While the Messenger of Allâh ﷺ was in *I'tikâf* (seclusion for worship). I called on him at night and had a talk with him. I got up to depart. He got up also to accompany me to my dwelling place, which was then in the house of Usâmah bin Zaid. Two *Ansâri*

(٣٨) بَابُ إِذَا مَرَّ بِرَجُلٍ وَمَعَهُ امْرَأَةٌ فَلْيَقُلْ: إِنَّهَا فُلَانَةٌ

١٤٣٧ - عَنْ صَفِيَّةَ بِنْتِ حُيَيٍّ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ النَّبِيُّ ﷺ مُعْتَكِفًا، فَأَتَيْتُهُ أَرُورُهُ لَيْلًا، فَحَدَّثْتُهُ، ثُمَّ قُمْتُ لِأَتَقَلِّبَ، فَقَامَ مَعِيَ لِيَقْلِبَنِي (وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ

(Companions from Al-Madinah) passed by, and when they saw the Prophet ﷺ they hastened away. The Prophet ﷺ said (to them), "Don't hurry! It is Safiyyah, the daughter of Huyai (i.e., my wife)." They said, "Allâh is free from imperfection! O Messenger of Allâh! (How dare we suspect you?)" He said, "Satan circulates in a human being as blood circulates, and I was afraid that Satan might throw an evil thought (or something) into your hearts." (Bukhârî 2035)

بَنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا، فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ، فَلَمَّا رَأَى النَّبِيَّ ﷺ؛ أَسْرَعَا، فَقَالَ النَّبِيُّ ﷺ: «عَلَى رَسُولِكُمَا؛ إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ». فَقَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَرًّا (أَوْ قَالَ: شَيْئًا)». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٠٣٥ ومسلم: ٢١٧٥].

(39) CHAPTER. No night to be spent except with a Mahram

1438. Jâbir رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "No man should spend a night with a woman unless he is a husband or a *Mahram* (father, brother, uncle, nephew, step-father or brother etc.)."

(٣٩) بَابُ نَهْيِ الرَّجُلِ عَنِ الْمَبِيتِ عِنْدَ امْرَأَةٍ غَيْرِ ذَاتِ مَحْرَمٍ
١٤٣٨ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا لَا يَبِيتَنَّ رَجُلٌ عِنْدَ امْرَأَةٍ ثَيِّبٍ؛ إِلَّا أَنْ يَكُونَ نَاكِحًا أَوْ ذَا مَحْرَمٍ».

1439. 'Uqbah bin 'Âmir رضي الله عنه narrated that the Messenger of Allâh ﷺ said, "Beware of entering places where women are." A man from the *Ansâr* said, "O Messenger of Allâh! What about *Al-Hamû* (the in-laws of the wife, the brothers of her husband or his nephews, etc.)?" The Prophet ﷺ replied: "The in-laws of the wife are death itself." (Bukhârî 5232)

١٤٣٩ - عَنْ عَقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَيُّكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ». فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ! أَفَرَأَيْتَ الْحَمُو؟ قَالَ: «الْحَمُو الْمَوْتُ».

قَالَ اللَّيْثُ بْنُ سَعْدٍ: الْحَمُو: أَخُو الزَّوْجِ وَمَا أَشْبَهَهُ مِنْ أَقَارِبِ الزَّوْجِ؛ ابْنِ الْعَمِّ وَنَحْوِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٢٣٢ ومسلم: ٢١٧٢].

(40) CHAPTER. Not entering one's house if he is away

1440. 'Abdullâh bin 'Amr bin Al-'Âs رضي

(٤٠) بَابُ النَّهْيِ عَنِ الدُّخُولِ عَلَى الْمَغِيبَاتِ

١٤٤٠ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو

reported : Some persons from Banu Hâshim entered the house of Asmâ' daughter of 'Umais and Abu Bakr رضي الله عنه also entered (and she was at that time his wife). He (Abu Bakr) saw it and disapproved of it and he made a mention of that to the Messenger of Allâh ﷺ and said: "I did not see but good only (in my wife)." Thereupon the Messenger of Allâh ﷺ said: "Verily, Allâh has made her immune from all this." Then the Messenger of Allâh ﷺ stood on the pulpit and said: "After this day no man should enter the house of another man in his absence, but only when he is accompanied by one or two men."

(41) CHAPTER. Effeminate should not enter upon ladies

1441. 'Āishah رضي الله عنها narrated that an effeminate man used to come to the wives of the Prophet ﷺ and they did not find anything objectionable in his visit considering him to be a male without any sexual desire. The Prophet ﷺ one day came as he was sitting with some of his wives and he was busy in describing the bodily characteristics of a lady and saying: "She shows four folds when facing you, and eight when she turns her back." Thereupon the Prophet ﷺ said: "I see that he knows these things, do not therefore allow him to enter. She said: "Then they began to observe veil from him." (Bukhârî 4324)

(42) CHAPTER. Putting out the fire while going to bed

1442. Abu Musa رضي الله عنه narrated : One night a house in Al-Madinah was burnt with

بن العاص رضي الله عنهما؛ أَنْ نَفَرَا مِنْ بَنِي هَاشِمٍ دَخَلُوا أَصْمَاءَ بِنْتِ عُمَيْسٍ، فَدَخَلَ أَبُو بَكْرٍ الصَّدِيقُ رَضِيَ اللَّهُ عَنْهُ - وَهِيَ تَحْتَهُ يَوْمَئِذٍ -، فَرَأَاهُمْ، فَكَرِهَ ذَلِكَ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، وَقَالَ: لَمْ أَرِ إِلَّا خَيْرًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَدْ بَرَّاهَا مِنْ ذَلِكَ». ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، فَقَالَ: «لَا يَدْخُلَنَّ رَجُلٌ بَعْدَ يَوْمِي هَذَا عَلَى مُغَيَّبَةٍ؛ إِلَّا وَمَعَهُ رَجُلٌ أَوْ اثْنَانِ».

[٢١٧٣].

(٤١) بَابُ الزَّجَرِ عَنْ دُخُولِ الْمُخْتَبِئِينَ عَلَى النِّسَاءِ

١٤٤١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ يَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ مُخْتَبِئٌ، فَكَانُوا يُعَدُّونَهُ مِنْ غَيْرِ أُولَى الْإِزْبَةِ. قَالَ: فَدَخَلَ النَّبِيُّ ﷺ يَوْمًا وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ وَهُوَ يَنْعَتُ امْرَأَةً؛ قَالَ: إِذَا أَقْبَلْتُ؛ أَقْبَلْتُ بِأَرْبَعٍ، وَإِذَا أَذْبَرْتُ؛ أَذْبَرْتُ بِثَمَانٍ. فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَرَى هَذَا يَعْرِفُ مَا هَاهُنَا؟ لَا يَدْخُلَنَّ عَلَيْنَا». قَالَتْ: فَحَجَّجَهُ. [أَخْرَجَهُ الْبُخَارِيُّ:

٤٣٢٤ ومسلم: ٢١٨١].

(٤٢) بَابُ إِطْفَاءِ النَّارِ عِنْدَ النَّوْمِ

١٤٤٢ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: اخْتَرَقَ بَيْتٌ عَلَى أَهْلِهِ

its occupants. The Messenger of Allâh ﷺ spoke about them, saying, "This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves." (Bukhâri 6294)

بِالْمَدِينَةِ مِنَ اللَّيْلِ، فَلَمَّا حَدَّثَ رَسُولُ اللَّهِ ﷺ بِشَأْنِهِمْ؛ قَالَ: «إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ؛ فَأَطْفِئُوهَا عَنْكُمْ». [أَخْرَجَهُ الْبُخَارِيُّ:

٦٢٩٤ ومسلم: ٢٠١٦].

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

44- THE BOOK OF RECITING QUR'ÂN FOR HEALING

(1) CHAPTER. Jibril عليه السلام recited
Qur'ân to treat the Prophet ﷺ

1443. 'Aishah رضي الله عنها the wife of the Prophet ﷺ reported: Jibril عليه السلام used to recite the Qur'ân to treat the Messenger ﷺ when he felt sick. Jibril used to recite: "With the Name of Allâh. He heals you, He heals any disease you suffer and from the evil of an envious and from every eye."

1444. 'Abdul-Aziz bin Suhaib reported that Abu Nadrah narrated from Abu Sa'îd رضي الله عنه Jibril عليه السلام came to the Prophet ﷺ and said: "O Muhammad, do you have a complain?" He ﷺ said: "Yes." Jibril said: "With the Name of Allâh, I recite Qur'ân to treat you from everything that harms you, and from the evil of every soul or eye of who envies. O Allâh heal him. With the Name of Allâh, I charm you."

(2) CHAPTER. Magic and the Jew's magical effect on the Prophet ﷺ

1445. 'Aishah رضي الله عنها narrated: A man called Labid bin Al-A'sam from the tribe of Banu Zuraiq worked magic on the Messenger of Allâh ﷺ to the effect that the Messenger ﷺ used to imagine that he did a thing that he did not. One day or one night he was with us, he invoked Allâh and invoked for a long

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٤ - كتاب الرُقَى

(١) بَابٌ فِي رُقْيَةِ جِبْرِيلَ عَلَيْهِ
السَّلَامُ لِلنَّبِيِّ ﷺ

١٤٤٣ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ: أَنَّهَا قَالَتْ: كَانَ إِذَا اشْتَكَى رَسُولُ اللَّهِ ﷺ؛ رَقَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ. قَالَ: بِسْمِ اللَّهِ يُبْرِيكُ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ، وَشَرِّ كُلِّ ذِي عَيْنٍ. [أخرجه مسلم: ٢١٨٥].

١٤٤٤ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَى النَّبِيَّ ﷺ، فَقَالَ: «يَا مُحَمَّدُ! اشْتَكَيْتَ؟ قَالَ: نَعَمْ. قَالَ: بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ». [أخرجه مسلم: ٢١٨٦].

(٢) بَابٌ فِي السَّحْرِ وَسِحْرِ الْيَهُودِ
لِلنَّبِيِّ ﷺ

١٤٤٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: سَحَرَ رَسُولُ اللَّهِ ﷺ يَهُودِيٌّ مِنْ يَهُودِ بَنِي زُرَيْقٍ، يُقَالُ لَهُ: لَبِيدُ بْنُ الْأَعْصَمِ. قَالَتْ: حَتَّى كَانَ رَسُولُ اللَّهِ ﷺ يُخِيلُ إِلَيْهِ أَنَّهُ يَفْعَلُ

period, and then said, "O 'Āishah! Do you know that Allāh has instructed me concerning the matter I have asked Him about? Two men came to me and one of them sat near my head and the other by my feet. One of them said to his companion, 'What is the complain of this man?' The other replied, 'He is under the effect of magic.' The first one asked, 'Who worked the magic on him?' The other replied, 'Labid bin Al-A'sam.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the skin of pollen of a male date-palm.' The first one asked, 'Where is that?' The other replied, '(That is) in the well of Dharwān.'" So the Messenger of Allāh ﷺ along with some of his Companions went there and came back saying, "O 'Āishah, the color of its water is like the infusion of henna leaves. The tops of the date-palm trees near it are like the heads of the devils." I asked, "O Messenger of Allāh! Why did you not burn it?" He said, "Since Allāh cured me, I disliked to let evil spread among the people." Then he ordered that the well be filled up with earth. (Bukhārī 5763)

(3) CHAPTER. Reciting for healing

1446. 'Āishah رضي الله عنها reported: Whenever a relative of Allāh's Messenger

الشَّيْءَ وما يَفْعَلُهُ.

حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ (أَوْ: ذَاتَ لَيْلَةٍ)؛ دَعَا رَسُولُ اللَّهِ ﷺ، ثُمَّ دَعَا، ثُمَّ دَعَا، ثُمَّ قَالَ: «يَا عَائِشَةُ! أَشَعْرَبْتَ أَنَّ اللَّهَ أَفْتَانِي فِيمَا اسْتَشْفَيْتُهُ فِيهِ؟ جَاءَنِي رَجُلَانِ، فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلَّذِي عِنْدَ رِجْلِي (أَوْ الَّذِي عِنْدَ رِجْلِي لِلَّذِي عِنْدَ رَأْسِي): مَا وَجَعُ الرَّجُلُ؟ قَالَ: مَطْبُوبٌ. قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ. قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ وَجُفٍّ طَلَعَةٍ ذَكَرَ. قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بَيْتِ ذِي أَرْوَانَ».

قَالَتْ: فَأَتَاهَا رَسُولُ اللَّهِ ﷺ فِي أَنَاسٍ مِنْ أَصْحَابِهِ، ثُمَّ قَالَ: «يَا عَائِشَةُ! وَاللَّهِ؛ لَكَأَنَّ مَاءَهَا نُفَاعُهُ الْجِنَّاءُ، وَلَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا أَحْرَقْتَهُ؟ قَالَ: «لَا، أَمَّا أَنَا؛ فَقَدْ عَافَانِي اللَّهُ، وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرًّا، فَأَمَرْتُ بِهَا، فَدُفِنَتْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٧٦٣]

ومسلم: ٢١٨٩.]

(٣) بَابُ الْقِرَاءَةِ عَلَى الْمَرِيضِ بِالْمُعَوَّذَاتِ وَالنَّفْثِ

١٤٤٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا

ﷺ became sick, he would recite *Mu'awwidhât* (*Sûrat Al-Falaq* and *Sûrat An-Nâs*) and then blow his breath over his body. When he became seriously ill, I used to recite (these two *Sûrah*) and rub his hands over his body hoping for its blessings as they were blessed. (Bukhârî 5016)

مَرَضَ أَحَدٌ مِنْ أَهْلِهِ؛ نَفَثَ عَلَيْهِ بِالْمُعَوَّدَاتِ، فَلَمَّا مَرَضَ مَرَضُهُ الَّذِي مَاتَ فِيهِ؛ جَعَلْتُ أَنْفُثُ عَلَيْهِ، وَأَمْسَحُهُ بِيَدَيْ نَفْسِهِ؛ لِأَنَّهَا كَانَتْ أَعْظَمَ بَرَكَةً مِنْ يَدِي. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠١٦ وَمُسْلِمٌ: ٢١٩٢].

(4) CHAPTER. Reciting in the Name of Allâh

1447. Uthmân bin Abu Al-'Âs Ath-Thaqafi رضي الله عنه narrated that he complained to the Prophet ﷺ of a disease in his body since his embracing of Islam. The Prophet ﷺ said: "Put your hand in the place of pain and say: 'With the Name of Allâh,' thrice, and say seven times: 'I seek refuge with the Power and Majesty of Allâh against what I suffer.'"

(٤) بَابُ الرُّقِيَةِ بِاسْمِ اللَّهِ وَالتَّغْوِيذِ

١٤٤٧ - عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ شَكَا إِلَى رَسُولِ اللَّهِ ﷺ وَجَعًا يَجِدُهُ فِي جَسَدِهِ مِنْذُ أُسْلِمَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ضَعْ يَدَكَ عَلَى الَّذِي تَأْلُمُ مِنْ جَسَدِكَ، وَقُلْ: بِسْمِ اللَّهِ؛ ثَلَاثًا، وَقُلْ سَبْعَ مَرَّاتٍ: أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٢٠٢].

(5) CHAPTER. Seeking refuge with Allâh against satanic distraction

1448. Abul-'Ula' reported: 'Uthmân bin Abul-'Âs رضي الله عنه came and said to the Prophet ﷺ: "O Messenger of Allâh, Satan is spoiling my prayers and confusing my reciting of the Qur'ân." The Messenger of Allâh ﷺ said: "That is a satan called Khinzab, so if you feel that (he is around) say: 'I seek refuge with Allâh from you.' Then blow breath with light spit on your left three times." Uthmân said: "I did that and Allâh took him away from me."

(٥) بَابُ التَّغْوِيذِ مِنْ شَيْطَانِ الْوَسْوَسةِ فِي الصَّلَاةِ

١٤٤٨ - عَنْ أَبِي الْعَلاءِ؛ أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ رَضِيَ اللَّهُ عَنْهُ أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَبَيْنَ صَلَاتِي وَقِرَاءَتِي يَلْبِسُهَا عَلَيَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَاكَ شَيْطَانٌ يُقَالُ لَهُ: خِنْزَبٌ، فَإِذَا أَحْسَسْتَهُ؛ فَتَعَوَّذْ بِاللَّهِ عَزَّ وَجَلَّ مِنْهُ، وَاتَّقِلْ عَلَى يَسَارِكَ ثَلَاثًا». قَالَ: فَفَعَلْتُ ذَلِكَ، فَأَذْهَبَهُ اللَّهُ عَزَّ وَجَلَّ عَنِّي. [أَخْرَجَهُ مُسْلِمٌ: ٢٢٠٣].

(6) CHAPTER. Reciting Qur'ân to heal from stings

1449. Abu Sa'îd Al-Khudri رضي الله عنه narrated : A group of the Companions of the Messenger of Allâh ﷺ proceeded on a journey until they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe people) refused to entertain them. Then the chief of that tribe was bitten by a snake (or stung by a scorpion). Some of them said, "Is there is a charmer among you?" One of them replied, "Yes," and went with them (the people of the tribe) and started reciting *Sûrat-al-Fâtihah* until the patient was healed. The tribe people gave him a herd of sheep. But he refused to accept it until he asked the Messenger of Allâh ﷺ. He came to the Prophet ﷺ and said : "O Messenger of Allâh, by Allâh, I charmed him only with the *Fâtihah*." The Prophet ﷺ smiled and said : "How do you know it is a charm." Then he said to them : "Take shares from the sheep and give me a share also." (Bukhârî 2276)

(7) CHAPTER. *Ruqyah* against stings

1450. Al-Aswad reported: I asked 'Aishah رضي الله عنها about treating poisonous stings (a snakebite or a scorpion sting) with a *Ruqyah*. She said, "The Messenger of Allâh ﷺ allowed an *Ansâr* family the treatment of poisonous stings with *Ruqyah*." (Bukhârî 5741)

(8) CHAPTER. *Ruqyah* against fever and stings

1451. Anas bin Mâlik رضي الله عنه reported :

(٦) بَابُ رُقْيَةِ اللَّدِيعِ بِأَمِّ الْقُرْآنِ

١٤٤٩ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ كَانُوا فِي سَفَرٍ، فَمَرُّوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَاسْتَضَافُوهُمْ، فَلَمْ يُضَيِّقُوهُمْ، فَقَالُوا لَهُمْ: هَلْ فِيكُمْ رَاقٍ؛ فَإِنَّ سَيِّدَ الْحَيِّ لَدِيعٌ (أَوْ مُصَابٌ)؟ فَقَالَ رَجُلٌ مِنْهُمْ: نَعَمْ. فَأَتَاهُ، فَرَفَاقَهُ بِفَاتِحَةِ الْكِتَابِ، فَبَرَأَ الرَّجُلُ، فَأَعْطَاهُ قَطِيعًا مِنْ غَنَمٍ، فَأَبَى أَنْ يَقْبَلَهَا، وَقَالَ: حَتَّى أَذْكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ. فَأَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ؛ مَا رَقَيْتُ إِلَّا بِفَاتِحَةِ الْكِتَابِ. فَتَبَسَّمَ وَقَالَ: «وَمَا أَذْرَاكَ أَنَّهَا رُقْيَةٌ؟». ثُمَّ قَالَ: «خُذُوا مِنْهُمْ، وَاضْرِبُوا لِي بِسَهْمٍ مَعَكُمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٢٧٦ وَمُسْلِمٌ: ٢٢٠١].

(٧) بَابُ فِي الرُّقْيَةِ مِنْ كُلِّ ذِي حُمَةٍ ١٤٥٠ - عَنِ الْأَسْوَدِ؛ قَالَ:

سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ الرُّقْيَةِ؟ فَقَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ بَيْتٍ مِنَ الْأَنْصَارِ فِي الرُّقْيَةِ مِنْ كُلِّ ذِي حُمَةٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٧٤١].

(٨) بَابُ فِي الرُّقْيَةِ مِنَ النَّمَلَةِ

١٤٥١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ

The Messenger of Allâh ﷺ allowed *Ruqyah* against (evil) eyes, stings and insect bites.

(9) CHAPTER. *Ruqyah* against scorpion sting

1452. Jâbir رضي الله عنه narrated: The Messenger of Allâh ﷺ forbade *Ruqyah* until the people of 'Amr bin Hazm went to him and said: "O Messenger of Allâh, we had a *Ruqyah* against the scorpion sting and you have forbidden *Ruqyah*." The Prophet ﷺ said: "Show me your *Ruqyah*." Having heard it he ﷺ said: "I do not mind (such *Ruqyah*), and if one can help his brother, let him help."

1453. Abu Hurairah رضي الله عنه said: A man came to the Prophet ﷺ and said: "O Messenger of Allâh, I suffer from a scorpion sting since last night." The Prophet ﷺ said: "Had you recited in the evening: 'I seek refuge with these Proficient Words of Allâh against the harm of what He has created,' it would not have caused you any harm."

(10) CHAPTER. 'Evil eye' is a fact

1454. Ibn 'Abbâs رضي الله عنهما narrated: The Prophet ﷺ said: "Evil eyes are there as a matter of fact and if something could be more fast than *Qadar* (destiny), it should be the evil eye's effect; and if you are asked to wash

الله عنه؛ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي الرُّقْيَةِ مِنَ الْعَيْنِ، وَالْحَمَةِ، وَالنَّمْلَةِ. [أخرجه مسلم: ٢١٩٦].

(٩) بَابُ فِي الرُّقْيَةِ مِنَ الْعَقْرَبِ

١٤٥٢ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الرُّقْيِ، فَجَاءَ آلُ عَمْرِو بْنِ حَزْمٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّهُ كَانَتْ عِنْدَنَا رُقْيَةٌ نَرْقِي بِهَا مِنَ الْعَقْرَبِ، وَإِنَّكَ نَهَيْتَ عَنِ الرُّقْيِ. قَالَ: فَعَرَّضُوهَا عَلَيْهِ. قَالَ: «مَا أَرَى بَأْسًا، مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ؛ فَلْيَنْفَعْهُ». [أخرجه مسلم: ٢١٩٩].

١٤٥٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَا لَقِيتُ مِنْ عَقْرَبٍ لَدَغْتَنِي الْبَارِحَةَ. قَالَ: «أَمَا لَوْ قُلْتَ حِينَ أُمْسَيْتَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ؛ لَمْ تَضُرَّكَ». [أخرجه مسلم: ٢٧٠٩].

(١٠) بَابُ الْعَيْنِ حَقٌّ وَإِذَا اسْتَغْسِلْتُمْ فَاغْسِلُوا

١٤٥٤ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «الْعَيْنُ حَقٌّ، وَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ؛ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتَغْسِلْتُمْ؛

yourself (for healing) the eyed person, do that."

فَاغْسِلُوا». [أخرجه مسلم: ٢١٨٨].

(11) CHAPTER. *Ruqyah* against evil eyes

1455. 'Āishah رضي الله عنها narrated: The Messenger of Allāh ﷺ ordered me to do *Ruqyah* (if there was some effect) from an evil eye. (Bukhārī 5738)

(١١) بَابُ فِي الرُّقْيَةِ مِنَ الْعَيْنِ

١٤٥٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنِي أَنْ أُسْرِقِي مِنَ الْعَيْنِ. [أخرجه البخاري: ٥٧٣٨ ومسلم: ٢١٩٥].

1456. Jābir bin 'Abdullāh رضي الله عنهما said: The Messenger of Allāh ﷺ allowed the sons of Hazm to use the *Ruqyah* against the snakebite, and said to Asmā' bint Umais: "Why do I see the bodies of my brother's sons weak and affected?" She said: "Nothing, but evil eyes caught them soon." He ﷺ said: "Use *Ruqyah* for them." She said: "I asked him to do it but he said: 'Do *Ruqyah* for them.'"

١٤٥٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لَأَلِ حَزْمٍ فِي رُقْيَةِ الْحَيَّةِ، وَقَالَ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ: «مَا لِي أَرَى أَجْسَامَ بَنِي أَخِي ضَارِعَةً تُصِيبُهُمُ الْحَاجَةُ؟!» قَالَتْ: لَا، وَلَكِنَّ الْعَيْنَ تُسْرِعُ إِلَيْهِمْ. قَالَ: «ارْقِيهِمْ». قَالَتْ: فَعَرَضْتُ عَلَيْهِ، فَقَالَ: «ارْقِيهِمْ». [أخرجه مسلم: ٢١٩٨].

(12) CHAPTER. *Ruqyah* against eye effect

1457. Umm Salamah رضي الله عنها wife of the Prophet ﷺ narrated that the Messenger of Allāh ﷺ saw in her house a girl whose face had a black spot. He said. "She is under the effect of an evil eye, so treat her with a *Ruqyah*." (Bukhārī 5739)

(١٢) بَابُ فِي الرُّقْيَةِ مِنَ النَّظَرَةِ

١٤٥٧ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِجَارِيَةٍ فِي بَيْتِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، رَأَى بِوَجْهِهَا سَعَةً، فَقَالَ: «بِهَا نَظَرَةٌ؛ فَاسْتَرَقُوا لَهَا؛ يَعْنِي: بِوَجْهِهَا صُفْرَةٌ». [أخرجه البخاري: ٥٧٣٩ ومسلم: ٢١٩٧].

(13) CHAPTER. *Ruqyah* by earth and saliva

1458. 'Āishah رضي الله عنها narrated: If someone complained of or suffered from ulcer or a wound, the Messenger of Allāh ﷺ would touch earth by a finger and raise it

(١٣) بَابُ الرُّقْيَةِ بِتُرْبَةِ الْأَرْضِ

١٤٥٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اشْتَكَى الْإِنْسَانُ الشَّيْءَ مِنْهُ، أَوْ كَانَتْ

(Sufyân did the same) and recite in his *Ruqyah*: “With the Name of Allâh. The earth of our land and the saliva of some of us cure our patient with the permission of our *Rubb*.” (Bukhârî 5745)

بِهِ فُرْحَةً أَوْ جُرْحٌ؛ قَالَ النَّبِيُّ ﷺ
بِأُصْبَعِهِ هَكَذَا (وَوَضَعَ سُفْيَانُ سَبَابَتَهُ
بِالْأَرْضِ، ثُمَّ رَفَعَهَا): «بِسْمِ اللَّهِ،
تُرْبَةُ أَرْضِنَا، بِرِيقَةٍ بَعْضِنَا، لِيُشْفَى بِهِ
سَقِيمُنَا، بِإِذْنِ رَبِّنَا».

قَالَ ابْنُ أَبِي شَيْبَةَ: «يُشْفَى
سَقِيمُنَا».

وَقَالَ زُهَيْرٌ: «لِيُشْفَى سَقِيمُنَا».

[أَخْرَجَهُ الْبُخَارِيُّ: ٥٧٤٥ وَمُسْلِمٌ:

٢١٩٤].

1459. Khaulah bint Hakim As-Sulamiyah رضي الله عنها narrated: I heard the Messenger of Allâh ﷺ saying: “Whoever stops over in a land, let him say: ‘I seek refuge by the Words of Allâh against the harm of His creatures,’ nothing can harm him until he leaves that place.”

١٤٥٩ - عَنْ خَوْلَةَ بِنْتِ حَكِيم
السُّلَمِيَّةِ رَضِيَ اللَّهُ عَنْهَا؛ تَقُولُ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ
نَزَلَ مَنَزَلًا، ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ
اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ؛ لَمْ
يُضِرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنَزِلِهِ
ذَلِكَ». [أَخْرَجَهُ مُسْلِمٌ: ٢٧٠٨].

(14) CHAPTER. Treating the family with *Ruqyah*

1460. ‘Āishah رضي الله عنها said: The Messenger of Allâh ﷺ used to treat some of his wives by passing his right hand over the place of ailment and used to say, “O Allâh, the *Rubb* of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment.” And when he was sick I took his hand to do the same, but he snatched his hand from me and said: “O Allâh, forgive me and let me join the highest companions.” She added: Then when I looked at him, he was gone (dead). (Bukhârî 5743)

(١٤) بَابُ رُقْيَةِ الرَّجُلِ أَهْلُهُ إِذَا اشْتَكَوا

١٤٦٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا
اشْتَكَى مِمَّا إِنْشَأَ؛ مَسَحَهُ بِيَمِينِهِ، ثُمَّ
قَالَ: «أَذْهَبِ الْبَاسَ، رَبِّ النَّاسِ،
وَاشْفِ؛ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا
بِشِفَائِكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا».

فَلَمَّا مَرَضَ رَسُولُ اللَّهِ ﷺ،
وَتَقَلَّ؛ أَخَذَتْ يَدَهُ لِأُصْنَعِ بِهِ نَحْوَ مَا
كَانَ يَصْنَعُ، فَانْتَزَعَ يَدَهُ مِنْ يَدِي، ثُمَّ
قَالَ: «اللَّهُمَّ اغْفِرْ لِي، وَاجْعَلْنِي مَعَ

الرَّفِيقِ الْأَعْلَى».

قَالَتْ: فَذَهَبْتُ أَنْظُرُ؛ فَإِذَا هُوَ قَدْ قَضَى. [أخرجه البخاري: ٥٧٤٣ ومسلم:

٢١٩١].

1461. 'Āishah رضي الله عنها reported: The Messenger of Allāh ﷺ used to recite this *Ruqyah*: "Take off ailment O *Rabb* of mankind, You hold remedy in Your Hand, and no one else can remove it except You."

١٤٦١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْقِي بِهِذِهِ الرُّقْيَةَ: «أَذْهَبِ الْبَاسَ، رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءُ، لَا كَاشِفَ لَهُ إِلَّا أَنْتَ». [أخرجه مسلم: ٢١٩١].

(15) CHAPTER. The allowed *Ruqyah*

1462. 'Auf bin Mālik Al-Ashja'i رضي الله عنه narrated: We used *Ruqyah* in the *Jāhiliyah* (Ignorance Period) and we said: "O Messenger of Allāh! What about *Ruqyah*? He ﷺ said: "Let me see your *Ruqyah*. No harm, if there is no *Shirk* (association of others with Allāh)."

(١٥) بَابُ لَا بَاسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ

١٤٦٢ - عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَيْفَ تَرَى فِي ذَلِكَ؟ فَقَالَ: «اعْرِضُوا عَلَيَّ رُقَاكُمْ، لَا بَاسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ». [أخرجه مسلم: ٢٢٠٠].

*In the Name of Allāh,
the Most Gracious, the Most Merciful*

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(1) CHAPTER. Pain of believers

1463. 'Abdullāh bin Mas'ūd رضي الله عنه narrated : I visited the Messenger of Allāh ﷺ while he was suffering from high fever. I said, "O Messenger of Allāh! You have high fever." He said, "Yes, I have as much fever as two men of you." I said, "Is it because you will have a double reward?" He said, "Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allāh expiates his sins because of that, as a tree sheds its leaves." (Bukhārī 5648)

(2) CHAPTER. Visiting the sick

1464. Thaubān رضي الله عنه narrated that the Prophet ﷺ said: "When a Muslim visits his sick brother, he is as if he were in the Jannah as much as his visit lasts."

1465. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Allāh will say on the Day of Resurrection: 'O son of Adam, I was sick, but you did not visit me.'"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٥ - كِتَابُ الْمَرَضِ وَالطَّبِّ

(١) بَابُ مَا يُصِيبُ الْمُؤْمِنَ مِنَ الْوَجَعِ وَالْمَرَضِ

١٤٦٣ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ، فَمَسَسْتُهُ بِيَدِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ لَتُوعَكُ وَغَكَا شَدِيدًا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَجَلْ؛ إِنِّي أُوْعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ». قَالَ: فَقُلْتُ: ذَلِكَ أَنْ لَكَ أَجْرَيْنِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَجَلْ».

ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى مِنْ مَرَضٍ فَمَا سِوَاهُ؛ إِلَّا حَطَّ اللَّهُ بِهِ سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٦٤٨ وَمُسْلِمٌ: ٢٥٧١].

(٢) بَابُ فِي فَضْلِ عِيَادَةِ الْمَرَضِيِّ

١٤٦٤ - عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ؛ لَمْ يَزَلْ فِي حُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٦٨].

١٤٦٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا

The man will say: 'O my *Rubb*, how can I visit You as sick while You are the *Rubb* of the worlds?' 'Did you not know that if you had visited my sick slave so-and-so, you would have find that with Me?' Allâh will say: 'O son of Adam, I asked you for food, but you did not give me.' The man will say: 'O my *Rubb*, how could I feed You while You are the *Rubb* of the worlds?' Allâh will say: 'My slave so-and-so asked you for food, but you did not offer him any, and if you had fed him, you would have find that with Me.' Then Allâh will say: 'O son of Adam, I asked you for water, but you did not give me.' The man will say: 'O my *Rubb*, how would I give You water while You are the *Rubb* of the worlds?' Allâh will say: 'My slave so-and-so asked you water, but you did not give him, if you had given him any water, you would have find that with Me.'"

ابْنُ آدَمَ! مَرَضْتُ فَلَمْ تَعُدْنِي. قَالَ: يَا رَبِّ! كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرَضَ فَلَمْ تُعْدهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ؛ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ! اسْتَطَعْتُمُكَ فَلَمْ تُطْعِمْنِي. قَالَ: يَا رَبِّ! كَيْفَ أَطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فُلَانٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ؛ لَوَجَدْتَ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ! اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي. قَالَ: يَا رَبِّ! كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: اسْتَسْقَاكَ عَبْدِي فُلَانٌ، فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ سَقَيْتَهُ؛ وَجَدْتَ ذَلِكَ عِنْدِي». [أخرجه مسلم: ٢٥٦٩].

(3) CHAPTER. Do not say: 'My self is bad'

1466. 'Āishah رضي الله عنها narrated that the Messenger of Allâh ﷺ said: "None of you should say *Khabuthat Nafsi* (my self is bad), but he is recommended to say *Laqisat Nafsi* (my self is uneasy)." (Bukhârî 6179)

(٣) بَابٌ لَا تَقُلْ: خَبِثْتُ نَفْسِي ١٤٦٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ خَبِثْتُ نَفْسِي، وَلَكِنْ لِيَقُلْ: لَقِيسْتُ نَفْسِي». [أخرجه البخاري: ٦١٧٩ ومسلم: ٢٢٥٠].

(4) CHAPTER. There is a remedy for every disease

1467. Jâbir رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Every disease has a medicine, so if the medicine is used, one gets cured by the Power of Allâh."

(٤) بَابٌ لِكُلِّ دَاءٍ دَوَاءٌ ١٤٦٧ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «لِكُلِّ دَاءٍ دَوَاءٌ، فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ؛ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ». ومسلم: ٢٢٠٤.

(5) CHAPTER. Water for fever

1468. Asmâ' رضي الله عنهما reported: Whenever a woman suffered from fever, she was brought to Asmâ' bint Abu Bakr. She used to (invoke Allâh for her and then) sprinkle some water on her body, at the chest and say: "The Messenger of Allâh ﷺ said: 'Fever is from the heat of Hell, so abate fever with water.'" (Bukhâri 5724)

(٥) بَابُ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ
فَابْرُدُّوْهَا بِالْمَاءِ

١٤٦٨ - عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّهَا كَانَتْ تُؤْتِي بِالْمَرْأَةِ الْمَوْعُوَّةَ، فَتَدْعُو بِالْمَاءِ، فَتَصُبُّهُ فِي جَنْبَيْهَا، وَتَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ابْرُدُّوْهَا بِالْمَاءِ». وَقَالَ: «إِنَّهَا مِنْ فَيْحِ جَهَنَّمَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٧٢٤ وَمُسْلِمٌ: ٢٢١١].

(6) CHAPTER. Fever abates sins

1469. Jâbir bin 'Abdullâh رضي الله عنهما narrated: The Messenger of Allâh ﷺ went to Umm Sâ'ib (or: Umm Musaiyab) and said: "Why do you tremble?" She said: "It is fever, may Allâh not bless it." The Prophet ﷺ said: "Do not curse fever because it abates one's sins like fire abates iron impurities."

(٦) بَابُ الْحُمَّى تُذْهِبُ الْخَطَايَا

١٤٦٩ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى أُمِّ السَّائِبِ (أَوْ: أُمِّ الْمُسَيْبِ)، فَقَالَ: «مَا لَكَ يَا أُمُّ السَّائِبِ (أَوْ: يَا أُمِّ الْمُسَيْبِ) تُزْفَرِينَ؟». قَالَتْ: الْحُمَّى، لَا بَارَكَ اللَّهُ فِيهَا، فَقَالَ: «لَا تَسِيَّ الْحُمَّى، فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ كَمَا يُذْهِبُ الْكَبِيرُ خَبَثَ الْحَدِيدِ». [أَخْرَجَهُ مُسْلِمٌ: ٤٥٧٥].

(7) CHAPTER. Epilepsy

1470. 'Atâ' bin Abu Rabâh reported: Ibn 'Abbâs رضي الله عنهما said to me, "Shall I show you a woman of the people of Jannah?" I said, "Yes." He said, "This black lady came to the Prophet ﷺ and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allâh for me.' The Prophet ﷺ said, 'If you wish, be patient and you will have Jannah; and if you wish, I will invoke Allâh to cure you.' She said, 'I will remain patient,' and added, 'but I become

(٧) بَابُ فِي الصَّرَعِ وَثَوَابِهِ

١٤٧٠ - عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ؛ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلَى. قَالَ: هَذِهِ الْمَرْأَةُ السُّودَاءُ، أَتَتْ النَّبِيَّ ﷺ، فَقَالَتْ: إِنِّي أَصْرَعُ، وَإِنِّي أَتَكْشَفُ؛ فَادْعُ اللَّهَ لِي. قَالَ: «إِنْ شِئْتَ؛ صَبَرْتَ وَلَكَ الْجَنَّةُ، وَإِنْ شِئْتَ؛ دَعَوْتُ اللَّهَ عَزَّ

uncovered, when it attacks me; so please invoke Allāh for me that I may not become uncovered.' So he invoked Allāh for her." (Bukhārī 5652)

(8) CHAPTER. *Talbinah* is a good food for the sick

1471. 'Āishah رضي الله عنها, the wife of the Prophet ﷺ, reported that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of *Talbinah* (a dish prepared from flour and honey) be cooked. Then *Tharid* (a dish prepared from meat and bread) would be prepared and the *Talbinah* would be poured on it. 'Āishah رضي الله عنها would say (to the women), "Eat of it, for I heard the Messenger of Allāh ﷺ saying: '*Talbinah* soothes the heart of the patient and relieves him from some of his sadness (by giving rest and comfort).'" (Bukhārī 5417)

(9) CHAPTER. Honey for abdominal diseases

1472. Abu Sa'īd Al-Khudri رضي الله عنه narrated: A man came to the Prophet ﷺ and said, "My brother has some abdominal trouble." The Messenger of Allāh ﷺ said to him, "Let him drink honey." The man came for the second time and said to the Prophet ﷺ, "His pain increased." The Prophet ﷺ said to him, "Let him drink honey." He came for the third time and said to the Prophet ﷺ: "His pain increased." The Prophet ﷺ said, "Let him drink honey." He returned again and said, "I have done that." The Messenger of Allāh ﷺ then said, "Allāh has said the truth, but your brother's

وجلّ أن يُعافيك". قَالَتْ: أَصْبِرُ. قَالَتْ: فَإِنِّي أَتَكَشَّفُ؛ فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفُ، فَدَعَا لَهَا. [أَخْرَجَهُ

البخاري: ٥٦٥٢ ومسلم: ٢٥٧٦].

(٨) بَابُ التَّلْبِينَةِ مُجَمَّةً لِفُؤَادِ

الْمَرِيضِ

١٤٧١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ؛ أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا، فَاجْتَمَعَ لِذَلِكَ النِّسَاءِ، ثُمَّ تَفَرَّقْنَ؛ إِلَّا أَهْلَهَا وَخَاصَّتَهَا، أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ، فَطَبَخَتْ، ثُمَّ صَنَعَ ثَرِيدٌ، فَصَبَّتِ التَّلْبِينَةَ عَلَيْهَا، ثُمَّ قَالَتْ: كُلْنَ مِنْهَا؛ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «التَّلْبِينَةُ مُجَمَّةٌ لِفُؤَادِ الْمَرِيضِ، تَذْهَبُ بَعْضَ الْحُزَنِ». [أَخْرَجَهُ الْبُخَارِيُّ:

٥٤١٧ ومسلم: ٢٢١٦].

(٩) بَابُ التَّدَاوِيِّ بِسَفْيِ الْعَسَلِ

١٤٧٢ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنَّ أَخِي اسْتَطَلَقَ بَطْنَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْقِهِ عَسَلًا». فَسَقَاهُ، ثُمَّ جَاءَهُ، فَقَالَ: إِنِّي سَقَيْتُهُ، فَلَمْ يَزِدْهُ إِلَّا اسْتَطَلَقًا. فَقَالَ لَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ جَاءَ الرَّابِعَةَ، فَقَالَ: «اسْقِهِ عَسَلًا». فَقَالَ: لَقَدْ سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتَطَلَقًا. فَقَالَ رَسُولُ اللَّهِ ﷺ:

abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured. (Bukhârî 5684)

(10) CHAPTER. Healing by black seed (Nigella seed)

1473. Abu Hurairah رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ saying, "There is healing in black seed for all diseases except death." (Bukhârî 5688)

(11) CHAPTER. Dates good if taken in the morning

1474. Sa'd bin Abu Waqqâs رضي الله عنه narrated that the Messenger of Allâh ﷺ said, "He who eats seven 'Ajwah dates every morning, will not be affected by poison nor magic on the day he eats them." (Bukhârî 5445)

1475. 'Aishah رضي الله عنها narrated that the Messenger of Allâh ﷺ said: "There is healing in the 'Aliyah 'Ajwah dates, and they are the early morning medicine."

(12) CHAPTER. Truffles are good against eye diseases

1476. Sa'îd bin Zaid رضي الله عنه narrated: I heard the Prophet ﷺ saying, "Truffles are like manna and their water heals eye diseases." (Bukhârî 5708)

«صَدَقَ اللَّهُ، وَكَذَبَ بَطْنُ أَخِيكَ». فَسَفَّاهُ فَبَرَأَ. [أَخْرَجَهُ الْبَخَارِيُّ: ٥٦٨٤ ومسلم: ٢٢١٧].

(١٠) بَابُ التَّدَاوِي بِالسُّونِيزِ

١٤٧٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءً مِنْ كُلِّ دَاءٍ؛ إِلَّا السَّامَ».

وَالسَّامُ: الْمَوْتُ، وَالْحَبَّةُ السَّوْدَاءُ: السُّونِيزُ. [أَخْرَجَهُ الْبَخَارِيُّ: ٥٦٨٨ ومسلم: ٢٢١٥].

(١١) بَابُ مَنْ تَصَبَّحَ بِتَمْرِ عَجْوَةٍ؛ لَمْ يَضُرَّهُ سَمٌّ وَلَا سِحْرٌ

١٤٧٤ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَصَبَّحَ بِسَبْعِ تَمَرَاتٍ عَجْوَةٍ؛ لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سَمٌّ وَلَا سِحْرٌ». [أَخْرَجَهُ الْبَخَارِيُّ: ٥٤٤٥ ومسلم: ٢٠٤٧، ب (١٥٥)].

١٤٧٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي عَجْوَةِ الْعَالِيَةِ شِفَاءً، وَإِنَّهَا تَزِيَاقُ أَوَّلَ الْبُكْرَةِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٠٤٨].

(١٢) بَابُ الْكَمَاءَةِ مِنَ الْمَنْ، وَمَاوُهَا شِفَاءُ الْعَيْنِ

١٤٧٦ - عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «الْكَمَاءَةُ مِنَ الْمَنْ الَّذِي أَنْزَلَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى

موسى، وماؤها شفاءً لِلْعَيْنِ». [أخرجه البخاري: ٥٧٠٨ ومسلم: ٢٠٤٩].

(13) CHAPTER. Treatment with Indian Aloyswood

1477. Ubaidullâh bin ‘Abdullâh bin ‘Utbah bin Mas’ûd reported: Umm Qais bint Mihsan (who was one of the first emigrants who gave pledge to the Messenger of Allâh ﷺ and she was the sister of ‘Ukkâshah bint Mihsan of Banu Asad bin Khuzaimah tribe) said that she came to the Messenger of Allâh ﷺ with her son that did not yet eat, and that she pressed his tonsils (fearing that it had tonsillitis). She said that the Messenger of Allâh ﷺ said: “Why do you cause pain to your children by pressing the palate like that? Use Indian aloyswood as it has seven benefits including a healing against even pleurisy. ‘Ubaidullâh added: She said that the baby urinated while the Messenger of Allâh ﷺ was holding it and the Prophet ﷺ asked for some water and just poured it to wash urine without washing the place. (Bukhârî 5715)

(١٣) بَابُ التَّدَاوِي بِالْعُودِ الْهِنْدِيِّ وَهُوَ الْكُسْتُ

١٤٧٧ - عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ؛ أَنَّ أُمَّ قَيْسِ بِنْتَ مِخْصَنٍ (وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأَوَّلِ اللَّاتِي بَايَعَنَ رَسُولُ اللَّهِ ﷺ، وَهِيَ أُخْتُ عُكَّاشَةَ بْنِ مِخْصَنٍ، أَحَدِ بَنِي أَسَدِ بْنِ خُزَيْمَةَ)؛ قَالَ: أَخْبَرْتَنِي أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنِ لَهَا لَمْ يَبْلُغْ أَنْ يَأْكُلَ الطَّعَامَ، وَقَدْ أَغْلَقْتُ عَلَيْهِ مِنَ الْعُذْرَةِ (قَالَ يُونُسُ: أَغْلَقْتُ: غَمَزْتُ؛ فَهِيَ تَخَافُ أَنْ تَكُونَ بِهِ عُذْرَةً). قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ (يَعْنِي بِهِ: الْكُسْتُ)؛ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ».

قَالَ عُبَيْدُ اللَّهِ: وَأَخْبَرْتَنِي أَنَّ ابْنَهَا ذَاكَ بَالَ فِي حَجَرِ رَسُولِ اللَّهِ ﷺ، فَدَعَا رَسُولُ اللَّهِ ﷺ بِمَاءٍ، فَنَضَحَهُ عَلَى بَوْلِهِ، وَلَمْ يَغْسِلْهُ غَسْلًا. [أخرجه البخاري: ٥٧١٥ ومسلم: ٢٢١٤، ب (٢٨٨)].

(14) CHAPTER. Giving patients medicine

1478. ‘Āishah رضي الله عنها narrated: We poured medicine in one side of the Prophet’s mouth during his illness and he started pointing to us, meaning to say: “Don’t

(١٤) بَابُ التَّدَاوِي بِاللَّدَوْدِ

١٤٧٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: لَدَدْنَا رَسُولَ اللَّهِ ﷺ فِي مَرَضِهِ، فَأَشَارَ أَنْ لَا تَلْدُونِي.

pour medicine in my mouth.” We said, “(He says so) because a patient dislikes medicines.” When he improved and felt a little better, he said, “Didn’t I forbid you to pour medicine in my mouth?” We said, “(We thought it was because of) the dislike, patients have for medicines.” He said, “Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except ‘Abbâs as he has not witnessed you (doing the same to me).” (Bukhâri 4458)

(15) CHAPTER. Cupping and sniffing

1479. Ibn ‘Abbâs رضي الله عنهما reported: The Prophet ﷺ was cupped and he paid the wages to the one who had cupped him and then took medicine sniffed by nose. (Bukhâri 5691)

(16) CHAPTER. Treatment with cupping

1480. Asim bin ‘Umar bin Qatâdah reported: Jâbir bin ‘Abdullâh رضي الله عنهما came to them and saw a man suffering from a wound and asked: “What do you suffer from?” The man said, “A boil.” Jâbir said: “O boy, call a cupper.” The man said, “What the cupper will do, O Abu ‘Abdullâh?” Jâbir said: “I want to treat it with cupping.” The man said, “By Allâh, the flies will cause me trouble and even the touch of dress will harm me and I will suffer a lot (from this wound).” When Jâbir saw that attitude from the man he said, “I heard the Messenger of Allâh ﷺ saying: ‘(If there is any healing in your medicines then it is in cupping, in a gulp of (bee) honey or in branding with fire, but I do not like to be treated by fire.’” Then the cupper was brought to cup him and he was cured. (Bukhâri 5683)

فَقُلْنَا: كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ. فَلَمَّا أَفَاقَ؛ قَالَ: «لَا يَبْقَى أَحَدٌ مِنْكُمْ إِلَّا لَدَّ؛ غَيْرُ الْعَبَّاسِ؛ فَإِنَّهُ لَمْ يَشْهَدْكُمْ». [أَخْرَجَهُ الْبَخَارِيُّ: ٤٤٥٨]. [مُسْلِمٌ: ٢٢١٣].

(١٥) بَابُ فِي الْحِجَامَةِ وَالسَّعُوطِ

١٤٧٩ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ، وَأَعْطَى الْحِجَّامَ أَجْرَهُ، وَاسْتَعَطَّ. [أَخْرَجَهُ الْبَخَارِيُّ: ٥٦٩١ وَمُسْلِمٌ: ٢٢٠٨، ب (١٢٠٢)].

(١٦) بَابُ التَّدَاوِي بِالْحِجَامَةِ وَالْكَيِّ

١٤٨٠ - عَنْ عَاصِمِ بْنِ عَمْرِو بْنِ قَتَادَةَ؛ قَالَ: جَاءَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا فِي أَهْلِنَا، وَرَجُلٌ يَشْتَكِي خُرَاجًا أَوْ جِرَاحًا، فَقَالَ: مَا تَشْتَكِي؟ قَالَ: خُرَاجٌ بِي قَدْ شَقَّ عَلَيَّ. فَقَالَ: يَا غُلَامُ! ائْتِنِي بِحِجَّامٍ. فَقَالَ لَهُ: مَا تَصْنَعُ بِالْحِجَّامِ يَا أَبَا عَبْدِ اللَّهِ؟ قَالَ: أُرِيدُ أَنْ أَعْلَقَ فِيهِ مِحْجَمًا. قَالَ: وَاللَّهِ؛ إِنَّ الدُّبَابَ لَيُصِيبُنِي أَوْ يُصِيبُنِي الثَّوْبُ فَيُؤْذِنِي، وَيَشُقُّ عَلَيَّ. فَلَمَّا رَأَى تَبَرُّمَهُ مِنْ ذَلِكَ؛ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ خَيْرٌ؛ فَفِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ مِنْ

عَسَلٍ، أَوْ لَذَعَةٍ بِنَارٍ». قَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا أَحَبُّ أَنْ أَكْتُوِيَ». قَالَ: فَجَاءَ بِحَجَّامٍ، فَشَرَطَهُ، فَذَهَبَ عَنْهُ مَا يَجْدُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٦٨٣ وَمُسْلِمٌ: ٢٢٠٥].

1481. Jâbir رضي الله عنه reported: Umm Salamah رضي الله عنها asked the Prophet's permission to get cupped. The Messenger of Allâh ﷺ asked Abu Taibah to cup her. He added: Abu Taibah was her foster brother or a boy who did not attain puberty.

١٤٨١ - عَنْ جَابِرٍ؛ أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا اسْتَأْذَنْتْ رَسُولَ اللَّهِ ﷺ فِي الْحِجَامَةِ، فَأَمَرَ النَّبِيُّ ﷺ أَبَا طَيْبَةَ أَنْ يَحْجُمَهَا. قَالَ حَسِبْتُ أَنَّهُ قَالَ: كَانَ أَحَاها مِنَ الرِّضَاعَةِ، أَوْ غُلَامًا لَمْ يَحْتَلِمِ. [أَخْرَجَهُ مُسْلِمٌ: ٢٢٠٦].

(17) CHAPTER. Extraction of blood and cauterization

1482. Jâbir رضي الله عنه reported: The Messenger of Allâh ﷺ sent a doctor to Ubai bin Ka'b to extract blood and cure him by cauterization.

(١٧) بَابُ التَّدَاوِي بِقَطْعِ الْعِرْقِ وَالْكَيِّ

١٤٨٢ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى أُبَيِّ بْنِ كَعْبٍ طَبِيبًا، فَقَطَعَ مِنْهُ عِرْقًا، ثُمَّ كَوَاهُ عَلَيْهِ. [أَخْرَجَهُ مُسْلِمٌ: ٢٢٠٧].

(18) CHAPTER. Branding wounds by fire

1483. Jâbir رضي الله عنه reported: Sa'd bin Mu'âdh رضي الله عنه was shot by an arrow in his main vein and the Prophet ﷺ branded it, and when it inflamed, the Prophet ﷺ again branded it by fire.

(١٨) بَابُ التَّدَاوِي لِلْجِرَاحِ بِالْكَيِّ
١٤٨٣ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ: رُمِيَ سَعْدُ بْنُ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ فِي أَكْحَلِهِ. قَالَ: فَحَسَمَهُ النَّبِيُّ ﷺ بِيَدِهِ بِمِشْقَصٍ، ثُمَّ وَرَمَتْ، فَحَسَمَهُ الثَّانِيَةَ. [أَخْرَجَهُ مُسْلِمٌ: ٢٢٠٨].

(19) CHAPTER. Liquor treatment

See the *Hadith* of Wâ'il bin Hujr رضي الله عنه, No. 1279 in the Book of Drinks.

(١٩) بَابُ التَّدَاوِي بِالْخَمْرِ
فِيهِ حَدِيثُ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ، وَقَدْ تَقَدَّمَ فِي كِتَابِ الْأَشْرِبَةِ [الْحَدِيثُ: ١٢٧٩].

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the Most Gracious, the Most Merciful*

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(1) CHAPTER. Plague

1484. Usâmah bin Zaid رضي الله عنهما narrated: The Messenger of Allāh ﷺ mentioned the plague and said: "It is a means of punishment with which some nations were punished and some of it has remained on earth, and it appears now and then. So, whoever hears that there is an outbreak of plague in some land, he should not go to that land; and if the plague breaks out in the land where one is already in, he should not run away from that land, escaping from plague." (Bukhâri 6974)

1485. 'Abdullâh bin 'Abbâs رضي الله عنهما reported: 'Umar bin Al-Khattâb رضي الله عنه went to Syria and when he reached Sargh, the commander of the (Muslim) army, Abu 'Ubaidah bin Al-Jarrâh and his companions met him and told him that an epidemic had broken out in Syria. 'Umar said, "Call for me the early emigrants." So 'Umar called them, consulted them and informed them that an epidemic had broken out in Syria. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that we should give it up." While others said (to 'Umar), "You have along with you, other people and the Companions of the Messenger of Allāh ﷺ, so we do not advise that we take them to this epidemic." 'Umar said to them, "Leave me now." Then he said, "Call the *Ansâr* for me." I called them and he consulted them and they

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٦ - كِتَابُ الطَّاعُونِ

(١) بَابُ فِي الطَّاعُونِ وَأَنَّهُ رَجَزٌ فَلَا تَدْخُلُوا عَلَيْهِ وَلَا تَخْرُجُوا فِرَاراً مِنْهُ

١٤٨٤ - عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِنَّ هَذَا الْوَجْعَ (أَوِ: السَّقَمَ) رَجَزٌ عُذِّبَ بِهِ بَعْضُ الْأُمَمِ قَبْلَكُمْ، ثُمَّ بَقِيَ بَعْدَ بِالْأَرْضِ، فَيَذْهَبُ الْمَرَّةَ وَيَأْتِي الْأُخْرَى، فَمَنْ سَمِعَ بِهِ بِأَرْضٍ؛ فَلَا يَتَقَدَّمَنَّ عَلَيْهِ، وَمَنْ وَقَعَ بِأَرْضٍ وَهُوَ بِهَا؛ فَلَا يُخْرِجُهُ الْفِرَارُ مِنْهُ».

[أَخْرَجَهُ الْبُخَارِيُّ: ٦٩٧٤ وَمُسْلِمٌ: ٢٢١٨].

١٤٨٥ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ خَرَجَ إِلَى الشَّامِ، حَتَّى إِذَا كَانَ بِسَرِغٍ؛ لَقِيَهِ أَهْلُ الْأَجْنَادِ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ.

قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: اذْغُ لِي الْمُهَاجِرِينَ الْأَوَّلِينَ. فَدَعَوْهُمْ، فَاسْتَشَارَهُمْ، وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ؛ فَاخْتَلَفُوا، فَقَالَ بَعْضُهُمْ: قَدْ خَرَجْتَ لِأَمْرٍ، وَلَا تَرَى أَنَّ تَرْجِعَ عَنْهُ. وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ ﷺ، وَلَا تَرَى أَنَّ تُقَدِّمَهُمْ عَلَى هَذَا

followed the way of the emigrants and differed as they did. He then said to them, "Lave me now." And added, "Call for me the old people of Quraish who emigrated in the year of the conquest of Makkah." I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that (place) of epidemic." So 'Umar made an announcement: "I will ride back to Al-Madinah in the morning, so you should do the same." Abu 'Ubaidah bin Al-Jarrâh said (to 'Umar), "Are you running away from what Allâh had foreordained?" 'Umar said, "Would that someone else had said such a thing, O Abu 'Ubaidah! Yes, we are running from what Allâh had foreordained to what Allâh has foreordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allâh had foreordained that, and you would graze them on the dry one only if Allâh had foreordained that?" At that time 'Abdur-Rahmân bin 'Auf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard the Messenger of Allâh ﷺ saying: 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it'." 'Umar bin Al-Khattâb رضي الله عنه praised Allâh and returned to Al-Madinah. (Bukhârî 5729)

الوباء. قال: ارْتَقِعُوا عَنِّي. ثُمَّ قَالَ: ادْعُ لِي الْأَنْصَارَ. فَدَعَوْتُهُمْ لَهُ، فَاسْتَشَارَهُمْ، فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ، وَاخْتَلَفُوا كَاخْتِلَافِهِمْ، فَقَالَ: ارْتَقِعُوا عَنِّي. ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ هَاهُنَا مِنْ مَشِيخَةٍ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ. فَدَعَوْتُهُمْ، فَلَمْ يَخْتَلَفْ عَلَيْهِ رَجُلَانِ، فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ، وَلَا تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ.

فَنَادَى عُمَرُ بِالنَّاسِ: إِنِّي مُضِيجٌ عَلَى ظَهْرٍ؛ فَأَصْبَحُوا عَلَيْهِ. فَقَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ: أَفَرَارًا مِنْ قَدَرِ اللَّهِ؟! فَقَالَ عُمَرُ: لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ! (وَكَانَ عُمَرُ يَكْرَهُ خِلَافَهُ) نَعَمْ نَفَرُ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ، أَرَأَيْتَ لَوْ كَانَ لَكَ إِبِلٌ، فَهَطَطْتَ وَادِيًا لَهُ عُذْوَتَانِ؛ إِحْدَاهُمَا خَضِبَةٌ وَالْأُخْرَى جَدْبَةٌ، أَلَيْسَ إِنْ رَعَيْتَ الْخَضِبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ، وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ؟

قال: فجاء عبد الرحمن بن عوف، وكان متعيباً في بعض حاجته، فقال: إنَّ عِنْدِي مِنْ هَذَا عِلْماً، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ؛ فَلَا تَقْدُمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَاراً مِنْهُ».

قال: فحمد الله عمر بن الخطاب رضي الله عنه، ثم انصرف. [أخرجه

In the Name of Allâh,
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47- THE BOOK OF OMENS AND CONTAGION

(1) CHAPTER. No contagion nor omens

1486. Abu Salamah bin Abdur-Rahmân reported: Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said, "There is no contagion nor *Safar*, nor *Hâmah*." A bedouin said, "O Messenger of Allâh, then what about my camels? They are like deer on the sand, but when a mangy camel mixes with them, they get infected with mange." The Prophet ﷺ said, "Then who originally gave the (mange) disease to the first one?"

In another narration: (No *Adwa* or *Tiyarah* or *Safar* or *Hâmah*). [*Tiyarah*: feeling pessimistic about something evil omens.] (Bukhârî 5717)

(2) CHAPTER. Sick should not go to healthy

1487. Ibn Shihâb reported: Abu Salmah bin Abdur-Rahmân bin 'Auf narrated that the Messenger of Allâh ﷺ said: "No *Adwa* (transition of disease unless Allâh wills)." He added that the Messenger of Allâh ﷺ said: "The sick should not mix up with the healthy."

Abu Salamah said that Abu Hurairah used to narrate these two (*Ahâdith*) from the Messenger of Allâh ﷺ, but afterwards Abu Hurairah became silent on these words: "No *Adwa*," but he stuck to: "The sick should not mix up with the healthy."

He told that then Al-Hârith bin Abu

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٤٧ - كِتَابُ الطَّيْرَةِ وَالْعَدْوَى

(١) بَابٌ لَا عَدْوَى وَلَا طَيْرَةَ وَلَا صَفَرَ وَلَا هَامَةً

١٤٨٦ - عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ حِينَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى، وَلَا صَفَرَ، وَلَا هَامَةً». فَقَالَ أَغْرَابِيٌّ: يَا رَسُولَ اللَّهِ! فَمَا بَالُ الْإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الطَّبَاءُ، فَيَجِيءُ الْبَعِيرُ الْأَجْرَبُ، فَيَدْخُلُ فِيهَا، فَيَجْرِبُهَا كُلُّهَا؟ قَالَ: «فَمَنْ أَعْدَى الْأَوَّلَ».

وفي رواية: «لا عدوى، ولا طيرة، ولا صفر، ولا هامة». [أخرجه البخاري: ٥٧١٧ ومسلم: ٢٢٢٠].

(٢) بَابٌ لَا يُورَدُ مُمْرَضٌ عَلَى مُصِحٍّ

١٤٨٧ - عَنْ ابْنِ شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ عَوْفٍ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى». وَيُحَدَّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُورَدُ مُمْرَضٌ عَلَى مُصِحٍّ». قَالَ أَبُو سَلَمَةَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُهُمَا كِلْتُمَاهُمَا عَنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ صَمَتَ أَبُو هُرَيْرَةَ بَعْدَ ذَلِكَ عَنْ قَوْلِهِ: «لا عدوى»، وَأَقَامَ عَلَى أَنَّ: «لَا يُورَدُ مُمْرَضٌ عَلَى مُصِحٍّ».

Dhubâb (Abu Hurairah's cousin) said: "O Abu Hurairah! you told us a *Hadith*: No *Adwa*." Abu Hurairah did not recognise that and got angry and said: "The sick should not mix up with the healthy." Al-Hârith, however, did not agree with him, which irritated Abu Hurairah and he said something in the Ethiopian language and said to Al-Hârith: "Do you know what I said." Al-Hârith said: "No." Abu Hurairah said: "I denied having said it."

Abu Salamah said: "By my life, Abu Hurairah in fact used to narrate the Messenger of Allâh ﷺ having said: 'No *Adwa*,' he may have forgotten it or he deemed it abrogated in the light of the other statement." (Bukhârî 5770)

قَالَ: فَقَالَ الْحَارِثُ بْنُ أَبِي ذُبَابٍ (وَهُوَ ابْنُ عَمِّ أَبِي هُرَيْرَةَ): قَدْ كُنْتُ أَسْمَعُكَ يَا أَبَا هُرَيْرَةَ تُحَدِّثُنَا مَعَ هَذَا الْحَدِيثِ حَدِيثًا آخَرَ قَدْ سَكَتَ عَنْهُ، كُنْتُ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَذْوَى». فَأَبَى أَبُو هُرَيْرَةَ أَنْ يَعْرِفَ ذَلِكَ، وَقَالَ: «لَا يُورِدُ مُمَرِّضٌ عَلَى مُصْحٍ». فَمَارَاهُ الْحَارِثُ فِي ذَلِكَ حَتَّى غَضِبَ أَبُو هُرَيْرَةَ، فَرَطَنَ بِالْحَبَشِيَّةِ، فَقَالَ لِلْحَارِثِ: أَتَدْرِي مَاذَا قُلْتُ؟ قَالَ: لَا. قَالَ أَبُو هُرَيْرَةَ: إِنِّي قُلْتُ: أَبَيْتُ.

قَالَ أَبُو سَلَمَةَ: وَلَعَمْرِي؛ لَقَدْ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَذْوَى»؛ فَلَا أَذْرِي؛ أَنَسِيَ أَبُو هُرَيْرَةَ، أَوْ نَسَخَ أَحَدُ الْقَوْلَيْنِ الْآخَرَ؟ [أَخْرَجَهُ الْبُخَارِيُّ: ٥٧٧٠ وَمُسْلِمٌ: ٢٢٢١].

(3) CHAPTER. No belief in stars

1488. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "No *Adwa*, no *Hâmah*, no star (promising rain), and no (bad omens about the month of) *Safar*."

(٣) بَابٌ لَا نَوْءَ ١٤٨٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَذْوَى، وَلَا هَامَةٌ، وَلَا نَوْءٌ، وَلَا صَفَرٌ». [أَخْرَجَهُ مُسْلِمٌ: ٢٢٢١].

(4) CHAPTER. No Ghoul

1489. Jâbir رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "*Adwa*, bad omen (*Tiyarah*) or *Ghoul* (evil spirits)."

(٤) بَابٌ لَا غُولَ ١٤٨٩ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَذْوَى، وَلَا طَيَّرَةٌ، وَلَا غُولٌ». [أَخْرَجَهُ مُسْلِمٌ: ٢٢٢٢].

(5) CHAPTER. Do not mix with the infected

(٥) بَابٌ فِي اجْتِنَابِ الْمُبْتَلَى

1490. Sharid رضي الله عنه reported: In the delegation of Thaqif, a man who was infected by leprosy, was intending to give pledge to the Prophet ﷺ, but the Prophet ﷺ said to him: "Go back, we have accepted your pledge."

١٤٩٠ - عن الشَّرِيدِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ فِي وَفْدٍ تَقِيفٍ رَجُلٌ مَجْذُومٌ، فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ: «إِنَّا قَدْ بَايَعْنَاكَ؛ فَارْجِعْ». [أَخْرَجَهُ مُسْلِمٌ: ٢٢٣١].

(6) CHAPTER. Feeling optimistic

1491. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, "There is no *Tiyarah*, and the best is the *Al-Fâ'l* (good omen)." Somebody said, "What is *Al-Fâ'l*, O Messenger of Allâh?" He said, "A good word that one of you hears (and takes as a good omen)." (Bukhâri 5755)

(٦) بَابُ فِي النَّالِ الصَّالِحِ
١٤٩١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا طَيْرَةَ، وَخَيْرُهَا النَّالُ». قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا النَّالُ؟ قَالَ: «الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٧٥٥ وَمُسْلِمٌ: ٢٢٢٣].

(7) CHAPTER. Bad omen of house and horse

1492. Ibn 'Umar رضي الله عنهما narrated that the Prophet ﷺ said: "If there is bad omen in anything, it would be in a horse, a woman and a house." (Bukhâri 5094)

(٧) بَابُ الشُّؤْمِ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ
١٤٩٢ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «إِنْ يَكُ مِنَ الشُّؤْمِ شَيْءٌ حَقٌّ؛ فَفِي الْفَرَسِ وَالْمَرْأَةِ وَالِدَّارِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٩٤].

1493. Jâbir bin 'Abdullâh رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "If at all there is bad omen, it would be in a land, a servant and a horse." (Bukhâri 5094)

١٤٩٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «إِنْ كَانَ فِي شَيْءٍ؛ فَفِي الرِّبْعِ وَالْخَادِمِ وَالْفَرَسِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٩٤].

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48- THE BOOK OF SOOTHSAYERS

٤٨ - كِتَابُ الْكِهَانَةِ

(1) CHAPTER. Visiting soothsayers

See the *Hadith* of Mu'âwiyah bin Al-Hakam As-Sulami رضي الله عنه, No. 333 in the Book of *As-Salât* (the prayer).

(١) بَابُ النَّهْيِ عَنْ إِيْيَانِ الْكُهَّانِ وَذِكْرِ الْخَطِّ

في حديث مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ، وَقَدْ تَقَدَّمَ فِي كِتَابِ الصَّلَاةِ [الحديث: ٣٣٣].

(2) CHAPTER. What the jinn snatches

1494. 'Aishah رضي الله عنها narrated: Some people asked the Messenger of Allāh ﷺ about the soothsayers. He said, "They are nothing." They said, "O Messenger of Allāh! Sometimes they tell us of a thing which turns out to be true." The Messenger of Allāh ﷺ said, "A jinn snatches that true word and puts it in the ear of his friend (the soothsayer) which sounds like a chicken. Then he mixes with that word one hundred lies." (Bukhâri 5762)

(٢) بَابُ مَا يَخْتَطِفُهُ الْجِنُّ

١٤٩٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: سَأَلَ أَنَسُ بْنُ رَسُولِ اللَّهِ ﷺ عَنِ الْكُهَّانِ؟ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «لَيْسُوا بِشَيْءٍ». قَالُوا: يَا رَسُولَ اللَّهِ! فَإِنَّهُمْ يُحَدِّثُونَ أَحْيَانًا الشَّيْءَ يَكُونُ حَقًّا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطِفُهَا الْجِنِّي، فَيَقْرُأُهَا فِي أُذُنِ وَلِيِّهِ قَرَّ الدَّجَاجَةِ، فَيَخْلُطُونَ فِيهَا أَكْثَرَ مِنْ مِئَةٍ كَذِبَةٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٧٦٢ وَمُسْلِمٌ: ٢٢٢٨].

(3) CHAPTER. Stars hit satans when they listen

1495. 'Abdullāh bin 'Abbās رضي الله عنهما reported: A man (or said some men) from the Companions of the Prophet ﷺ told me that a shooting star flashed while they were sitting with the Prophet ﷺ. The Messenger of Allāh ﷺ asked them: "What did you say (about that) in the *Jāhiliyah* (Ignorance period before Islam)?" They said: "Allāh

(٣) بَابُ فِي رَمْيِ الشَّيَاطِينِ بِالنُّجُومِ عِنْدَ اسْتِرَاقِ السَّمْعِ

١٤٩٥ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: أَخْبَرَنِي رَجُلٌ (وَفِي رِوَايَةٍ: رِجَالٌ) مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنَ الْأَنْصَارِ؛ أَنَّهُمْ بَيْنَمَا هُمْ جُلُوسٌ لَيْلَةً مَعَ رَسُولِ اللَّهِ ﷺ؛ رُمِيَ بِنَجْمٍ، فَاسْتَنَارَ، فَقَالَ لَهُمْ

and His Messenger know, but we used to say :
 "Tonight a great person was born and a great one died." The Messenger of Allâh ﷺ said :
 "This does not happen for one's birth or death, but if Allâh, Whose Name is Exalted, decrees something, the bearers of the Divine Throne glorify Him, then the dwellers of the heavens glorify Him, and the ones beneath them do the same until it ends at the lower heaven. Then angels ask the bearers of the Divine Throne what Allâh has said. They tell them what He said. The angels tell one another until it reaches the lowest heaven and the jinn snatches it and tell their people (soothsayers). If they narrate it as it were then it is true, but they add and change it."

رَسُولُ اللَّهِ ﷺ : «مَاذَا كُنْتُمْ تَقُولُونَ فِي الْجَاهِلِيَّةِ إِذَا رُمِيَ بِمِثْلِ هَذَا؟» .
 قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ، كُنَّا نَقُولُ :
 «وَلَدَ اللَّيْلَةَ رَجُلٌ عَظِيمٌ، وَمَاتَ رَجُلٌ عَظِيمٌ» .

فَقَالَ رَسُولُ اللَّهِ ﷺ : «فَإِنَّهَا لَا يُرْمَى بِهَا لِمُوتٍ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّ رَبَّنَا تَبَارَكَ وَتَعَالَى اسْمُهُ إِذَا قَضَى أَمْرًا، سَبَّحَ حَمَلَةُ الْعَرْشِ، ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُمْ، حَتَّى يَبْلُغَ التَّسْبِيحُ أَهْلَ هَذِهِ السَّمَاءِ الدُّنْيَا، ثُمَّ قَالَ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ : مَاذَا قَالَ رَبُّكُمْ؟ فَيُخْبِرُونَهُمْ مَاذَا قَالَ» .

قَالَ : «فَيَسْتَخِيرُ بَعْضُ أَهْلِ السَّمَاوَاتِ بَعْضًا، حَتَّى يَبْلُغَ الْخَبْرُ إِلَى هَذِهِ السَّمَاءِ الدُّنْيَا، فَتَحْطَفُ الْجِنَّ السَّمْعَ، فَيَقْذِفُونَ إِلَى أَوْلِيَائِهِمْ، وَيُرْمُونَ بِهِ؛ فَمَا جَاؤُوا بِهِ عَلَى وَجْهِهِ؛ فَهُوَ حَقٌّ، وَلَكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ» . [أخرجه مسلم : ٢٢٢٩] .

(4) CHAPTER. He who consults a soothsayer, his prayers are not accepted

1496. Safiyyah (bint Abu 'Ubaid) reported that one of the wives of the Prophet ﷺ narrated: The Prophet ﷺ said: "Who consults a soothsayer and believes what he says, his prayers will not be accepted for forty days."

(٤) بَابٌ مَن أَتَى عَرَافًا؛ لَمْ تُقْبَلْ لَهُ صَلَاةٌ

١٤٩٦ - عَنْ صَفِيَّةَ (هِيَ بِنْتُ أَبِي عُبَيْدٍ)، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ؛ قَالَ : «مَنْ أَتَى عَرَافًا، فَسَأَلَهُ عَنْ شَيْءٍ؛ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً» . [أخرجه مسلم : ٢٢٣٠]

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49- THE BOOK OF SNAKES, ETC.

٤٩ - كِتَابُ الْحَيَّاتِ وَغَيْرِهَا

(1) CHAPTER. Do not kill home snakes

(١) بَابُ النَّهْيِ عَنْ قَتْلِ ذَوَاتِ الْبُيُوتِ

1497. Ibn 'Umar رضي الله عنهما narrated that he heard the Messenger of Allâh ﷺ ordered to kill the dogs. He said: "Kill dogs and kill *Dhût-Tufaytain* (a snake with two white lines on its back) and *Al-Abtar* (a snake with short or mutilated tail), for they destroy the eyesight and bring about abortion."

١٤٩٧ - عن ابن عمر رضي الله عنهما قال: سمعتُ رسولَ الله ﷺ يأمرُ بِقَتْلِ الْكِلَابِ؛ يَقُولُ: «اقْتُلُوا الْحَيَّاتِ وَالْكِلَابَ، وَاقْتُلُوا ذَا الطُّفَيْتَيْنِ وَالْأَبْتَرَ؛ فَإِنَّهُمَا يُلْتَمِسَانِ الْبَصَرَ، وَيَسْتَسْقِطَانِ الْحَبَالَى».

Zuhri said: "That is clear in their names." Sâlim said that 'Abdullâh bin 'Umar further added: "Once while I was chasing a snake in order to kill it, Zaid bin Al-Khattâb (or: Abu Lubâbah) called me saying: 'Don't kill it, O 'Abdullâh.' I said, 'The Messenger of Allâh ﷺ ordered us to kill snakes.' He said, 'But later on he prohibited the killing of snakes living in the houses.'" (Bukhâri 3297)

قَالَ الزُّهْرِيُّ: وَنَرَى ذَلِكَ مِنْ سَمِّيهِمَا، وَاللَّهُ أَعْلَمُ.

قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَلَبِثْتُ لَا أَتْرُكُ حَيَّةً أَرَاهَا؛ إِلَّا قَتَلْتُهَا، فَبَيْنَا أَنَا أُطَارِدُ حَيَّةً يَوْمًا مِنْ ذَوَاتِ الْبُيُوتِ؛ مَرَّ بِي زَيْدُ بْنُ الْخَطَّابِ (أَوْ: أَبُو لُبَابَةَ) وَأَنَا أُطَارِدُهَا، فَقَالَ: مَهْلًا يَا عَبْدَ اللَّهِ! فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِهِنَّ. قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى عَنْ ذَوَاتِ الْبُيُوتِ. [أَخْرَجَهُ

البخاري: ٣٢٩٧ ومسلم: ٢٢٣٣].

(2) CHAPTER. Warning snakes three times

(٢) بَابُ إِذْنَانِ الْعَوَامِرِ ثَلَاثًا

1498. Abu Sâ'ib, the freed slave of Hishâm bin Zuhrah, reported that he went to Abu Sa'îd Al-Khudri رضي الله عنه in his house. He said: "I found him praying, so I sat down waiting for him to finish his prayer

١٤٩٨ - عَنْ أَبِي السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ؛ أَنَّهُ دَخَلَ عَلَى أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ فِي بَيْتِهِ. قَالَ: فَوَجَدْتُهُ يُصَلِّي، فَجَلَسْتُ

when I heard some sound in the house in some palm wet branches, I looked and it was a snake. I moved quickly to kill it, but he (Abu Sa'îd) made a gesture for me to sit. So I sat. As he finished (the prayer), he pointed at a room in the house and said: "Do you see this room?" I said: "Yes." He said: "There was a newly married man in it. We went with the Messenger of Allâh ﷺ to Al-Khandaq Battle. That newly married man used to ask the Messenger of Allâh ﷺ permission at midday to visit his wife. One day, he went and the Messenger of Allâh ﷺ said to him: "Take your sword, as I fear Quraizah (Jews) for you." The man took his weapon and went to his wife. When he reached his house, his wife was standing outside at the door. The man (did not like his wife to be standing there and) tried to stab her with his spear out of jealousy. She said: "Put your spear aside, and go inside the house and see what drove me out." He went in and saw a big snake coiled on the bed. He used his weapon and killed the snake and pulled it aside. Then he went out having fixed it (the spear) in the house, but the snake quivered and attacked him. It is not known who died first, the snake or the young man. We went to the Messenger of Allâh ﷺ and told him what happened, and asked him to invoke Allâh to restore him to life. The Messenger of Allâh ﷺ said: "Ask Allâh's forgiveness for your companion," and added: "There are some jinn who embraced Islam in Al-Madinah and if you see any one of them, warn it for three days, then if they appear again, you can kill it for that is a satan."

أَنْتَظِرُهُ حَتَّى يَقْضِيَ صَلَاتَهُ فَسَمِعْتُ تَحْرِيكًا فِي عَرَاجِينَ فِي نَاحِيَةِ الْبَيْتِ، فَالْتَمْتُ، فَإِذَا حَيَّةٌ؛ فَوَثَّيْتُ لِأَقْتُلَهَا، فَأَشَارَ إِلَيَّ: أَنْ اجْلِسْ. فَجَلَسْتُ.

فَلَمَّا انْصَرَفَ؛ أَشَارَ إِلَى بَيْتٍ فِي الدَّارِ، فَقَالَ: أَتَرَى هَذَا الْبَيْتَ؟ فَقُلْتُ: نَعَمْ. قَالَ: كَانَ فِيهِ فَتًى مِمَّا حَدِيثُ عَهْدٍ بِعُورَسٍ. قَالَ: فَخَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى الْخَنْدَقِ، فَكَانَ ذَلِكَ الْفَتَى يَسْتَأْذِنُ رَسُولَ اللَّهِ ﷺ بِأَنْصَافِ النَّهَارِ، فَيَرْجِعُ إِلَى أَهْلِهِ، فَاسْتَأْذَنَهُ يَوْمًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُذْ عَلَيْكَ سِلَاحَكَ؛ فَإِنِّي أَخْشَى عَلَيْكَ قُرَيْظَةَ».

فَأَخَذَ الرَّجُلُ سِلَاحَهُ، ثُمَّ رَجَعَ، فَإِذَا امْرَأَتُهُ بَيْنَ الْبَابَيْنِ قَائِمَةً، فَأَهْوَى إِلَيْهَا بِالرُّمْحِ لِيَطْعَنَهَا بِهِ (وَأَصَابَتْهُ غَيْرَةً)، فَقَالَتْ لَهُ: اكْفُفْ عَلَيْكَ رُمَحَكَ، وَادْخُلِ الْبَيْتَ حَتَّى تَنْظُرَ مَا الَّذِي أَخْرَجَنِي. فَدَخَلَ فَإِذَا بِحَيَّةٍ عَظِيمَةٍ مُنْطَوِيَةٍ عَلَى الْفِرَاشِ، فَأَهْوَى إِلَيْهَا بِالرُّمْحِ، فَانْظَمَهَا بِهِ، ثُمَّ خَرَجَ فَرَكَّزَهُ فِي الدَّارِ، فَاضْطَرَبَتْ عَلَيْهِ، فَمَا يُدْرَى أَيُّهُمَا كَانَ أَسْرَعَ مَوْتًا الْحَيَّةُ أَمْ الْفَتَى؟

قَالَ: فَجِئْنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَذَكَّرْنَا ذَلِكَ لَهُ، وَقُلْنَا: ادْعُ اللَّهَ يُحْيِهِ لَنَا. فَقَالَ: «اسْتَغْفِرُوا لِصَاحِبِكُمْ». ثُمَّ قَالَ: «إِنَّ بِالْمَدِينَةِ جِنًّا قَدْ

أَسْلَمُوا، فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئًا؛
فَإِذْنُوهُ ثَلَاثَةَ أَيَّامٍ، فَإِنْ بَدَأَ لَكُمْ بَعْدَ
ذَلِكَ؛ فَاقْتُلُوهُ؛ فَإِنَّمَا هُوَ شَيْطَانٌ.
[أَخْرَجَهُ مُسْلِمٌ: ٢٢٣٦].

(3) CHAPTER. Killing snakes

1499. 'Abdullâh bin Mas'ud رضي الله عنه narrated: While we were in the company of the Prophet ﷺ in a cave (at Mina), when *Sûrat Al-Mursalât* was revealed, and he recited it and we heard it (directly) from his mouth as soon as he recited it, then suddenly a snake sprang at us and the Prophet ﷺ said: "Kill it." We ran to kill it but it escaped quickly. The Prophet ﷺ said, "It has escaped your evil and you have escaped its evil." (Bukhârî 1830)

(٣) بَابُ قَتْلِ الْحَيَّاتِ

١٤٩٩ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ
ﷺ فِي غَارٍ، وَقَدْ أُتْرِلَتْ عَلَيْهِ:
﴿وَالْمُرْسَلَاتِ عُرْفًا﴾؛ فَتَحْنُ نَأْخُذُهَا مِنْ
فِيهِ رَطْبَةً؛ إِذْ خَرَجَتْ عَلَيْنَا حَيَّةٌ،
فَقَالَ: «اقْتُلُوهَا». فَابْتَدَرْنَاهَا لِنَقْتُلَهَا،
فَسَبَقْتَنَاهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«وَقَاهَا اللَّهُ شَرَّكُمْ كَمَا وَقَاكُمْ شَرَّهَا».
[أَخْرَجَهُ الْبُخَارِيُّ: ١٨٣٠ وَمُسْلِمٌ:
٢٢٣٤].

(4) CHAPTER. Killing house lizards

1500. Sa'd bin Abu Waqqâs رضي الله عنه said that the Prophet ﷺ ordered to kill house lizards and named them as *Fuwaisiq* (outlaw). (Bukhârî 3307)

(٤) بَابُ فِي قَتْلِ الْأَوْزَاعِ

١٥٠٠ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ
رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَ
بِقَتْلِ الْوَزَغِ، وَسَمَّاهُ فُؤَيْسِقًا. [أَخْرَجَهُ
الْبُخَارِيُّ: ٣٣٠٧ وَمُسْلِمٌ: ٢٢٣٨].

1501. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Who kills a lizard by the first hit, will have such and such reward; and who does that in the second hit, will have such and such reward less than that of the first hit; and if he kills it in the third hit, his reward is such and such, but less than that of the second."

In another narration: "Who kills a lizard in the first shot, will have one hundred rewards; and if he kills it by the second hit, less reward and in the third hit, much less reward."

١٥٠١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ وَرَغَةً فِي أَوَّلِ ضَرْبَةٍ؛ فَلَهُ كَذَا وَكَذَا حَسَنَةً، وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ؛ فَلَهُ كَذَا وَكَذَا حَسَنَةً؛ لِدُونِ الْأُولَى، وَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ؛ فَلَهُ كَذَا وَكَذَا حَسَنَةً؛ لِدُونِ الثَّانِيَةِ».

وَفِي رِوَايَةٍ: «مَنْ قَتَلَ وَرَغًا فِي

أَوَّلِ ضَرْبَةٍ؛ كُتِبَتْ لَهُ مِنْهُ حَسَنَةٌ، وَفِي الثَّانِيَةِ دُونَ ذَلِكَ، وَفِي الثَّالِثَةِ دُونَ ذَلِكَ. [أَخْرَجَهُ مُسْلِمٌ: ٢٢٤٠].

(5) CHAPTER. Ants should not killed

1502. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "Once while a Prophet amongst the Prophets was taking rest under a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from under that tree and then ordered that the dwelling place of the ants should be set on fire. Allāh sent him a Revelation: 'Why one ant was not killed?'". (Bukhārī 3319)

(6) CHAPTER. Killing cats

1503. 'Abdullāh bin 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ said, "A lady was tormented because of a cat which she had trapped until it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the litters of the ground." (Bukhārī 2365)

(7) CHAPTER. Rats

1504. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, "A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and transformed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it."

Abu Hurairah said: I told this to Ka'b who asked me; "Did you hear it from the Prophet ﷺ?" I said, "Yes." Ka'b asked me the same

(٥) بَابُ فِي قَتْلِ النَّمْلِ

١٥٠٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «نَزَلَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ تَحْتَ شَجَرَةٍ، فَلَدَغَتْهُ نَمْلَةٌ، فَأَمَرَ بِجَهَازِهِ، فَأَخْرَجَ مِنْ تَحْتِهَا، ثُمَّ أَمَرَ بِهَا فَأُخْرِقَتْ، فَأَوْحَى اللَّهُ إِلَيْهِ: فَهَلَّا نَمْلَةٌ وَاحِدَةٌ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٣١٩ أَخْرَجَهُ مُسْلِمٌ: ٢٢٤١].

(٦) بَابُ فِي قَتْلِ الْهَرِّ

١٥٠٣ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَذِّبَتْ امْرَأَةٌ فِي هِرَّةٍ، سَجَّجَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارُ، لَا هِيَ أَطْعَمَتْهَا وَسَقَمَتْهَا إِذْ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٣٦٥ وَمُسْلِمٌ: ٢٢٤٢].

(٧) بَابُ فِي الْقَارِ وَأَنَّهُ مَسْحُوحٌ

١٥٠٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَقَدْتُ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ لَا يَذْرَى مَا فَعَلَتْ، وَلَا أَرَاهَا إِلَّا الْقَارَ، أَلَا تَرَوْنَهَا إِذَا وُضِعَ لَهَا أَلْبَانُ الْإِبِلِ لَمْ تَشْرَبْهُ، وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرَبَتْهُ».

قَالَ أَبُو هُرَيْرَةَ: فَحَدَّثْتُ بِهَذَا

question several times; Isaid to Ka'b, "Do I read the Torah? (i.e., I tell you this from the Prophet ﷺ)." (Bukhâri 3305)

الْحَدِيثِ كَغَبًا، فَقَالَ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟! قُلْتُ: نَعَمْ. قَالَ ذَلِكَ مِرَارًا، قُلْتُ: أَأَقْرَأُ التَّوْرَةَ (وَفِي رِوَايَةٍ: أَفَأُنْزِلَتْ عَلَيَّ التَّوْرَةُ؟) [أَخْرَجَهُ الْبُخَارِيُّ: ٣٣٠٥ وَمُسْلِمٌ: ٢٩٩٧].

(8) CHAPTER. Reward for helping animals

1505. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said, "While a man was walking, he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as mine,' so he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and gave it to the dog. Allâh appreciated his (good) deed and forgave him." People asked, "O Messenger of Allâh! Is there a reward for helping animals?" He replied, "Yes, there is reward for helping any living creature." (Bukhâri 2363)

(٨) بَابُ سَقْيِ الْبَهَائِمِ
١٥٠٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بِئْرًا، فَنَزَلَ فِيهَا، فَشَرِبَ، ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ، يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي، فَنَزَلَ الْبِئْرَ، فَمَلَأَ خُفَّهُ مَاءً، ثُمَّ أَمْسَكَهُ بِفِيهِ، حَتَّى رَفَعِي، فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ». قَالُوا: يَا رَسُولَ اللَّهِ! وَإِنَّ لَنَا فِي هَذِهِ الْبَهَائِمِ لِأَجْرًا؟! فَقَالَ: «فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٣٦٣ وَمُسْلِمٌ: ٢٢٤٤].

*In the Name of Allāh,
the Most Gracious, the Most Merciful*

50- THE BOOK OF POETRY, ETC.

٥٠ - كِتَابُ الشَّعْرِ وَغَيْرِهِ

(1) CHAPTER. Saying poetry

1506. Al-Sharid رضي الله عنه narrated: One day when I rode behind the Messenger of Allāh ﷺ, he said (to me): “Do you remember any poetry of Umaiya bin Abu As-Salt?” I said: “Yes.” He said: “Then recite it.” I recited a couplet and he said: “Go on.” Then I again recited a couplet and he said: “Go on.” I recited one hundred couplets (of his poetry).

(2) CHAPTER. The truthful poetry

1507. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, “The most truthful word said by a poet was the word (verse) of Labid: ‘Verily, everything except Allāh is perishable,’ and as though Umaiya bin Abu As-Salt was about to embrace Islām. (Bukhārī 6147)

(3) CHAPTER. Poetry is abominable

1508. Sa’d bin Abu Waqqās رضي الله عنه narrated that the Prophet ﷺ said: “It is better for the belly of one of you to be stuffed with pus than to stuff it with poetry.”

(4) CHAPTER. Throw sand in poet’s eyes

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) بَابُ فِي الشَّعْرِ وَإِنْشَادِهِ

١٥٠٦ - عَنْ الشَّرِيدِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: رَدَفْتُ رَسُولَ اللَّهِ ﷺ يَوْمًا، فَقَالَ: «هَلْ مَعَكَ مِنْ شِعْرِ أُمَيَّةَ ابْنِ أَبِي الصَّلْتِ شَيْءٌ؟». قُلْتُ: نَعَمْ. قَالَ: «هِيَ». فَأَنْشَدْتُهُ بَيْتًا، فَقَالَ: «هِيَ». ثُمَّ أَنْشَدْتُهُ بَيْتًا، فَقَالَ: «هِيَ». حَتَّى أَنْشَدْتُهُ مِثَّةَ بَيْتٍ. [أَخْرَجَهُ مُسْلِمٌ: ٢٢٥٥].

(٢) بَابُ أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ

١٥٠٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَصْدَقُ كَلِمَةٍ قَالَهَا شَاعِرٌ كَلِمَةُ لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ، وَكَأَدَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦١٤٧ وَمُسْلِمٌ: ٢٢٥٦].

(٣) بَابُ كَرَاهِيَةِ الْإِمْتِلَاءِ مِنَ الشَّعْرِ

١٥٠٨ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا حَتَّى يَرِيَهُ خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا». [أَخْرَجَهُ مُسْلِمٌ: ٢٢٥٨].

(٤) بَابُ حَتَّى التُّرَابِ فِي وُجُوهِ الْمَدَّاحِينَ

1509. Hammâm bin Al-Hârith said: A man came and praised ‘Uthmân رضي الله عنه and Miqdâd jumped and sat on his knees and started throwing pebbles in his face, he was a bulky man. ‘Uthmân asked Miqdâd: “What is wrong with you?” He said: “The Messenger of Allâh ﷺ said: ‘If you see praising people (poets), throw soil in their faces.’”

١٥٠٩ - عَنْ هَمَّامِ بْنِ الْحَارِثِ؛ أَنَّ رَجُلًا جَعَلَ يَمْدَحُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، فَعَمَدَ الْمُقْدَادُ، فَجَثَا عَلَى رُكْبَتَيْهِ، وَكَانَ رَجُلًا ضَخْمًا، فَجَعَلَ يَحْثُو فِي وَجْهِهِ الْحَصْبَاءَ، فَقَالَ لَهُ عُثْمَانُ: مَا شَأْنُكَ؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْمَدَّاحِينَ؛ فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ». [أَخْرَجَهُ مُسْلِمٌ: ٣٠٠٢].

(5) CHAPTER. Commending another is abominable

1510. Abu Bakrah رضي الله عنه narrated: A man praised another man in front of the Prophet ﷺ. The man said, “O Messenger of Allâh, there is no one superior after the Messenger of Allâh ﷺ than that man in such and such things.” The Messenger of Allâh ﷺ said to him, “Woe to you, you have cut off your companion’s neck. He repeated it several times. The Messenger of Allâh ﷺ further said, “If one of you has to commend his brother, let him say: ‘I think so-and-so is this or that, and I do not sanctify anyone on behalf of Allâh.’” (Bukhârî 2662)

١٥١٠ - عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ ذَكَرَ عَنْهُ رَجُلٌ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَا مِنْ رَجُلٍ بَعْدَ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِنْهُ فِي كَذَا وَكَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَيْحَكَ؛ قَطَعْتَ عُنُقَ صَاحِبِكَ»؛ مِرَارًا يَقُولُ ذَلِكَ.

ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ أَحَدُكُمْ مَا دَحَا أَخَاهُ لَا مَحَالَةَ؛ فَلْيَقُلْ: أَحْسِبُ فُلَانًا (إِنْ كَانَ يُرَى كَذَلِكَ)، وَلَا أَزْكِي عَلَى اللَّهِ أَحَدًا». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٦٦٢ وَمُسْلِمٌ: ٢٩٩٩].

(6) CHAPTER. Dice and trictrac games

1511. Buraidah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “He who plays *Nardashir* (dice and trictrac games) is like one who dyes his hand with the flesh and blood of swine.”

(٦) بَابُ اللَّعِبِ بِالنَّرْدَشِيرِ

١٥١١ - عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لَعِبَ بِالنَّرْدَشِيرِ، فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمٍ خِنْزِيرٍ وَدَمِهِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٢٦٠].

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

51- THE BOOK OF DREAMS

٥١ - كتاب الرؤيا

(1) CHAPTER. Dreams of the Prophet ﷺ

(١) بَابُ فِي رُؤْيَا النَّبِيِّ ﷺ

1512. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "I saw in the night that which a sleeper sees in his sleep as if we are in the house of 'Uqbah bin Râfi' who brought to us the fresh dates of Ibn Tâb. I interpreted it as the superiority for us in this world and safety in the Hereafter and that our religion has matured."

١٥١٢ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ ذَاتَ لَيْلَةٍ فِيمَا يَرَى النَّائِمُ كَأَنَّا فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ، فَأْتَيْنَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ، فَأَوَّلْتُ الرُّفْعَةَ لَنَا فِي الدُّنْيَا، وَالْعَاقِبَةَ فِي الْآخِرَةِ، وَأَنَّ دِينَنَا قَدْ طَابَ». [أخرجه مسلم: ٢٢٧٠].

1513. Abu Musa Al-Ash'ari رضي الله عنه narrated that the Prophet ﷺ said, "In a dream I saw myself migrating from Makkah to a place having plenty of date trees. I thought that it was Al-Yamâmah or Hajar, but it came to be the city of Yathrib. In the same dream, I saw myself moving a sword and its blade was broken. It came to symbolise the defeat Muslims suffered on the day of Uhud. I moved the sword again, and it became better than it was before, and that was the symbol of Allāh's blessing in the form of the Conquest and the solidarity of the believers. I saw cows in my dream, and by Allāh, that was a blessing, and they symbolised the believers on the day of Uhud. And the blessing was the goodness which Allāh bestowed upon us and the reward of true belief, which Allāh gave us after the day of Badr." (Bukhâri 3622)

١٥١٣ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلِي إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرٌ؛ فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ. وَرَأَيْتُ فِي رُؤْيَايَ هَؤُلَاءِ أَنِّي هَزَزْتُ سَيْفًا، فَانْقَطَعَ صَدْرُهُ؛ فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى، فَعَادَ أَحْسَنَ مَا كَانَ؛ فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ. وَرَأَيْتُ فِيهَا أَيْضًا بَقَرًا، وَاللَّهُ خَيْرٌ؛ فَإِذَا هُمْ التَّمَرُّ مِنْ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ، وَثَوَابُ الصَّدُوقِ الَّذِي آتَانَا اللَّهُ بَعْدُ، يَوْمَ

(2) CHAPTER. The Prophet's dreams of Musailimah and Al-'Ansi, the liars

1514. Ibn 'Abbâs رضي الله عنهما narrated: Musailimah Al-Kadhdhâb (i.e., the liar) came to Al-Madinah in the lifetime of the Prophet ﷺ, and said, "If Muhammad makes me his successor, I will follow him." He came with many of his people. The Prophet ﷺ went to him with Thâbit bin Qais bin Shammâs; and in the hand of the Prophet ﷺ was a piece of palm-leaf stalk. He stood before Musailimah and his companions and said, "If you had asked me even this piece (of a palm-tree stalk), I would not give it to you. You cannot avoid the fate you are destined to, by Allâh. If you reject Islâm, Allâh will destroy you. I think that you are most probably the same person whom I have seen in the dream, and this is Thâbit who will answer you on my behalf." Then the Prophet ﷺ left.

Ibn Abbâs said: I asked about the dream of the Prophet ﷺ and Abu Hurairah told me that the Prophet ﷺ said: "While I was asleep, I saw (in a dream) two gold bracelets in my arm, and that worried me too much. Then I was instructed Divinely to blow them away, and so, I blew them away and they disappeared. I interpreted the two bracelets as symbols of two liars who will appear after me. And so one of them was Al-'Ansi and the other was Musailimah Al-Kadhdhâb from Al-Yamâmah." (Bukhârî 3620-21)

بَدْرٍ. [أخرجه البخاري: ٣٦٢٢ ومسلم: ٢٢٧١].

(٢) بَابُ رُؤْيَا النَّبِيِّ ﷺ مُسَيْلِمَةَ الْكَذَّابِ وَالْعَنْسِيَّ الْكَذَّابِ

١٥١٤ - عن ابن عباس رضي الله عنهما؛ قال: قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ النَّبِيِّ ﷺ الْمَدِينَةَ، فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ الْأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ.

فَقَدِمَهَا فِي بَسَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ النَّبِيُّ ﷺ، وَمَعَهُ ثَابِتُ بْنُ قَيْسٍ بْنِ شَمَّاسٍ، وَفِي يَدِ النَّبِيِّ ﷺ قِطْعَةُ جَرِيدَةٍ، حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ، قَالَ: «لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ؛ مَا أَعْطَيْتُكَهَا، وَلَنْ أَتَعَدَّى أَمْرَ اللَّهِ فِيكَ، وَلَنْ أَذْبَرْتُ؛ لَيَعْفِرَنَّ اللَّهُ، وَإِنِّي لَأَرَاكَ الَّذِي أُرَيْتُ فِيكَ مَا أُرَيْتُ، وَهَذَا ثَابِتٌ يُحْبِبُكَ عَنِّي». ثُمَّ انْصَرَفَ عَنْهُ. فَقَالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ النَّبِيِّ ﷺ: «إِنَّكَ أَرَى الَّذِي أُرَيْتُ فِيكَ مَا أُرَيْتُ»؟ فَأَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ؛ رَأَيْتُ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ، فَأَهْمَنِي سَأَهُمَا، فَأُوحِيَ إِلَيَّ فِي الْمَنَامِ: أَنْ انْفُخَهُمَا، فَتَفَحَّخْتُهُمَا، فَطَارَا فَأَوَلَّتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ مِنْ بَعْدِي، فَكَانَ أَحَدُهُمَا الْعَنْسِيُّ صَاحِبَ صَنْعَاءَ، وَالْآخَرُ مُسَيْلِمَةُ

(3) CHAPTER. The Prophet's saying: "Who sees me in a dream, sees me in reality."

1515. Abu Hurairah رضي الله عنه narrated: I heard the Messenger of Allāh ﷺ saying: "Whoever sees me in a dream, will see me in his wakefulness, and Satan cannot imitate my shape."

Abu Salamah told that Abu Qatadah narrated the Messenger of Allāh ﷺ as saying: "Who sees me (in a dream), has seen the truth." (Bukhâri 6993)

(4) CHAPTER. Good and bad dreams

1516. Abu Salamah reported that Abu Qatadah رضي الله عنه narrated: I heard the Messenger of Allāh ﷺ saying: "A good dream is from Allāh, and a bad dream is from Satan. So, if anyone of you sees (in a dream) something which he dislikes, when he gets up, he should spit thrice (on his left side), and seek refuge with Allāh from its evil, then it will not harm him." (Bukhâri 5747)

(5) CHAPTER. Good dream from Allāh

صاحب اليمامة. [أخرجه البخاري: ٣٦٢٠ و ٣٦٢١ ومسلم: ٢٢٧٣، ٢٢٧٤].

(٣) بَابُ قَوْلِ النَّبِيِّ ﷺ: «مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى»

١٥١٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى فِي الْمَنَامِ، فَسِيرَانِي فِي الْيَقَظَةِ (أَوْ: لَكَأَنَّمَا رَأَى فِي الْيَقَظَةِ)، لَا يَتَمَثَّلُ الشَّيْطَانُ بِي».

وَقَالَ: فَقَالَ أَبُو سَلَمَةَ: قَالَ أَبُو قَتَادَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى، فَقَدْ رَأَى الْحَقَّ». [أخرجه البخاري: ٦٩٩٣ ومسلم: ٢٢٦٦، ٢٢٦٧].

(٤) بَابُ الرُّؤْيَا مِنَ اللَّهِ وَالْحُلْمِ مِنَ الشَّيْطَانِ

١٥١٦ - عَنْ أَبِي سَلَمَةَ؛ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ، فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثَ مَرَّاتٍ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا؛ فَإِنَّهَا لَنْ تَضُرَّهُ».

فَقَالَ: إِنْ كُنْتُ لَأَرَى الرُّؤْيَا أَثْقَلَ عَلَيَّ مِنْ جَبَلٍ، فَمَا هُوَ إِلَّا أَنْ سَمِعْتُ بِهَذَا الْحَدِيثِ؛ فَلَا أَبَالِيهَا. [أخرجه البخاري: ٥٧٤٧ ومسلم: ٢٢٢٦].

(٥) بَابُ الرُّؤْيَا الصَّالِحَةِ مِنَ اللَّهِ، وَمَنْ رَأَى مَا يَكْرَهُ؛ فَلَا يُحَدِّثُ بِهِ

1517. Abu Salamah : I used to see a dream which would make me sick until I heard Abu Qatadah saying, "I, too, used to see a dream which would make me sick until I heard the Messenger of Allāh ﷺ saying, 'A good dream is from Allāh, so if you see a dream which you like, you should not tell it to anybody except to the one whom you love. And if you see a dream which you dislike, then you should seek refuge with Allāh from its evil and from the evil of Satan, and spit three times (on your left) and do not tell anybody about it, then it will not harm him'." (Bukhâri 7044)

١٥١٧ - عَنْ أَبِي سَلَمَةَ؛ قَالَ: إِن كُنْتُ لَأَرَى الرُّؤْيَا تُمْرِضُنِي. قَالَ: فَلَقِيتُ أَبَا قَتَادَةَ، فَقَالَ: وَأَنَا إِن كُنْتُ لَأَرَى الرُّؤْيَا فَتُمْرِضُنِي، حَتَّى سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الرُّؤْيَا الصَّالِحَةَ مِنَ اللَّهِ، فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ؛ فَلَا يُحَدِّثُ بِهَا إِلَّا مَنْ يُحِبُّ، وَإِذَا رَأَى مَا يَكْرَهُ؛ فَلْيَتَّقِلْ عَنْ يَسَارِهِ، ثَلَاثًا، وَلْيَتَّعِذْ بِاللَّهِ مِنْ شَرِّ الشَّيْطَانِ وَشَرِّهَا، وَلَا يُحَدِّثُ بِهَا أَحَدًا، فَإِنَّهَا لَنْ تَضُرَّهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٧٠٤٤ وَمُسْلِمٌ: ٢٢٢٦].

(6) CHAPTER. What to do if one sees a bad dream

1518. Jâbir رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "If one of you sees a dream which he does not like, let him spit on his left side thrice, and seek refuge with Allāh from Satan thrice, and let him turn his side on which he was sleeping."

(٦) بَابُ إِذَا رَأَى مَا يَكْرَهُ؛ فَلْيَتَّعِذْ وَلْيَتَّحَوَّلْ عَنِ الْجَنْبِ الَّذِي كَانَ عَلَيْهِ
١٥١٨ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يَكْرَهُهَا؛ فَلْيَنْصُقْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثًا، وَلْيَتَّحَوَّلْ عَنِ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٢٦٢].

(7) CHAPTER. A believer's dream is partly Prophetic

1519. 'Ubâdah bin As-Sâmit narrated that the Messenger of Allāh ﷺ said: "A (good) dream of a faithful believer is a part of forty-six parts of *An-Nabuwah* (Prophethood)." (Bukhâri 6987)

(٧) بَابُ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبَوَّةِ
١٥١٩ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبَوَّةِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٩٨٧ وَمُسْلِمٌ: ٢٢٦٤].

(8) CHAPTER. Good dreams are Prophetic

(٨) بَابُ الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النَّبَوَّةِ

1519. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: "The believer's dreams are the seventieth part of Prophethood."

(9) CHAPTER. A Muslim's dream comes true

1520. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, "When the Day of Resurrection approaches, the dream of a Muslim hardly fails to come true, and the truest dream will be of him who is the truest among you. And a dream of a believer is one of the forty-five parts of Prophethood. There are three types of dreams: (1) Glad tidings from Allāh, (2) what is suggested by Satan to frighten the dreamer, (3) the reflection of one's thoughts and experiences one has during wakefulness. So, if someone has a dream which he dislikes, he should not tell it to others, but get up and perform prayer."

He added, "I would like to see fetters (in the dream), but I dislike wearing of necklace, for the fetters is (an indication of) one's steadfastness in religion." The narrator said: "I do not know whether this is a part of the *Hadith* or the words of Ibn Sirin." (Bukhārī 7017)

(10) CHAPTER. Dream manifestation

1521. 'Ubaidullāh bin 'Abdullāh bin 'Utbah reported that Ibn 'Abbās رضي الله عنهما narrated: A man came to the Prophet ﷺ and said, "O Messenger of Allāh, I saw in a dream, a cloud having shade. Butter and honey were dropping from it, and I saw people gathering it in their hands, some

١٥١٩ - عن ابن عمر رضي الله عنهما؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النَّبُوءَةِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٢٦٥.]

(٩) بَابُ إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكْذُ رُؤْيَا الْمُسْلِمِ تَكْذِبُ

١٥٢٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِذَا اقْتَرَبَ الزَّمَانُ؛ لَمْ تَكْذُ رُؤْيَا الْمُسْلِمِ تَكْذِبُ، وَأَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثًا، وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ خَمْسَةِ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ، وَالرُّؤْيَا ثَلَاثَةٌ: فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ، وَرُؤْيَا تَحْزِينٍ مِنَ الشَّيْطَانِ، وَرُؤْيَا مِمَّا يُحَدِّثُ الْمَرْءَ نَفْسَهُ، فَإِنْ رَأَى أَحَدُكُمْ مَا يَكْرَهُ؛ فَلْيَقُمْ، فَلْيَصَلِّ، وَلَا يُحَدِّثْ بِهَا النَّاسَ».

قَالَ: «وَأُحِبُّ الْقَيْدَ، وَأَكْرَهُ الْعُلَّ، وَالْقَيْدَ ثَبَاتٌ فِي الدِّينِ». فَلَا أَدْرِي هُوَ فِي الْحَدِيثِ أَمْ قَالَهُ ابْنُ سِيرِينَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٧٠١٧ وَمُسْلِمٌ: ٢٢٦٣.]

(١٠) بَابُ مَا جَاءَ فِي تَأْوِيلِ الرُّؤْيَا

١٥٢١ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ؛ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يُحَدِّثُ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَرَى اللَّيْلَةَ فِي الْمَنَامِ ظِلَّةً تَنْطَفُ

gathering much and some a little. And behold, there was a rope extending from the earth to the sky. And I saw that you (the Prophet ﷺ) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abu Bakr رضي الله عنه said, "O Messenger of Allâh! Let my father be sacrificed for you! Allow me to interpret this dream." The Messenger of Allâh ﷺ said to him, "Interpret it." Abu Bakr said, "The cloud with shade symbolises Islâm, and the butter and honey dropping from it symbolise the Qur'ân, its sweetness dropping and some people learning much of the Qur'ân and some a little. The rope which is extended from the sky to the earth, is the Truth which you (the Prophet ﷺ) are following. You follow it and Allâh will raise you high with it. And then another man will follow it and he will rise up with it, and another man will follow it and he will rise up with it. And then another man will follow it but it will break, and then it will be connected for him and he will rise up with it. O Messenger of Allâh! Let my father be sacrificed for you! Am I right or wrong?" The Messenger of Allâh ﷺ replied, "You are right in some of it and wrong in some." Abu Bakr said, "O Messenger of Allâh! By Allâh, you must tell me in what I was wrong." The Prophet ﷺ said, "Do not swear (by Allâh)." (Bukhârî 7046)

السَّمَنَ وَالْعَسَلَ، فَارَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا بِأَيْدِيهِمْ؛ فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ، وَأَرَى سَبَبًا وَاصِلًا مِنَ السَّمَاءِ إِلَى الْأَرْضِ، فَأَرَاكَ أَخَذْتَ بِهِ، فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ مِنْ بَعْدِكَ، فَعَلَا، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ، فَعَلَا، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ، فَانْقَطَعَ بِهِ، ثُمَّ وُصِلَ لَهُ، فَعَلَا.

قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ، وَاللَّهِ؛ لَتَدْعَنِي؛ فَلَا تُغَيِّرْنَهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «اغْبِرْهَا».

فَقَالَ أَبُو بَكْرٍ: أَمَّا الظِّلَّةُ؛ فَظِلَّةُ الْإِسْلَامِ. وَأَمَّا الَّذِي يَنْطَفُ مِنْ السَّمَنِ وَالْعَسَلِ؛ فَالْقُرْآنُ حَلَاوَتُهُ وَلَيِّنُهُ. وَأَمَّا مَا يَتَكَفَّفُ النَّاسُ مِنْ ذَلِكَ؛ فَالْمُسْتَكْثِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ مِنْهُ. وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ؛ فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ؛ تَأْخُذُ بِهِ، فَيَعْلِيكَ اللَّهُ بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ، فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ، فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ، فَيَنْقَطِعُ بِهِ، ثُمَّ يُوصَلُ لَهُ فَيَعْلُو بِهِ. فَأَخْبِرْنِي يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي: أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا». قَالَ: فَوَاللَّهِ يَا رَسُولَ اللَّهِ لَتُحَدِّثَنِي مَا الَّذِي

أَخْطَأْتُ؟ قَالَ: «لَا تُقْسِمُ». [أخرجه

البخاري: ٧٠٤٦ ومسلم: ٢٢٦٩].

(11) CHAPTER. Dreams caused by Satan not to be told

(١١) بَابٌ لَا يُخْبِرُ بِتَلْعَبِ الشَّيْطَانِ

بِهِ فِي الْمَنَامِ

1522. Jâbir bin ‘Abdullâh رضي الله عنهما narrated that there came to the Prophet ﷺ a bedouin who said: “O Messenger of Allâh, I saw in dream that as if my head was cut off and rolled away and I went after it to catch it.” The Messenger of Allâh ﷺ said to him: “Do not tell people that Satan makes fun of you in your dream.”

He (the narrator) also said: I heard the Prophet ﷺ in his subsequent address saying: “Let none of you tell about Satan making fun of him in his dream.”

١٥٢٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي ضُرِبَ، فَتَدَحَّرَجَ، فَاسْتَدَدْتُ عَلَى أَثَرِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْأَغْرَابِيِّ: «لَا تُحَدِّثِ النَّاسَ بِتَلْعَبِ الشَّيْطَانِ بِكَ فِي مَنَامِكَ».

وَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ، فَقَالَ: «لَا يُحَدِّثَنَّ أَحَدُكُمْ بِتَلْعَبِ الشَّيْطَانِ بِهِ فِي مَنَامِهِ». [أخرجه مسلم: ٢٢٦٨].

*In the Name of Allāh,
the Most Gracious, the Most Merciful*

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٥٢ - كِتَابُ الْفَضَائِلِ فَضَائِلِ النَّبِيِّ ﷺ

(1) CHAPTER. The selected Prophet ﷺ

1523. Wāthilah bin Al-Asqa رضي الله عنه narrated: I heard the Messenger of Allāh ﷺ saying: "Verily, Allāh selected Kinānah from the descendants of Ismā'il عليه السلام, and selected Quraish from Kinānah, and selected Banu Hāshim from Quraish, and he selected me from the tribe of Banu Hāshim."

(١) بَابُ اصْطِفَاءِ النَّبِيِّ ﷺ

١٥٢٣ - عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ عَلَيْهِ السَّلَامُ، وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ، وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ». [أَخْرَجَهُ مُسْلِمٌ: ٢٢٧٦].

(2) CHAPTER. "I am the best of mankind."

1524. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "I am the best of mankind on the Day of Resurrection, and the first whose grave will be cracked open, and I will be the first intercessor and the first whose intercession will be accepted (by Allāh)."

(٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ».

١٥٢٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ، وَأَوَّلُ شَافِعٍ، وَأَوَّلُ مُنْفَعٍ». [أَخْرَجَهُ مُسْلِمٌ: ٢٢٧٨].

(3) CHAPTER. The Prophet ﷺ is sent with guidance and knowledge

1525. Abu Musa Al-Ash'ari رضي الله عنه narrated that the Prophet ﷺ said: "The example of guidance and knowledge with which Allāh sent me is like rain falling in a land, a patch of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another patch of it was hard and retained

(٣) بَابُ مَثَلِ مَا بُعِثَ بِهِ النَّبِيُّ ﷺ مِنْ الْهُدَى وَالْعِلْمِ

١٥٢٥ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ مَثَلِ مَا بَعَثَنِي اللَّهُ عَزَّ وَجَلَّ بِهِ مِنْ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا: فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ؛ فَبِلَتْ الْمَاءَ، فَأَنْبَتَتْ

water and Allāh benefited people with it, they used it for drinking, irrigation and for their animals. (And) a patch of it was sandy plains which could neither retain water nor bring forth vegetation. The first is the example of the person who comprehends Allāh's religion (Islam) and gets benefit (from the knowledge) which Allāh has revealed through me and learns and then teaches it to others. The last example is that of a person who does not care for it and does not follow Allāh's guidance which is revealed through me (he is like that barren land)." (Bukhāri 79)

1526. Abu Musa رضي الله عنه narrated that the Prophet ﷺ said, "My example and the example of the message with which Allāh has sent me is like that of a man who came to some people and said, 'I have seen with my own eyes the enemy forces, and I am a plain warner (to you) so save yourselves, save yourselves!' A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them. These are examples of who obeys me and follows what I said and becomes safe and who disobeys me and does not follow what I said." (Bukhāri 6482)

(4) CHAPTER. Completing the number of Prophets with Muhammad ﷺ

1527. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "My

الكلأ والعُشب الكثير. وكانَ مِنْهَا أَجَادِبٌ؛ أَمْسَكَتِ الْمَاءَ، فَفَنَعَ اللَّهُ بِهَا النَّاسَ، فَشَرَبُوا مِنْهَا وَسَقَوْا وَرَعَوْا. وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى، إِنَّمَا هِيَ قَيْعَانٌ؛ لَا تُمْسِكُ مَاءً، وَلَا تُنْبِتُ كَلَأً. فَذَلِكَ مَثَلُ مَنْ فَقَّهَ فِي دِينِ اللَّهِ عَزَّ وَجَلَّ وَنَفَعَهُ بِمَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ". [أخرجه البخاري: ٧٩ ومسلم: ٢٢٨٢].

١٥٢٦ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمَهُ، فَقَالَ: يَا قَوْمُ! إِنِّي رَأَيْتُ الْجَيْشَ بَعِثَنِي، وَإِنِّي أَنَا الذَّذِيرُ الْعَرِيَانُ؛ فَالْتَجَاءَ. فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ، فَأَذْلَجُوا، فَانْطَلَقُوا عَلَى مُهْلِكَتِهِمْ، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ، فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَحَهُمُ الْجَيْشُ، فَأَهْلَكَهُمْ وَاجْتَنَحَهُمْ. فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنْ الْحَقِّ». [أخرجه البخاري: ٦٤٨٢ ومسلم: ٢٢٨٣].

(٤) بَابُ تَمْمِيمِ الْأَنْبِيَاءِ وَخَتْمُهُمْ بِالنَّبِيِّ ﷺ

١٥٢٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَثَلِي

example and the example of the other Prophets before me is like that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. People go around it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the end (last) of the Prophets." (Bukhâri 3535)

وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بُيْتًا، فَأَحْسَنَهُ، وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهُ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ، وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ: هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ؟ قَالَ: فَأَنَا اللَّبْنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٥٣٥ وَمُسْلِمٌ: ٢٢٨٦].

(5) CHAPTER. A stone greeted the Prophet ﷺ

1528. Jâbir bin Samurah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "I can recognise a stone in Makkah which used to greet me before I was commissioned as a Prophet, I can recognise it even now."

(٥) بَابُ تَسْلِيمِ الْحَجَرِ عَلَى النَّبِيِّ ﷺ

١٥٢٨ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لِأَعْرِفُ حَجَرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ، إِنِّي لِأَعْرِفُهُ الْآنَ». [أَخْرَجَهُ مُسْلِمٌ: ٢٢٧٧].

(6) CHAPTER. Water flowed from the Prophet's fingers

1529. Anas bin Mâlik رضي الله عنه said: The Prophet of Allâh ﷺ was at Az-Zaurâ' (in Al-Madinah beside the mosque and market), when he asked for a vessel of water and put his hand in it and water flowed from his fingers until all the Companions washed for prayer.

He said: "How many were they, O Abu Hamzah?" Abu Hamzah said: "They were about three hundred." (Bukhâri 169)

(٦) بَابُ تَبَعِ الْمَاءِ مِنْ بَيْنِ أَصَابِعِ النَّبِيِّ ﷺ

١٥٢٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ وَأَصْحَابَهُ بِالزَّوْرَاءِ (قَالَ: وَالزَّوْرَاءُ بِالْمَدِينَةِ عِنْدَ السُّوقِ، وَالْمَسْجِدُ فِيمَا ثَمَّةَ) دَعَا بِقَدَحٍ فِيهِ مَاءٌ، فَوَضَعَ كَفَّهُ فِيهِ، فَجَعَلَ يَتَّبِعُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ جَمِيعُ أَصْحَابِهِ.

قَالَ: قُلْتُ: كَمْ كَانُوا يَا أَبَا حُمْزَةَ؟ قَالَ: كَانُوا زُهَاءَ الثَّلَاثِ مِئَةٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٦٩ وَمُسْلِمٌ: ٦٢٧٩].

(7) CHAPTER. The Prophet's miracles of the water

(٧) بَابُ آيَاتِ النَّبِيِّ ﷺ فِي الْمَاءِ

1530. Mu'adh bin Jabal رضي الله عنه narrated: We went with the Messenger of Allâh ﷺ to Tabûk Battle and he used to offer two prayers at a time. He ﷺ offered the Noon (Zuhr) and Afternoon ('Asr) prayers together and the Sunset (Maghrib) and Night ('Ishâ) prayers the same way. One day, he delayed the prayers and performed the Noon and Afternoon prayers together, he entered and came out and then offered the Sunset and Night prayers together. Then he said: "Tomorrow you will reach Tabûk, if Allâh wills, and you will be only in the morning. When you reach there, nobody should touch its water until I come." We find two men who went there before us. The Messenger of Allâh ﷺ asked: "Did you touch its water?" They said: "Yes." The Prophet ﷺ talked to them and reproached them as Allâh willed. Then some water was taken by hands in a vessel for the Messenger of Allâh ﷺ to wash his hands and face. Then the Prophet ﷺ poured that water into the stream which flowed abundantly. People drank and gave the animals. The Prophet ﷺ said: "O Mu'adh, if you live long enough, you will see this area full of gardens."

١٥٣٠ - عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ غَزْوَةِ تَبُوكَ، فَكَانَ يَجْمَعُ الصَّلَاةَ، فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا.

حَتَّى إِذَا كَانَ يَوْمًا؛ أَخَّرَ الصَّلَاةَ، ثُمَّ خَرَجَ، فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ دَخَلَ، ثُمَّ خَرَجَ بَعْدَ ذَلِكَ، فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، ثُمَّ قَالَ: إِنَّكُمْ سَتَأْتُونَ غَدًا إِنْ شَاءَ اللَّهُ تَعَالَى عَيْنَ تَبُوكَ، وَإِنَّكُمْ لَنْ تَأْتَوْهَا حَتَّى يُضْجِيَ النَّهَارُ، فَمَنْ جَاءَهَا مِنْكُمْ؛ فَلَا يَمَسَّ مِنْ مَائِهَا شَيْئًا حَتَّى آتِيَ.

فَجِئْنَاهَا وَقَدْ سَبَقَنَا إِلَيْهَا رَجُلَانِ، وَالْعَيْنُ مِثْلُ الشَّرَاكِ، تَبِضُّ بِشَيْءٍ مِنْ مَاءٍ. قَالَ: فَسَأَلَهُمَا رَسُولُ اللَّهِ ﷺ: «هَلْ مَسَسْتُمَا مِنْ مَائِهَا شَيْئًا؟». قَالَا: نَعَمْ. فَسَبَّهُمَا النَّبِيُّ ﷺ، وَقَالَ لَهُمَا مَا شَاءَ اللَّهُ أَنْ يَقُولَ.

قَالَ: ثُمَّ غَرَفُوا بِأَيْدِيهِمْ مِنَ الْعَيْنِ قَلِيلًا قَلِيلًا، حَتَّى اجْتَمَعَ فِي شَيْءٍ. قَالَ: وَغَسَلَ رَسُولُ اللَّهِ ﷺ فِيهِ يَدَيْهِ وَوَجْهَهُ، ثُمَّ أَعَادَهُ فِيهِ، فَجَرَبَ الْعَيْنُ بِمَاءٍ مُنْهَمِرٍ (أَوْ قَالَ: غَزِيرٍ. شَكَّ أَبُو عَلِيٍّ أَيُّهُمَا قَالَ)، حَتَّى اسْتَقَى النَّاسُ، ثُمَّ قَالَ: «يُوشِكُ يَا مُعَاذُ (إِنْ طَالَتْ بِكَ حَيَاةٌ) أَنْ تَرَى مَا هَاهُنَا قَدْ مُلِئَ جَنَانًا». [أَخْرَجَهُ مُسْلِمٌ: ٢٢٨١، ب

(8) CHAPTER. Prophet's blessing of food

1531. Jâbir رضي الله عنه reported that a man asked the Prophet ﷺ for food. He gave half a *Wasq* (a measure of weight) of barley. The man kept on eating from it with his wife and their guests until (one day) he weighed it. He came to the Prophet ﷺ who said to him: "Had you not weighed it, it would have sufficed you (for a long time)."

(٨) بَابُ بَرَكَهَ النَّبِيِّ ﷺ فِي الطَّعَامِ

١٥٣١ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ يَسْتَطْعِمُهُ، فَأَطْعَمَهُ شَطْرَ وَسْقٍ شَعِيرٍ، فَمَا زَالَ الرَّجُلُ يَأْكُلُ مِنْهُ، وَامْرَأَتُهُ، وَضَيْفُهُمَا، حَتَّى كَالَهُ، فَأَتَى النَّبِيَّ ﷺ، فَقَالَ: «لَوْ لَمْ تَكَيْلْهُ؛ لَأَكَلْتُمْ مِنْهُ، وَلَقَامَ لَكُمْ». [أَخْرَجَهُ مُسْلِمٌ: ٢٢٨١.]

1532. Jâbir bin 'Abdullâh رضي الله عنهما narrated: When the trench was dug, I noticed that the Messenger of Allâh ﷺ was very hungry. So I returned to my wife and said, "Have you got anything (to eat), for I have noticed the Messenger of Allâh ﷺ very hungry." She brought out for me a bag containing one *Sâ'* (3 kg.) of barley, and we had a domestic she-animal which I slaughtered then, and my wife ground the barley and she finished on the time I finished my job. Then I cut the meat into pieces and put it in a earthenware (cooking) pot, and returned to the Messenger of Allâh ﷺ. My wife said, "Do not embarrass me in front of the Messenger of Allâh ﷺ and those who are with him."

١٥٣٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: لَمَّا حُفِرَ الْخَنْدَقُ؛ رَأَيْتُ بِرَسُولِ اللَّهِ ﷺ خَمَصًا، فَاثْنَيْتُ إِلَى امْرَأَتِي، فَقُلْتُ لَهَا: هَلْ عِنْدِكَ شَيْءٌ؟ فَإِنِّي رَأَيْتُ بِرَسُولِ اللَّهِ خَمَصًا شَدِيدًا. فَأَخْرَجَتْ لِي جِرَابًا فِيهِ صَاعٌ مِنْ شَعِيرٍ، وَلَنَا بُهَيْمَةٌ دَاجِنٌ. قَالَ: قَذَّبْتُهَا، وَطَحْنْتُ، فَفَرَعْتُ إِلَى فِرَاعِي، فَقَطَعْتُهَا فِي بُرْمَتِهَا، ثُمَّ وَلَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: لَا تَفْضَحْنِي بِرَسُولِ اللَّهِ ﷺ وَمَنْ مَعَهُ.

So I went to him and said to him privately, "O Messenger of Allâh! I have slaughtered a she-animal of ours, and we have ground a *Sâ'* of barley which was with us. So please come, you and a group of men along with you." The Messenger of Allâh ﷺ raised his voice and said, "O people of the Trench! Jâbir has prepared a meal, so let us go." The Messenger of Allâh ﷺ said to me, "Don't put down your earthenware meat-pot (from the fireplace) or bake your dough until I come."

قَالَ: فَجِئْتُهُ، فَسَارَرْتُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا قَدْ ذَبَحْنَا بُهَيْمَةً لَنَا، وَطَحْنْتُ صَاعًا مِنْ شَعِيرٍ كَانَ عِنْدَنَا، فَتَعَالَ أَنْتَ فِي نَفْرِ مَعَكَ. فَصَاحَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «يَا أَهْلَ الْخَنْدَقِ! إِنَّ جَابِرًا قَدْ صَنَعَ لَكُمْ سُورًا؛ فَحَيَّ هَلَا بِكُمْ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُنْزِلَنَّ بُرْمَتَكُمْ، وَلَا

So, I came (to my house) and the Messenger of Allāh ﷺ too, came, proceeding before the people. When I came to my wife, she said, "May Allāh do such and such to you." I said, "I have told the Prophet ﷺ of what you said." Then she brought out to him (i.e., the Prophet ﷺ) the dough, and he spat in it and invoked Allāh's blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked Allāh's blessings in it. Then he said (to my wife): "Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." They were one thousand (who took their meals), and by Allāh, they all ate. When they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough (as Adh-Dhahāk said) was still being baked (as if nothing had been taken from it). (Bukhārī 4102)

1533. 'Abdur-Rahmān bin Abu Bakr رضي الله عنهما narrated: We were one hundred and thirty men accompanying the Messenger of Allāh ﷺ who asked us whether anyone of us had food. There was a man who had about a Sâ' of wheat flour which was mixed with water to make dough for baking bread. A very tall pagan came driving sheep. The Prophet ﷺ asked him, "Will you sell us (a sheep) or give it as a present?" He said, "I will sell you (a sheep)." The Prophet ﷺ bought a sheep and it was slaughtered. The Messenger of Allāh ﷺ ordered that its liver and other abdominal organs be roasted. The Prophet ﷺ gave every person of the one hundred and thirty a piece of that; he gave all those of them who were present; and kept the shares of those who were absent. The Prophet ﷺ then put its meat in two huge basins and all of them ate to their fill, and

تَحْزِنُ عَجِيتَكُمْ حَتَّى أَجِيءَ".
فَجِئْتُ، وَجَاءَ رَسُولُ اللَّهِ ﷺ يَقْدُمُ
النَّاسَ، حَتَّى جِئْتُ امْرَأَتِي، فَقَالَتْ:
يَا بَكُّ وَبِكُ! فَقُلْتُ: قَدْ فَعَلْتُ الَّذِي
قُلْتَ لِي. فَأَخْرَجْتُ لَهُ عَجِيئَتَنَا،
فَبَصَقَ فِيهَا وَبَارَكَ، ثُمَّ عَمَدَ إِلَى
بُرْمَتِنَا، فَبَصَقَ فِيهَا وَبَارَكَ، ثُمَّ قَالَ:
«ادْعِي خَازِنَةً؛ فَلْتَحْزِنْ مَعَكَ،
وَاقْدَحِي مِنْ بُرْمَتِكُمْ، وَلَا تُنْزِلُوهَا».
وَهُمْ أَلْفٌ، فَأَقْسِمُ بِاللَّهِ؛ لَأَكْلُوا
حَتَّى تَرَكَوهُ، وَانْحَرَفُوا، وَإِنَّ بُرْمَتَنَا
لَتَغِيظُ كَمَا هِيَ، وَإِنَّ عَجِيئَتَنَا (أَوْ كَمَا
قَالَ الضَّحَّاكُ) لَتَحْزَبُ كَمَا هُوَ. [أَخْرَجَهُ
البخاري: ٤١٠٢ ومسلم: ٢٠٣٩].

١٥٣٣ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كُنَّا مَعَ
رَسُولِ اللَّهِ ﷺ ثَلَاثِينَ وَمِئَةً، فَقَالَ
النَّبِيُّ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ
طَعَامٌ؟». فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ
طَعَامٍ أَوْ نَحْوَهُ، فَعَجِنَ، ثُمَّ جَاءَ
رَجُلٌ مُشْرِكٌ مُشْعَانٌ طَوِيلٌ بَعْنَمٍ
يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ: «أَبِيعْ أَمْ
عَطِيَّةٌ (أَوْ قَالَ: أَوْ هِبَةٌ؟)». قَالَ: لَا؛
بَلْ بَيْعٌ. فَاشْتَرَى مِنْهُ شَاةً، فَضَبِعَتْ،
وَأَمَرَ رَسُولُ اللَّهِ ﷺ بِسَوَادِ الْبُطْنِ أَنْ
يُسَوَّى.

قَالَ: وَائْتَمَّ اللَّهُ؛ مَا مِنْ الثَّلَاثِينَ
وَمِئَةً إِلَّا حَزَّ لَهُ رَسُولُ اللَّهِ ﷺ حَزَّةً

even then more food was left in the two basins which were carried on the camel (or said something like it). (Bukhâri 2618)

حُرَّةٌ مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا؛ أَغْطَاهُ، وَإِنْ كَانَ غَائِبًا؛ خَبَأَ لَهُ.

قَالَ: وَجَعَلَ قَصْعَتَيْنِ، فَأَكَلْنَا مِنْهُمَا أَجْمَعُونَ، وَشَبِعْنَا، وَفَضَلَ فِي الْقَصْعَتَيْنِ، فَحَمَلْتُهُ عَلَى الْبَعِيرِ. أَوْ كَمَا قَالَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٦١٨ وَمُسْلِمٌ: ٢٠٥٦].

1534. 'Abdur-Rahmân bin Abu Bakr رضي الله عنهما narrated: The Suffah Companions were poor people and the Messenger of Allâh ﷺ said: "Whoever has food for two persons, should take a third one from them (Suffah Companions). And whoever has food for four persons, he should take one or two from them." Abu Bakr took three men and tProphet of Allâh ﷺ took ten of them.

Abdur-Rahmân added: My father, my mother and I were there (in the house). (The subnarrator is in doubt whether 'Abdur-Rahmân also said: 'My wife and our servant who was common for both my house and Abu Bakr's house).

Abu Bakr took his supper with the Prophet ﷺ and remained there until the 'Ishâ' (Night) prayer was offered. Abu Bakr went back and stayed with the Prophet ﷺ until the Messenger of Allâh ﷺ took his meal and then Abu Bakr returned to his house after a long portion of the night had passed. Abu Bakr's wife said, "What detained you from your guests (or guest)?" He said, "Have you not served them yet?" She said, "They refused to eat until you come. The food was served for them but they refused." 'Abdur-Rahmân added: I went away and hid myself (being afraid of Abu Bakr) and in the meantime he (Abu Bakr) called me, "O

١٥٣٤ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا نَاسًا فَقَرَاءَ، وَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامٌ اثْنَيْنِ، فَلْيَذْهَبْ بِثَلَاثَةٍ، وَمَنْ كَانَ عِنْدَهُ طَعَامٌ أَرْبَعَةٍ؛ فَلْيَذْهَبْ بِخَامِسٍ، بِسَادِسٍ». أَوْ كَمَا قَالَ.

وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ، وَانْطَلَقَ نَبِيُّ اللَّهِ ﷺ بِعَشْرَةٍ، وَأَبُو بَكْرٍ بِثَلَاثَةٍ. قَالَ: فَهُوَ وَأَنَا وَأَبِي وَأُمِّي (وَلَا أُدْرِي هَلْ قَالَ: وَامْرَأَتِي وَخَادِمٌ بَيْنَ بَيْنَتِنَا وَبَيْتِ أَبِي بَكْرٍ).

قَالَ: وَإِنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ تَعَسَّى عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَبِثَ حَتَّى ضَلَّيْتُ الْعِشَاءَ، ثُمَّ رَجَعْتُ، فَلَبِثَ حَتَّى نَعَسَ رَسُولُ اللَّهِ ﷺ، فَجَاءَ بَعْدَمَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ. قَالَتْ لَهُ امْرَأَتُهُ: مَا حَبَسَكَ عَنْ أَضْيَافِكَ (أَوْ قَالَتْ: ضَيْفِكَ)؟ قَالَ: أَوْ مَا عَشِيَّتِهِمْ؟ قَالَتْ: أَبَوَا حَتَّى تَجِيءَ؛ قَدْ عَرَّضُوا عَلَيْهِمْ، فَعَلَبَوْهُمْ. قَالَ:

Ghunthar (a harsh word)!" and also called me bad names and abused me and then said (to his family), "Eat. No welcome for you." Then (the supper was served). Abu Bakr took an oath that he would not eat that food.

The narrator added: "By Allâh, whenever any one of us (myself and the guests of Suffah Companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving."

Abu Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying) "O the sister of Banu Firâs! What is this?" She said, "O the pleasure of my eyes! The food is now three times more than it was before." Abu Bakr ate from it, and said, "That (oath) was from Satan," meaning his oath (not to eat). Then he took a morsel (mouthful) from it and then took the rest of it to the Messenger of Allâh ﷺ. So that meal was with the Prophet ﷺ.

There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet ﷺ divided us into twelve (groups) (the Prophet's Companions) each being headed by a man. Allâh knows how many men were under the command of each (leader). So all of them (12 groups of men) ate of that meal (or said something like that)." (Bukhâri 602)

فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ، وَقَالَ: يَا عُثْرُ! فَجَدَعٌ، وَسَبَّ، وَقَالَ: كُلُوا لَا هَيْثًا. وَقَالَ: وَاللَّهِ؛ لَا أَطْعَمُهُ أَبَدًا. قَالَ: وَآيَمُ اللَّهِ؛ مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ؛ إِلَّا رَبًّا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا. قَالَ: حَتَّى شَبِعْنَا وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ. فَنَظَرُ إِلَيْهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ؛ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ. قَالَ لَامْرَأَتِهِ: يَا أُخْتُ بَنِي فِرَاسٍ! مَا هَذَا؟! قَالَتْ: لَا وَفُرَّةٌ عَيْنِي؛ لَهِيَ الْآنَ أَكْثَرَ مِنْهَا قَبْلَ ذَلِكَ بِثَلَاثٍ مَرَّارٍ.

قَالَ: فَأَكَلَ مِنْهَا أَبُو بَكْرٍ، وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ (يَعْنِي: يَمِينَهُ)، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَضْبَحَتْ عِنْدَهُ. قَالَ: وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ، فَمَضَى الْأَجَلَ، فَعَرَفْنَا اثْنَيْ عَشَرَ رَجُلًا، مَعَ كُلِّ مِنْهُمْ أَنَاسٌ، اللَّهُ أَعْلَمُ كَمَ مَعَ كُلِّ رَجُلٍ. قَالَ: إِلَّا أَنَّهُ مَعَهُمْ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ. أَوْ كَمَا قَالَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٠٢ وَمُسْلِمٌ: ٢٠٥٧].

(9) CHAPTER. Prophet's blessing of milk

1535. Al-Miqdâd رضي الله عنه narrated: I set out on a journey (to Al-Madinah) with two friends of mine. Our hearing and our sight had (practically) left us due to the intensity of our travel. We presented ourselves to the

(٩) بَابُ فِي بَرَكََةِ النَّبِيِّ ﷺ فِي اللَّبَنِ

١٥٣٥ - عَنِ الْمِقْدَادِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلْتُ أَنَا وَصَاحِبَانِ لِي، وَقَدْ ذَهَبَتْ أَسْمَاعُنَا وَأَبْصَارُنَا مِنَ الْجَهْدِ.

Companions of the Messenger of Allāh ﷺ but no one from amongst them received us as guests. Therefore, we went to the Prophet ﷺ, and he took us (home) to his family. There were three goats, the Prophet ﷺ said, "Milk the goats for us to share."

So, we milked the goats, and each man from amongst us drank his share. Then we gave the Prophet ﷺ his share. He then came at night, and gave the greetings of peace in a way that would not wake the sleeping person, but could be heard by the one who is awake. Then he went to the mosque and offered the prayer. Afterwards, he went to his share of drink (of milk) and drank from it. Satan came to me that night, and I had already drunk my share (of milk). So, I said (to myself), "Muhammad will go to the *Ansār* and they will present him (gifts), and he will acquire what he wants from them. He does not need this small mouthful (of milk)." Therefore, I went to his container and drank his milk. Then, when the drink had penetrated into my stomach, and I knew that there was no way to make excuse (for what I had done), I said, "Satan has made me guilty." Then, one of my companions said, "Woe unto you! What have you done? Have you drunk Muhammad's drink? He will come, and when he does not find his drink, he will make supplication against you. Then you will be destroyed, and your worldly life and your Hereafter will be lost!" I had a cloak that whenever I tried to cover my feet with it (as a sheet), my head would be exposed; and if I tried to cover my head with it, my feet would be exposed. Therefore, I was not able to sleep. However, my two companions slept well, for they had not done what I had done.

Then Muhammad ﷺ came (back) and he gave the greetings of peace as he had done before. Then he went to the mosque and offered prayer. Then he went to his drink and

قال: فَجَعَلْنَا نَعْرِضُ أَنْفُسَنَا عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَلَيْسَ أَحَدٌ مِنْهُمْ يَقْبَلُنَا، فَأَتَيْنَا النَّبِيَّ ﷺ، فَأَنْطَلَقَ بِنَا إِلَى أَهْلِهِ، فَإِذَا ثَلَاثَةُ أَعْزُرٍ، فَقَالَ النَّبِيُّ ﷺ: «اِحْتَلِبُوا هَذَا اللَّبَنَ بَيْنَنَا».

قال: فَكُنَّا نَحْتَلِبُ، فَيَشْرَبُ كُلُّ إِنْسَانٍ مِنْهَا نَصِيْبَهُ، وَتَرْفَعُ لِلنَّبِيِّ ﷺ نَصِيْبُهُ. قال: فَيَجِيءُ مِنَ اللَّيْلِ، فَيُسَلِّمُ تَسْلِيمًا لَا يُوقِظُ نَائِمًا وَيُسْمِعُ الْيَقْظَانَ. قال: ثُمَّ يَأْتِي الْمَسْجِدَ، فَيُصَلِّي، ثُمَّ يَأْتِي شَرَابَهُ فَيَشْرَبُ.

فَأَتَانِي الشَّيْطَانُ ذَاتَ لَيْلَةٍ وَقَدْ شَرَبْتُ نَصِيْبِي، فَقَالَ: مُحَمَّدٌ يَأْتِي الْأَنْصَارَ، فَيُتَجَفَّوْنَهُ وَيُصِيبُ عَنْدَهُمْ، وَمَا بِهِ حَاجَةٌ إِلَى هَذِهِ الْجُرْعَةِ، فَأَتَيْتُهَا، فَشَرِبْتُهَا، فَلَمَّا أَنْ وَغَلَّتْ فِي بَطْنِي، وَعِلِمْتُ أَنَّهُ لَيْسَ إِلَيْهَا سَبِيلٌ. قال: نَدَمَنِي الشَّيْطَانُ، فَقَالَ:

وَيْحَكَ! مَا صَنَعْتَ؟! أَشَرَبْتُ شَرَابَ مُحَمَّدٍ ﷺ، فَيَجِيءُ، فَلَا يَجِدُهُ، فَيَدْعُو عَلَيْكَ، فَتَهْلِكُ، فَتَذْهَبُ دُنْيَاكَ وَآخِرَتُكَ؟ وَعَلَيَّ شَمْلَةٌ إِذَا وَصَعْتُهَا عَلَى قَدَمَيَّ؛ خَرَجَ رَأْسِي، وَإِذَا وَصَعْتُهَا عَلَى رَأْسِي؛ خَرَجَ قَدَمَايَ، وَجَعَلَ لَا يَجِيئُنِي النَّوْمُ، وَأَمَّا صَاحِبَايَ؛ فَنَامَا وَلَمْ يَصْنَعَا مَا صَنَعْتُ.

قال: فَجَاءَ النَّبِيُّ ﷺ، فَسَلَّمَ كَمَا كَانَ يُسَلِّمُ، ثُمَّ أَتَى الْمَسْجِدَ،

opened the container, but he did not find anything in it. He ﷺ lifted his head to the sky, and I said to myself, "Now he's going to supplicate against me, and I will be destroyed." He ﷺ said, "O Allāh, feed the one who has fed me, and give drink to the one who has given me drink." I took my cloak, and wrapped it around myself tightly. I got my knife and I went out to the goats to see which of them was the fattest so that I could slaughter it for the Messenger of Allāh ﷺ. But I found the biggest one to be full (of milk), and all of them were full (i.e., their udders). Therefore, I got a container that belonged to Muhammad's family and they were not intending to use it for milking. I milked into the container until its foam filled it. Afterwards, I went to the Messenger of Allāh ﷺ and he said, "Did you all drink your drinks tonight?" I said, "O Messenger of Allāh, drink!" He drank, and then he handed the container to me. I again said, "O Messenger of Allāh, drink!" He drank some more, and then he handed the container to me. Then when I knew that the Prophet ﷺ had quenched his thirst, and satisfied his desire, I laughed until I fell to the ground. The Prophet ﷺ said, "Shame on you Miqdād, one of your tricks!" I said, "O Messenger of Allāh, such and such happened with me, and I did such and such!" The Prophet ﷺ said, "This is nothing other than a mercy from Allāh, the Mighty and Sublime. Why didn't you allow me to wake our two companions so that they could drink from it." I said, "By the One Who has sent you with the truth, I am not concerned with who else from the people drinks it, as long as you and I drank it."

فَصَلَّى، ثُمَّ أَتَى شَرَابَهُ، فَكَشَفَ عَنْهُ، فَلَمْ يَجِدْ فِيهِ شَيْئًا، فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، فَقُلْتُ: الْآنَ يَدْعُو عَلَيَّ فَأَهْلِكُ، فَقَالَ: «اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَاشْقِ مَنْ سَقَانِي».

قَالَ: فَعَمَدْتُ إِلَى الشَّمْلَةِ، فَشَدَدْتُهَا عَلَيَّ، وَأَخَذْتُ الشَّفْرَةَ، فَانْطَلَقْتُ إِلَى الْأَعْزَرِ؛ أَيُّهَا أَسْمَنُ، فَأَذْبَحُهَا لِرَسُولِ اللَّهِ ﷺ؟ إِذَا هِيَ حَافِلٌ، وَإِذَا هُنَّ حُفْلٌ كُلُّهُنَّ، فَعَمَدْتُ إِلَى إِنَاءٍ لَالٍ لِمُحَمَّدٍ مَا كَانُوا يَطْمَعُونَ أَنْ يَحْتَلِبُوا فِيهِ. قَالَ: فَحَلَبْتُ فِيهِ حَتَّى عَلَتْهُ رَغْوَةٌ.

فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَشْرَبْتُمْ شَرَابَكُمْ اللَّيْلَةَ؟». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! اشْرَبْ. فَشَرِبَ، ثُمَّ نَاوَلَنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! اشْرَبْ. فَشَرِبَ، ثُمَّ نَاوَلَنِي، فَلَمَّا عَرَفْتُ أَنَّ النَّبِيَّ ﷺ قَدْ رَوِيَ، وَأَصَبْتُ دَعْوَتَهُ؛ ضَحِكْتُ حَتَّى أُلْقِيْتُ إِلَى الْأَرْضِ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «إِخْدِي سَوَاتِكَ يَا مُقْدَادُ!». فَقُلْتُ: يَا رَسُولَ اللَّهِ! كَانَ مِنْ أَمْرِي كَذَا وَكَذَا، وَفَعَلْتُ كَذَا وَكَذَا. فَقَالَ النَّبِيُّ ﷺ: «مَا هَذِهِ إِلَّا رَحْمَةٌ مِنَ اللَّهِ عَزَّ وَجَلَّ؛ أَفَلَا كُنْتَ آذَنْتَنِي، فَتُوقِظُ صَاحِبَيْنَا، فَيُصِيبَانِ مِنْهَا». قَالَ: فَقُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ؛ مَا أُبَالِي إِذَا أَصَبْتُهَا وَأَصَبْتُهَا مَعَكَ مَنْ

أَصَابَهَا مِنَ النَّاسِ؟ [أخرجه مسلم: ٢٠٥٥].

(10) CHAPTER. Prophet's blessing of ghee (butter)

1536. Jâbir رضي الله عنه reported: Umm Mâlik رضي الله عنها used to send butter in a small skin to the Prophet ﷺ. Her sons would come to her and ask for a dish when they had nothing with them and she would go to that (skin) in which she offered butter to the Prophet ﷺ and she would find in that some butter and it kept providing with butter for her household until she had (completely) squeezed it. She came to the Prophet ﷺ and (informed him about it). The Prophet ﷺ said: "Did you squeeze it?" She said: "Yes." He said: "If you had left it in that state, it would have kept on providing you without an end."

١٥٣٦ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ أُمَّ مَالِكٍ رَضِيَ اللَّهُ عَنْهَا كَانَتْ تُهْدِي لِلنَّبِيِّ ﷺ فِي عُكَّةٍ لَهَا سَمْنًا، فَيَأْتِيهَا بَنُوهَا، فَيَسْأَلُونَ الْأُدْمَ، وَلَيْسَ عِنْدَهُمْ شَيْءٌ، فَتَعْمِدُ إِلَى الَّذِي كَانَتْ تُهْدِي فِيهِ لِلنَّبِيِّ ﷺ، فَتَجِدُ فِيهِ سَمْنًا، فَمَا زَالَ يَقِيمُ لَهَا أُدْمٌ بَيْنَهَا حَتَّى عَصَرَتْهُ، فَاتَتْ النَّبِيَّ ﷺ، فَقَالَ: «عَصَرْتِهَا؟». قَالَتْ: نَعَمْ. قَالَ: «لَوْ تَرَكْتِهَا مَا زَالَ قَائِمًا». [أخرجه مسلم: ٢٢٨٠].

(11) CHAPTER. Tree yielded to the Prophet ﷺ

1537. 'Ubâdah bin Al-Walid bin 'Ubâdah bin As-Sâmit رضي الله عنه reported: My father and I went out seeking the knowledge in this community of the *Ansâr* before they were all dead. The first person to meet us was Abul-Yasar, the Companion of the Messenger of Allâh ﷺ. He had a slave with him who was wearing a thin mantle. Abul-Yasar was wearing an outer cloak and a *Ma'âfirî* (a type of garment attributed to a tribe in Yemen who were called Ma'âfir). My father said to him, "O my uncle! Verily, I see a dark stain of anger in your face." He replied, "Yes, indeed! So-and-so, the son of so-and-so Al-Harâmi, had some wealth that he owed me. Therefore, I went to his family (i.e., his house), and I called out the greeting of peace

(١١) بَابُ انْقِيَادِ الشَّجَرِ لِلنَّبِيِّ ﷺ

١٥٣٧ - عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجْتُ أَنَا وَأَبِي نَطْلُبُ الْعِلْمَ فِي هَذَا الْحَيِّ مِنَ الْأَنْصَارِ قَبْلَ أَنْ يَهْلِكُوا، فَكَانَ أَوَّلُ مَنْ لَقِينَا أَبَا الْيَسْرِ صَاحِبَ رَسُولِ اللَّهِ ﷺ، وَمَعَهُ غُلَامٌ لَهُ مَعَهُ ضِمَامَةٌ مِنْ صُحُفٍ، وَعَلَى أَبِي الْيَسْرِ بُرْدَةٌ وَمَعَاوِرِيٌّ، وَعَلَى غُلَامِهِ بُرْدَةٌ وَمَعَاوِرِيٌّ.

فَقَالَ لَهُ أَبِي: يَا عَمُّ! إِنِّي أَرَى فِي وَجْهِكَ سَفْعَةً مِنْ غَضَبٍ. قَالَ: أَجَلْ! كَانَ لِي عَلَى فُلَانٍ بَنِ فُلَانٍ

to him. Then I said, 'Is he home?' They (his family) said, 'No.' Then one of his sons named Jafr came out to me. I asked him, 'Where is your father?' He said, 'I heard his voice, then he went into my mother's chamber.' Then I said, 'Come out here to me! I know where you are!' So he came out. I said, 'What caused you to hide from me?!' He said, 'By Allāh, I will tell you, and I will not lie to you. By Allāh, I feared telling you a lie, and promising you then breaking my promise. You were the Companion of the Messenger of Allāh ﷺ, and you were poor.' I said, 'Do you swear by Allāh?' He said, 'I swear by Allāh.' So, I repeated, 'Do you swear by Allāh?' He said, 'I swear by Allāh.' I again asked, 'Do you swear by Allāh?' He said, 'I swear by Allāh.' Then I took out my paper, and I erased it with my hand. I said, 'If you can pay it (the debt) then pay me, and if not then you are free of obligation.' I call to witness the sight of these two eyes of mine (and he put his two fingers on his eyes), and the hearing of these two ears of mine, and the artery of this heart of mine (and he pointed to his heart) that the Messenger of Allāh ﷺ said: 'Whoever gives respite to the poor person (for a debt), or he remits the debt from him completely, Allāh will shade him in His Own Shade (on the Judgment Day).'"

Then I said to him, "O my uncle! You should take your slave boy's cloak and give him your Yemeni garment (*Ma'âfiri*), and you take his Yemeni garment and give him your cloak, then you would be clothed, and he would be clothed as well." He wiped my head (with his hand) and said, "O Allāh bless him, this son of my brother! With the sight of these two eyes of mine, and the hearing of these two ears of mine, and the artery of this heart of mine (and he pointed to his heart), I witnessed the Messenger of Allāh saying: 'Feed them (the slaves) from that which you

الْحَرَامِيَّ مَالًا، فَأَتَيْتُ أَهْلَهُ، فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: ثُمَّ هُوَ؟ قَالُوا: لَا. فَخَرَجَ عَلَيَّ ابْنُ لَهُ جَفْرٌ، فَقُلْتُ لَهُ: أَيْنَ أَبُوكَ؟ قَالَ: سَمِعَ صَوْتَكَ فَدَخَلَ أَرِيكَةَ أُمِّي. فَقُلْتُ: أَخْرِجْ إِلَيَّ؛ فَقَدْ عَلِمْتُ أَيْنَ أَنْتَ. فَخَرَجَ، فَقُلْتُ: مَا حَمَلَكَ عَلَى أَنْ اخْتَبَأْتَ مِنِّي؟! قَالَ: أَنَا وَاللَّهِ أَحَدْتُكَ ثُمَّ لَا أَكْذِبُكَ، خَشِيتُ وَاللَّهِ أَنْ أُحَدِّثَكَ فَأَكْذِبُكَ، وَأَنْ أَعِدَّكَ فَأُخْلِفَكَ، وَكُنْتُ صَاحِبَ رَسُولِ اللَّهِ ﷺ، وَكُنْتُ وَاللَّهِ مُعْسِرًا. قَالَ: قُلْتُ: قَالَ: اللَّهُ. قُلْتُ: قَالَ: اللَّهُ؟ قَالَ: اللَّهُ. قُلْتُ: قَالَ: اللَّهُ.

قَالَ: فَأَتَى بِصَحِيفَتِهِ، فَمَحَاهَا بِيَدِهِ؛ قَالَ: فَإِنْ وَجَدْتَ قَضَاءً؛ فَأَقْضِنِي، وَإِلَّا؛ فَأَنْتَ فِي حِلٍّ. فَأَشْهَدُ؛ بَصَرُ عَيْنِي هَاتَيْنِ (وَوَضَعَ إِصْبَعِيهِ عَلَى عَيْنَيْهِ) وَسَمِعُ أُذُنِي هَاتَيْنِ، وَوَعَاهُ قَلْبِي هَذَا (وَأَشَارَ إِلَى نِيَاطِ قَلْبِهِ)؛ رَسُولُ اللَّهِ ﷺ، وَهُوَ يَقُولُ: «مَنْ أَنْظَرَ مُعْسِرًا، أَوْ وَضَعَ عَنْهُ، أَظَلَّهُ اللَّهُ فِي ظِلِّهِ».

قَالَ: فَقُلْتُ لَهُ أَنَا: يَا عَمُّ! لَوْ أَنَّكَ أَخَذْتَ بُرْدَةَ غُلَامِكَ وَأَعْطَيْتَهُ مَعَافِرَتِكَ، وَأَخَذْتَ مَعَافِرَتَهُ وَأَعْطَيْتَهُ بُرْدَتَكَ؛ فَكَانَتْ عَلَيْكَ حُلَّةٌ وَعَلَيْهِ حُلَّةٌ؟ فَمَسَحَ رَأْسِي، وَقَالَ: اللَّهُمَّ بَارِكْ فِيهِ، يَا ابْنَ أَخِي! بَصَرُ عَيْنِي

eat, and clothe them from that which you clothe yourselves.' If I give him (this slave boy) the wealth of this world, it would be easier on me than him taking from my good deeds on the Day of Judgment."

Then we walked along until we came to Jâbir bin Abdullâh who was praying in his mosque. He was wearing a single garment that he was wrapped in. I passed through the people until I came to a spot where I sat between him and the *Qiblah* (the direction of the Ka'bah). I said, "May Allâh have mercy on you, do you pray in a single garment when you have a cloak laying beside you?" He said while putting his hand up to my chest like this (he separated his fingers and bent them slightly), "I was hoping that an ignorant person like you would come to me and see what I was doing, and thus do likewise. The Messenger of Allâh ﷺ came to us in this mosque of ours, and he had a branch of a date tree in his hand. He saw some mucus spittle on the mosque wall in the direction of the *Qiblah* and wiped it away with the branch. Then he faced us and said, 'Which of you would like to have Allâh turn away from him?' We remained silent. Then he said, 'Which of you would like to have Allâh turn away from him?' So we still remained silent. Then he said again, 'Which of you would like to have Allâh turn away from him?' Then we said, 'Not anyone of us, O Messenger of Allâh!' He said, 'Verily, when one of you stands to pray, then verily Allâh, Blessed be He the Most High, is in the direction that he faces. Therefore, none of you should spit in the direction he is facing, or to his right. Rather he should spit to his left, under his left foot. If it (the mucus) comes up suddenly then let him spit into his garment like this.' Then he gathered his garment up with one part bunched onto the other part, and he said, 'Bring me some *Abir* (a type of perfume

هَاتَيْنِ، وَسَمِعَ أُذُنَيَّ هَاتَيْنِ، وَوَعَاهُ قَلْبِي هَذَا (وَأَشَارَ إِلَى نِيَاطِ قَلْبِهِ؛ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ». وَكَانَ أَنْ أُعْطِيتُهُ مِنْ مَتَاعِ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِي يَوْمَ الْقِيَامَةِ.

ثُمَّ مَضَيْنَا، حَتَّى أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فِي مَسْجِدِهِ وَهُوَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُسْتَمِلًا بِهِ، فَتَحَطَّيْتُ الْقَوْمَ حَتَّى جَلَسْتُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَقُلْتُ: يَرْحَمَكَ اللَّهُ؟ أَنْصَلِّي فِي ثَوْبٍ وَاحِدٍ وَرِدَاؤُكَ إِلَى جَنْبِكَ؟ قَالَ: فَقَالَ بِيَدِهِ فِي صَدْرِي هَكَذَا (وَفَرَّقَ بَيْنَ أَصَابِعِهِ وَقَوَّسَهَا): أَرَدْتُ أَنْ يَدْخُلَ عَلَيَّ الْأَحْمَقُ مِثْلَكَ، فِيرَانِي كَيْفَ أَصْنَعُ، فَيَصْنَعُ مِثْلَهُ.

أَتَانَا رَسُولُ اللَّهِ ﷺ فِي مَسْجِدِنَا هَذَا، وَفِي يَدِهِ عُرْجُونُ ابْنِ طَابٍ، فَرَأَى فِي قِبْلَةِ الْمَسْجِدِ نُخَامَةً، فَحَكَّهَا بِالْعُرْجُونِ، ثُمَّ أَقْبَلَ عَلَيْنَا، فَقَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟». قَالَ: فَجَشِعْنَا. ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟». قَالَ: فَجَشِعْنَا. ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟». قُلْنَا: لَا أَتَيْنَا يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي؛ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَبْلَ وَجْهِهِ؛ فَلَا يَبْصُرَنَّ أَحَدًا قَبْلَ

made from saffron).’ Then a youth from the neighborhood stood up and rushed to bring the Prophet ﷺ what he requested. He brought *Khaluq* (a type of perfume, another word for ‘*Abir*’). The Prophet ﷺ then took the ‘*Abir*’ from him and he placed it on the branch. Then he doused the traces of the spittle on the wall with it.” Then Jâbir said, “From this you all took the practice of using perfume in your mosques.”

Jâbir added: Then we went out with the Messenger of Allâh ﷺ in the expedition of Batn Buwât. The Prophet ﷺ seeking Al-Majdi bin ‘Amr Al-Juhani. The type of camel that we used to carry water, would be followed by five, six, or seven of us. A man of the *Ansâr* had a riding camel that was hovering around his watering camel. Then he made it kneel, and he got on it, and made it get up. Then he tried to control of the animal by hitting it, and in the process he said to it, “Hey! May Allâh curse you!” The Messenger of Allâh ﷺ then said, “Who is this that is cursing his animal?” The man said, “It is me O Messenger of Allâh!” The Prophet ﷺ then said, “Get down from it, for nothing that has been cursed will ride with us. Do not make supplication against yourselves, and do not supplicate against your children, and do not supplicate against your wealth. Let there not be any hour that you ask Allâh for something in it (that is harmful), for he may answer you.”

We traveled with the Messenger of Allâh ﷺ until night approached. We came to some water from the waters of the Arabs. The Messenger of Allâh ﷺ said, “Which man will go ahead of us and prepare the water at the fountain, that he may drink and give us water also?” I (Jâbir) stood and said, “This man, O Messenger of Allâh!” Then the Messenger of Allâh ﷺ said, “Who else will go with Jâbir?” Then Jabbâr bin Sakhr stood up, and we

وَجْهِهِ وَلَا عَنْ يَمِينِهِ، وَلْيَبْصُقْ عَنْ يَسَارِهِ، تَحْتَ رَجْلِهِ الْيُسْرَى، فَإِنْ عَجَلْتُ بِهِ بَادِرَةً، فَلْيَقُلْ بِثَوْبِهِ هَكَذَا. ثُمَّ طَوَى ثَوْبَهُ بَعْضَهُ عَلَى بَعْضٍ، فَقَالَ: «أُرُونِي غَيْرًا».

فَنَارَ فَتَى مِنَ الْحَيِّ يَسْتَدُّ إِلَى أَهْلِهِ، فَجَاءَ بِخَلُوقٍ فِي رَاحَتِهِ، فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ، فَجَعَلَهُ عَلَى رَأْسِ الْعُرْجُونِ، ثُمَّ لَطَخَ بِهِ عَلَى أَثَرِ الشَّخَامَةِ، فَقَالَ جَابِرٌ: فَمِنْ هُنَاكَ جَعَلْتُمُ الْخَلُوقَ فِي مَسَاجِدِكُمْ.

سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَطْنِ بُوَاطٍ، وَهُوَ يَطْلُبُ الْمَجْدِيَّ بْنَ عَمْرِو الْجُهَنِيِّ، وَكَانَ النَّاضِحُ يَغْتَقِيهِ مِنَّا الْخَمْسَةُ وَالسِّتَةُ وَالسَّبْعَةُ، فَدَارَتْ عُقْبَةُ رَجُلٍ مِنَ الْأَنْصَارِ عَلَى نَاضِحٍ لَهُ، فَأَنَاحَهُ، فَزَكَبَهُ، ثُمَّ بَعَثَهُ، فَتَلَدَّنَ عَلَيْهِ بَعْضُ التَّلَدَّنِ، فَقَالَ لَهُ: شَأْ لَعَنَكَ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا اللَّاعِنُ بَعِيرُهُ؟!». قَالَ: أَنَا يَا رَسُولَ اللَّهِ! قَالَ: «أَنْزِلْ عَنْهُ؛ فَلَا تَصْحَبْنَا بِمَلْعُونٍ، لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ، وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ؛ لَا تُؤَافِقُوا مِنْ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ، فَيَسْتَجِيبَ لَكُمْ».

سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّى إِذَا كَانَ عَشِيشَةً، وَدَوْنَا مَاءً مِنْ مِيَاهِ الْعَرَبِ؛ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ

went together to the well. We placed in the well a bucket or two of mud (to make the water rise) and prepared it. Then we put some more mud into it until we had filled it. The first person to reach us was the Messenger of Allāh ﷺ. He asked, "Do you two permit me (to drink)?" We said, "Yes, O Messenger of Allāh!" He released his she camel, and it drank. Then he caught hold of it, and it spread its legs and passed urine. He pulled it down, and made it kneel down to sit. Then the Messenger of Allāh ﷺ went to the well and made ablution. Then I stood and performed ablution from the ablution water of the Messenger of Allāh ﷺ. Jabbār bin Sakhr went off to relieve himself. Then the Messenger of Allāh ﷺ stood up to pray. I was wearing a cloak that I began tying its two ends together, but it was not working for me. It was still dangling loosely, so I fastened it then tied its two ends. I made sure it was affixed around my neck so it would not fall, and then I went and stood on the left of the Messenger of Allāh ﷺ to pray. But he took my hand and pulled me around until he stood me on his right side. Then Jabbār bin Sakhr came and made ablution. Afterwards he came and stood on the left of the Messenger of Allāh ﷺ. But the Messenger of Allāh ﷺ took us both by our hands (or arms), and he pushed us until he had placed us behind him. Then the Messenger of Allāh ﷺ began glancing at me, but I was unaware of it. Then I noticed him (glaring at me) and he was gesturing to me with his hand like this (telling me to fasten my garment at my waist area). Then when the Messenger of Allāh ﷺ had finished the prayer, he ﷺ said, "O Jābir!" I said, "I am at your service, O Messenger of Allāh!" He said, "If the garment is large then tie its two ends over your shoulder, and if it is tight then fasten it around your groin area."

We traveled with the Messenger of Allāh

رَجُلٌ يَتَقَدَّمُنَا، فَيَمْدُرُ الْحَوْضَ، فَيَشْرَبُ وَيَسْقِينَا؟. قَالَ جَابِرٌ: فَقُمْتُ فَقُلْتُ: هَذَا رَجُلٌ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ رَجُلٍ مَعَ جَابِرٍ؟». فَقَامَ جَبَّارُ بْنُ صَخْرٍ، فَانْطَلَقْنَا إِلَى الْبَيْتِ، فَتَزَعْنَا فِي الْحَوْضِ سَجْلًا أَوْ سَجَلَيْنِ، ثُمَّ مَدَرْنَاهُ، ثُمَّ نَزَعْنَا فِيهِ حَتَّى أَفْهَقْنَاهُ، فَكَانَ أَوَّلَ طَالِعِ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَتَأْذَنَانِ؟». قُلْنَا: نَعَمْ يَا رَسُولَ اللَّهِ! فَأَسْرَعَ نَاقَتَهُ فَشَرِبَتْ، شَنَقَ لَهَا فَشَجَّتْ فَبَالَتْ، ثُمَّ عَدَلَ بِهَا فَأَنَاخَهَا.

ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ إِلَى الْحَوْضِ، فَتَوَضَّأَ مِنْهُ، ثُمَّ قُمْتُ فَتَوَضَّأْتُ مِنْ مُتَوَضَّأِ رَسُولِ اللَّهِ ﷺ، فَذَهَبَ جَبَّارُ بْنُ صَخْرٍ يَقْضِي حَاجَتَهُ، فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ، وَكَانَتْ عَلَيَّ بُرْدَةٌ ذَهَبْتُ أَنْ أُخَالِفَ بَيْنَ طَرَفَيْهَا؛ فَلَمْ تَبْلُغْ لِي، وَكَانَتْ لَهَا ذَبَابُ، فَتَكَشَّتْهَا، ثُمَّ خَالَفْتُ بَيْنَ طَرَفَيْهَا، ثُمَّ تَوَاقَصْتُ عَلَيْهَا، ثُمَّ جِئْتُ حَتَّى قُمْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ، فَأَخَذَ بِيَدِي، فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ، ثُمَّ جَاءَ جَبَّارُ بْنُ صَخْرٍ، فَتَوَضَّأَ، ثُمَّ جَاءَ فَقَامَ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدَيْنَا جَمِيعًا، فَدَفَعَنَا حَتَّى أَقَامَنَا خَلْفَهُ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ

ﷺ and the meal of each man amongst us was one dried date everyday, and he would suck on it. Then he would place it in his garment. We also used to shake the tree limbs to get its leaves down with our bows. We would eat these leaves until our mouths would be sore and blistered. One day, I swear that a man did not get his share of the dates. When the dates were distributed, he forgot to get his. So we stood him up (because he was so weak from hunger). He thought that he got it, so we testified to him by oath that he had not taken his share. Therefore he stood and took it.

We traveled with the Messenger of Allāh ﷺ until we came to a large valley. He ﷺ went to relieve himself. Therefore, I followed him with a container of water. The Messenger of Allāh ﷺ looked but he did not see anything to conceal himself with. Then he saw two trees at the edge of the valley. The Messenger of Allāh ﷺ went to one of them, and he took hold of one of its branches. He then said, "Bow down over me by the leave of Allāh." The branch lowered itself over him like a camel that is controlled by a stick in its nose (to guide it to sit down). Then he went to the other tree, and he took hold of one of its branches. He then said, "Bow down over me by the leave of Allāh." The branch lowered itself over him likewise, and they (the trees) both concealed him even though he was in between both of them. He said to them, "Come together over me by the leave of Allāh." They came together over him.

I left in fear that the Messenger of Allāh ﷺ would become aware of my presence, and then go away. I sat speaking to myself, and when I happened to turn around, there was the Messenger of Allāh ﷺ towards me. The two trees had separated from each other as well. Each one of them was standing up

يَرْمُقْنِي وَأَنَا لَا أَشْعُرُ، ثُمَّ فَطِنْتُ بِهِ، فَقَالَ هَكَذَا بِيَدِهِ (يَعْنِي: شَدَّ وَسَطَكَ)، فَلَمَّا فَرَعَ رَسُولُ اللَّهِ ﷺ؛ قَالَ: «يَا جَابِرُ!». قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! قَالَ: «إِذَا كَانَ وَاسِعًا؛ فَخَالَفَ بَيْنَ طَرَفَيْهِ، وَإِذَا كَانَ ضَيِّقًا؛ فَاشْدُدَّهُ عَلَى حَقْوِكَ».

سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، وَكَانَ قُوْتُ كُلِّ رَجُلٍ مَنَّا فِي كُلِّ يَوْمٍ تَمْرَةً، فَكَانَ يَمَضُّهَا، ثُمَّ يَصْرُهَا فِي ثَوْبِهِ، وَكُنَّا نَخْتَبِطُ بِقَسِينَا وَنَأْكُلُ، حَتَّى قَرَحَتْ أَشْدَاقُنَا، فَأَقْسِمُ أَخْطِئَهَا رَجُلٌ مِنَّا يَوْمًا، فَانْطَلَقْنَا بِهِ نَنْعُشُهُ، فَشَهِدْنَا لَهُ أَنَّهُ لَمْ يُعْطَهَا، فَأَعْطَاهَا، فَقَامَ فَأَخَذَهَا.

سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّى نَزَلْنَا وَادِيًا أَفْطَحَ، فَذَهَبَ رَسُولُ اللَّهِ ﷺ يَقْضِي حَاجَتَهُ، فَاتَّبَعْتُهُ بِإِدَاوَةٍ مِنْ مَاءٍ، فَظَنَرَ رَسُولُ اللَّهِ ﷺ، فَلَمْ يَرَ شَيْئًا يَسْتَتِرُ بِهِ؛ فَإِذَا شَجَرَتَانِ بِشَاطِئِ الْوَادِي، فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ إِلَى إِحْدَاهُمَا، فَأَخَذَ بَعْضٍ مِنْ أَغْصَانِهَا، فَقَالَ: «انْقَادِي عَلَيَّ بِإِذْنِ اللَّهِ». فَانْقَادَتْ مَعَهُ كَالْبَعْبَرِ الْمَخْشُوشِ الَّذِي يُصَانِعُ قَائِدَهُ، حَتَّى أَتَى الشَّجَرَةَ الْأُخْرَى، فَأَخَذَ بَعْضٍ مِنْ أَغْصَانِهَا، فَقَالَ: «انْقَادِي عَلَيَّ بِإِذْنِ اللَّهِ». فَانْقَادَتْ مَعَهُ كَذَلِكَ، حَتَّى إِذَا كَانَ بِالْمَنْصَفِ مِمَّا بَيْنَهُمَا؛ لَأَمَ بَيْنَهُمَا

straight on its trunk. I saw the Messenger of Allâh ﷺ stop for a moment, and he motioned with his head like this (then the narrator Abu Ismâ'il moved his head right to left). Then he continued towards me until he reached where I was. He ﷺ said, "O Jâbir, did you see where I was standing?" I said, "Yes, O Messenger of Allâh!" He said, "Go to those two trees, and cut a branch from each one of them. Then take those branches to the place where I had stopped, and was standing. Then place a branch on your right, and one on your left." So I stood and took a rock and broke it. I then took a piece of it and I sharpened it so that it could be a cutting tool for me. Then I went to the two trees, and I cut a branch from each one of them. Then I dragged the two branches until I came to the place where the Messenger of Allâh ﷺ had stood. I placed a branch on my right and a branch on my left. Then I went back to the Messenger of Allâh ﷺ and said, "I did it, O Messenger of Allâh! What was that for?" He said, "Verily, I passed by the graves of two people who were being punished (in their graves). Therefore, I wanted to use my intercession to relieve them of their punishment as long as these two branches stay fresh (with green leaves)."

We came to the army troops, and the Messenger of Allâh ﷺ said, "O Jâbir! Call for some ablution water." I said, "Is there any ablution water? Is there any ablution water? Is there any ablution water?" Then I said to him, "O Messenger of Allâh, I did not find a single drop amongst the group."

There was a man from *Ansâr* who used to cool water for the Messenger of Allâh ﷺ in a container of his made of leafless palm branches that he kept on his donkey. The Messenger of Allâh ﷺ said to me, "Go to so-and-so, the son of so-and-so the *Ansâri*, and see if there is anything in his container." I

(يَعْنِي: جَمَعَهُمَا)، فَقَالَ: «الَّتِي مَا عَلَيَّ بِأَذْنِ اللَّهِ». فَأَلْتَأَمْنَا.

قَالَ جَابِرٌ: فَخَرَجْتُ أَحْضِرُ مَخَافَةَ أَنْ يُحْسِرَ رَسُولُ اللَّهِ ﷺ بِقُرْبِي، فَيَتَّبَعِدَ (قَالَ مُحَمَّدُ بْنُ عَبَّادٍ: فَيَتَّبَعِدَ)، فَجَلَسْتُ أُحَدِّثُ نَفْسِي، فَحَانَتْ مِنِّي لَفْتَةٌ؛ فَإِذَا أَنَا بِرَسُولِ اللَّهِ ﷺ مُثْبِلًا، وَإِذَا الشَّجَرَتَانِ قَدْ افْتَرَقَتَا، فَقَامْتُ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلَى سَاقٍ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ وَقَفَ وَقَفَةً، فَقَالَ بِرَأْسِهِ هُكَذَا (وَأَشَارَ أَبُو إِسْمَاعِيلَ بِرَأْسِهِ يَمِينًا وَشِمَالًا).

ثُمَّ أَقْبَلُ، فَلَمَّا انْتَهَى إِلَيَّ، قَالَ: «يَا جَابِرُ! هَلْ رَأَيْتَ مَقَامِي؟». قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ! قَالَ: «فَانْطَلِقْ إِلَى الشَّجَرَتَيْنِ، فَاظْطَعْ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا غُضْنًا، فَأَقْبِلْ بِهِمَا، حَتَّى إِذَا قُمْتَ مَقَامِي؛ فَأَرْسِلْ غُضْنًا عَنْ يَمِينِكَ وَغُضْنًا عَنْ يَسَارِكَ». قَالَ جَابِرٌ: فَقُمْتُ، فَأَخَذْتُ حَجَرًا، فَكَسَرْتُهُ وَحَسَرْتُهُ، فَاذْلَقْتُ لِي، فَاتَّيْتُ الشَّجَرَتَيْنِ، فَقَطَعْتُ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا غُضْنًا، ثُمَّ أَقْبَلْتُ أَجْرُهُمَا، حَتَّى قُمْتُ مَقَامَ رَسُولِ اللَّهِ ﷺ؛ أَرْسَلْتُ غُضْنًا عَنْ يَمِينِي وَغُضْنًا عَنْ يَسَارِي، ثُمَّ لِحَفَّتُهُ، فَقُلْتُ: قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ! فَعَمَّ ذَاكَ؟ قَالَ: «إِنِّي مَرَزْتُ بِقَبْرِ بْنِ يُعْدَابَانَ، فَأَحْبَبْتُ بِشَفَاعَتِي أَنْ يُرْفَهُ عَنْهُمَا مَا دَامَ الْغُضْنَانِ رَطْبَيْنِ».

went to him and I looked inside of the container. However, I did not find anything in it except a very small amount of water at the bottom of the container. If I tried to take the water out of it, it would have been absorbed by dryness (of the pot). So I went to the Messenger of Allâh ﷺ and said, "O Messenger of Allâh! I did not find anything in it except a small amount at the very bottom of it. If I try to remove it from the container, it will be absorbed by the dryness (of the pot)." He said, "Go and bring it to me." I then went and brought him the container, and he took it in his hand. Then he began saying something, and I do not know what he said. Then he touched it (the container) with his hand and gave it to me. He said, "O Jâbir! Call the people to bring their bowls." I said, "O people, bring a bowl!" Then the bowls were brought, and placed in front of him. He ﷺ said, while his hand was in the bowl like this (and he spread his hand out, separating his fingers), in the depths of the bowl, "Take some O Jâbir, and pour it on me, and say 'In the Name of Allâh.'" So I poured it on him and said, "In the Name of Allâh." Then I saw the water coming up from between the fingers of the Messenger of Allâh ﷺ. Then the bowl began bubbling with water until it was full. He ﷺ said, "O Jâbir! Call whoever needs water." So the people came and they took water until they were satisfied. I said, "Is anyone left who needs some water?" The Messenger of Allâh ﷺ then lifted his hand from the bowl and it was full.

Then the people complained to the Messenger of Allâh ﷺ of hunger. He ﷺ said, "Maybe Allâh, the Most High, will give you all something to eat." Then we came to the shore of the sea, and its waves were high. The waves had tossed up a large sea animal (whale) upon the shore. We built a fire at the side of the sea, and we cooked it, and grilled

قال: فَأَتَيْنَا الْعَسْكَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا جَابِرُ! نَادِ بِوَضْعٍ». فَقُلْتُ: أَلَا وَضْعٌ، أَلَا وَضْعٌ، أَلَا وَضْعٌ؟ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا وَجَدْتُ فِي الرَّكْبِ مِنْ قَطْرَةٍ.

وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُبْرِدُ لِرَسُولِ اللَّهِ ﷺ الْمَاءَ فِي أَشْجَابٍ لَهُ عَلَى جِمَارَةٍ مِنْ جَرِيدٍ. قَالَ: فَقَالَ لِي: «انْطَلِقْ إِلَى فُلَانِ بْنِ فُلَانٍ الْأَنْصَارِيِّ، فَاَنْظُرْ هَلْ فِي أَشْجَابِهِ مِنْ شَيْءٍ؟». قَالَ: فَاَنْطَلَقْتُ إِلَيْهِ، فَتَنَظَّرْتُ فِيهَا، فَلَمْ أَجِدْ فِيهَا إِلَّا قَطْرَةً فِي عِزْلَاءٍ شَجِبَ مِنْهَا، لَوْ أَنِّي أَفْرِغُهُ؛ لَسَرِبَهُ يَابِسُهُ.

فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! لَمْ أَجِدْ فِيهَا إِلَّا قَطْرَةً فِي عِزْلَاءٍ شَجِبَ مِنْهَا، لَوْ أَنِّي أَفْرِغُهُ؛ لَسَرِبَهُ يَابِسُهُ. قَالَ: «اذْهَبْ فَأَتِنِي بِهِ». فَأَتَيْتُهُ بِهِ، فَأَخَذَهُ بِيَدِهِ، فَجَعَلَ يَتَكَلَّمُ بِشَيْءٍ لَا أَدْرِي مَا هُوَ، وَيَعْمُزُهُ بِيَدِهِ، ثُمَّ أَعْطَانِيهِ، فَقَالَ: «يَا جَابِرُ! نَادِ بِجَفْنَةٍ». فَقُلْتُ: يَا جَفْنَةَ الرَّكْبِ! فَأَتَيْتُ بِهَا تُحْمَلُ، فَوَضَعْتُهَا بَيْنَ يَدَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ فِي الْجَفْنَةِ هَكَذَا، فَبَسَطَهَا، وَفَرَّقَ بَيْنَ أَصَابِعِهِ، ثُمَّ وَضَعَهَا فِي قَعْرِ الْجَفْنَةِ، وَقَالَ: «خُذْ يَا جَابِرُ! فَضَبَّ عَلَيَّ، وَقُلْ: بِسْمِ اللَّهِ». فَضَبَبْتُ عَلَيْهِ، وَقُلْتُ: بِسْمِ اللَّهِ. فَرَأَيْتُ الْمَاءَ يُغَوِّرُ

its meat. Then we ate until we were all satisfied. Jâbir said, "I entered into the hollow remains of its rib cage along with so-and-so and so-and-so (and he counted five people), and no one could see us until we came out. Then we took one of its ribs and stood it up like a bow on the ground. Then we called for the biggest man of the group, and the biggest camel of the group, and the largest camel blanket of the group. Then he (the man) got under it (the rib) on the camel and camel blanket, and did not have to duck his head."

مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، ثُمَّ فَارَتْ الْجَفْنَةُ وَدَارَتْ حَتَّى امْتَلَأَتْ، فَقَالَ: «يَا جَابِرُ! نَادِ مَنْ كَانَ لَهُ حَاجَةٌ بِمَاءٍ». قَالَ: فَأَتَى النَّاسُ، فَاسْتَقَوْا حَتَّى رَوُّوا. قَالَ: فَقُلْتُ: هَلْ بَقِيَ أَحَدٌ لَهُ حَاجَةٌ؟ فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ مِنَ الْجَفْنَةِ وَهِيَ مَلَأَى.

وَشَكَا النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ الْجُوعَ، فَقَالَ: «عَسَى اللَّهُ تَعَالَى أَنْ يُطْعِمَكُمْ». فَأَتَيْنَا سَيْفَ الْبَحْرِ، فَزَخَرَ الْبَحْرُ زُخْرَةً، فَأَلْقَى دَابَّةً، فَأَوْرَيْنَا عَلَى شِقِّهَا النَّارَ، فَاطَّيَبْنَا، وَاشْتَوَيْنَا، وَأَكَلْنَا حَتَّى شَبِعْنَا.

قَالَ جَابِرُ: فَدَخَلْتُ أَنَا وَفُلَانٌ وَفُلَانٌ (حَتَّى عَدَّ خَمْسَةً) فِي حِجَابٍ عَيْنِهَا، مَا يَرَانَا أَحَدٌ، حَتَّى خَرَجْنَا، فَأَخَذْنَا ضِلْعًا مِنْ أَضْلَاعِهِ، فَقَوَّسْنَاهُ، ثُمَّ دَعَوْنَا بِأَعْظَمِ رَجُلٍ فِي الرُّكْبِ وَأَعْظَمِ جَمَلٍ فِي الرُّكْبِ وَأَعْظَمِ كِفَلٍ فِي الرُّكْبِ، فَدَخَلَ تَحْتَهُ، مَا يُطَاطِئُ رَأْسَهُ. [أَخْرَجَهُ مُسْلِمٌ: ١٣٠٦، ١٣١٤].

(12) CHAPTER. The splitting of the moon

1538. 'Abdullâh bin Mas'ûd رضى الله عنه narrated: During the lifetime of the Messenger of Allâh ﷺ the moon was split into two parts, and the Messenger of Allâh ﷺ said, "Bear witness (to this)." (Bukhârî 3636)

(١٢) بَابٌ فِي انْتِشَاقِ الْقَمَرِ

١٥٣٨ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ بَيْنِي؛ إِذْ انْفَلَقَ الْقَمَرُ فَلَاقَتَيْنِ، فَكَانَتْ فُلْقَةً وَرَاءَ الْحِجَلِ وَفُلْقَةً دُونَهُ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ:

«اشْهَدُوا». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٦٣٦]

ومسلم: [٢٨٠٠].

1539. Anas رضي الله عنه reported that the Makkah people asked the Messenger of Allâh ﷺ to show them a miracle, and so he showed them the splitting of the moon.

١٥٣٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمُ انشِقَاقَ الْقَمَرِ مَرَّتَيْنِ. [أخرجه البخاري: ٣٦٣٧ ومسلم: ٢٨٠٢].

(13) CHAPTER. The Prophet ﷺ was protected

(١٣) بَابُ مَنْعِ النَّبِيِّ ﷺ مِنْ مَّمنَ هَمَّ بِأَذَاهُ

1540. Abu Hurairah رضي الله عنه narrated: Abu Jahl said: "Does Muhammad use dust for *Tayammum* before you?" It was said: "Yes." He said: "If I see him doing that, by Lât and 'Uzza, I will cover his face with dust (or: trod his neck)." The Messenger of Allâh ﷺ was praying, Abu Jahl tried to trod his neck, but suddenly he appeared to defend himself with his hands and ran away. He was asked why he ran away and defended himself by the hands? He said: "I saw between me and him a tunnel of fire that was horrible and I saw some wings." The Messenger of Allâh ﷺ said: "If he dared to come near me, the angels would have snatched him in pieces." Then Allâh revealed: "Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock, a lying sinful forelock. Then let him call his council (of helpers). We will call the guards of Hell (to deal with him). Nay! (O Muhammad)! Do not obey him. Prostrate yourself and draw near to Allâh." (96: 15-19). In another narration: "He ordered him what was ordered."

١٥٤٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَمِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ؟ قَالَ: فَقِيلَ: نَعَمْ. فَقَالَ: وَاللَّاتِ وَالْعُزَّى؛ لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ؛ لأَطْأَنَّ عَلَى رَقَبَتِهِ (أَوْ: لأَعْقِرَنَّ وَجْهَهُ فِي التَّرَابِ).

قَالَ: فَاتَى رَسُولَ اللَّهِ ﷺ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَّأَ عَلَى رَقَبَتِهِ. قَالَ: فَمَا فَجَّحْتُهُمْ مِنْهُ إِلَّا وَهُوَ يُنْكَصِرُ عَلَى عَقَبَيْهِ وَيَبْتَقِي يَدَيْهِ. قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَحَنْدَقًا مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ دَنَا مِنِّي؛ لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ عُضْوًا عُضْوًا».

قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ (لَا تَدْرِي فِي حَدِيثِ أَبِي هُرَيْرَةَ أَوْ بِشَيْءٍ بَلَغَهُ): ﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَاذِبٌ ۝ أَنْ رَأَاهُ اسْتَفْتَى ۝ إِنَّ إِلَهَ لِرَبِّكَ الْخُبْرَى ۝ أَرَأَيْتَ الَّذِي يَبْعَثُ عَبْدًا إِذَا صَلَّى ۝ أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى ۝ أَوْ أَمَرَ بِالْقَوَى ۝ أَرَأَيْتَ إِنْ كَذَبَ

وَوَلَّى ۖ يَعْنِي: أَبَا جَهْلٍ. ﴿أَلَمْ يَعْلَم بِأَنَّ
اللَّهَ يَرَى ۚ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَسْتَعْمَأْ بِالنَّاصِيَةِ ۚ
نَاصِيَةٍ كَذِبَةٍ خَاطِلَةٍ ۚ فَلْيَدْعُ نَادِيَهُ ۚ سَنَدْعُ
الزَّيْبَانَةَ ۚ كَلَّا لَا نُطِيعُ﴾.

وفي رواية؛ قال: «وَأَمَرَهُ بِمَا أَمَرَهُ
به». [أخرجه مسلم: ٢٧٩٧].

في رواية: ﴿فَلْيَدْعُ نَادِيَهُ﴾؛ يعني:
قَوْمَهُ.

(14) CHAPTER. The Prophet ﷺ was protected

1541. Jâbir bin ‘Abdullâh رضي الله عنهما narrated: We took part in the *Ghazwah* of Najd along with the Messenger of Allâh ﷺ. The time for the afternoon rest approached while he was in a valley with plenty of thorny trees. He dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees seeking shade. While we were in this state, the Messenger of Allâh ﷺ called us and we came and found a bedouin sitting in front of him. The Prophet ﷺ said, “This (bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, ‘Who will save you from me?’ I replied, ‘Allâh’. He again said, ‘Who will save you from me?’ I replied, ‘Allâh’. So, he sheathed it (i.e., the sword) and sat down, and here he is.” But the Messenger of Allâh ﷺ did not punish him. (Bukhâri 4139)

(١٤) بَابُ مَنْعِ النَّبِيِّ ﷺ مِمَّنْ أَرَادَ قَتْلَهُ

١٥٤١ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: عَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَزْوَةً قَبْلَ تَجْدِ، فَأَذْرَكْنَا رَسُولَ اللَّهِ ﷺ فِي وَادٍ كَثِيرِ الْعِصَاءِ، فَتَزَلَّ رَسُولُ اللَّهِ ﷺ تَحْتَ شَجَرَةٍ، فَعَلَّقَ سَيْفَهُ بِغُصْنٍ مِنْ أَعْصَانِهَا. قَالَ: وَتَفَرَّقَ النَّاسُ فِي الْوَادِي يَسْتَظِلُّونَ بِالشَّجَرِ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَجُلًا أَتَانِي وَأَنَا نَائِمٌ، فَأَخَذَ السَّيْفَ، فَاسْتَيْقِظْتُ وَهُوَ قَائِمٌ عَلَى رَأْسِي، فَلَمْ أَشْعُرْ إِلَّا وَالسَّيْفُ صَلَتًا فِي يَدِهِ، فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟». قَالَ: «قُلْتُ: اللَّهُ». ثُمَّ قَالَ فِي الثَّانِيَةِ: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: «قُلْتُ: اللَّهُ». قَالَ: «فَسَامَ السَّيْفَ؛ فَهَا هُوَ جَالِسٌ». ثُمَّ لَمْ يَعْزِضْ لَهُ رَسُولُ اللَّهِ ﷺ. [أخرجه البخاري: ٤١٣٩ ومسلم: ٢٢٨١، ب

(15) CHAPTER. The poisoned lamb

1542. Anas bin Mâlik رضي الله عنه narrated : A Jewess brought a poisoned roasted lamb for the Messenger of Allâh ﷺ who ate from it. She was brought to the Messenger of Allâh ﷺ who asked her: "Why?" She said: "I wanted to kill you." The Prophet ﷺ said: "Allâh will not allow you to do that (or said: against me)." They said: "Shall we kill her?" He said, "No." Anas added: I continued to see the effect of the poison on the palate of the mouth of the Messenger of Allâh ﷺ.

(١٥) بَابُ فِي السَّمِّ وَأَكْلِ الشَّاةِ الْمَسْمُومَةِ

١٥٤٢ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ امْرَأَةً يَهُودِيَّةً أَتَتْ رَسُولَ اللَّهِ ﷺ بِشَاةٍ مَسْمُومَةٍ، فَأَكَلَ مِنْهَا، فَجِئَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهَا عَنْ ذَلِكَ؟ فَقَالَتْ: أَرَدْتُ لِأَقْتُلَكَ. قَالَ: «مَا كَانَ اللَّهُ لِيُسَلِّطَكَ عَلَى ذَلِكَ» (قَالَ: أَوْ قَالَ: عَلَيَّ). قَالَ: قَالُوا: أَلَا نَقْتُلُهَا؟ قَالَ: «لَا». قَالَ: فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ ﷺ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٦١٧ وَمُسْلِمٌ: ٢١٩٠].

(16) CHAPTER. The Prophet's estimation

1543. Abu Humaid As-Sâ'idi رضي الله عنه narrated: We took part in the holy battle of Tabûk in the company of the Messenger of Allâh ﷺ and when we arrived at Wâdi Al-Qura, there was a garden belonging to a woman. The Messenger of Allâh ﷺ asked his Companions to estimate the amount of the fruits in the garden, and the Messenger of Allâh ﷺ estimated it at ten *Awsuq* (one *Wasq* = 60 *Sâ'* and 1 *Sâ'* = 3 kg. approximately). The Messenger of Allâh ﷺ said to that woman, "Check what your garden will yield." When we reached Tabûk, the Messenger of Allâh ﷺ said, "There will be a strong wind tonight, and so, no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy.

The King of Ailah sent a white mule to the

(١٦) بَابُ فِي إِصَابَةِ النَّبِيِّ ﷺ فِي الْخَرَصِ

١٥٤٣ - عَنْ أَبِي حُمَيْدٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ، فَأَتَيْنَا وَادِيَ الْقُرَى، عَلَى حَدِيقَةٍ لَامْرَأَةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اُخْرُصُوهَا». فَخَرَصْنَاهَا، وَخَرَصَهَا رَسُولُ اللَّهِ ﷺ عَشْرَةَ أَوْسُقٍ، وَقَالَ: «أُخْصِصْهَا حَتَّى نَرْجِعَ إِلَيْكَ إِنْ شَاءَ اللَّهُ».

فَانْطَلَقْنَا حَتَّى قَدِمْنَا تَبُوكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَتَهُبُّ عَلَيْكُمُ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ؛ فَلَا يَثْمُ فِيهَا أَحَدٌ مِنْكُمْ، فَمَنْ كَانَ لَهُ بَعِيرٌ؛ فَلْيَسِدْ عِقَالَهُ». فَهَبَّتْ رِيحٌ شَدِيدَةٌ، فَقَامَ رَجُلٌ، فَحَمَلَتْهُ الرِّيحُ حَتَّى أَلْقَتْهُ

Messenger of Allāh ﷺ as a present. The Messenger of Allāh ﷺ replied him, and sent him a cloak.

When the Messenger of Allāh ﷺ reached Wādi Al-Qura, he asked that woman how much her garden had yielded. She said, "Ten *Awsuq*." Then the Messenger of Allāh ﷺ said, "I want to reach Al-Madinah quickly, and whoever of you wants to accompany, should hurry up." We set off.

When the Messenger of Allāh ﷺ saw Al-Madinah, he said, "This is Tābah." And when he saw the mountain of Uhud, he said, "This mountain loves us and we love it." He said, "The best among the *Ansāri* families is the family of Banu An-Najjār, and then the family of Banu Abdul-Ashhal, and then the family of Banu Al-Hārith bin Al-Khazraj, and then the family of Banu Sā'idah, and there is goodness in all the families of *Ansār*."

Sa'd bin 'Ubādah went to the Messenger of Allāh ﷺ and said: "You have made us the last?" The Messenger of Allāh ﷺ said: "Is it not enough to be one of the best?" (Bukhārī 1481-2)

بِجَبَلِي طَيِّئٍ.

وجاء رسولُ ابنِ العَلَماءِ صَاحِبِ
أَيْلَةٍ إِلَى رَسُولِ اللَّهِ ﷺ بِكِتَابٍ،
وَأَهْدَى لَهُ بَغْلَةً بَيْضَاءَ، فَكَتَبَ إِلَيْهِ
رَسُولُ اللَّهِ ﷺ، وَأَهْدَى لَهُ بُرْدًا.

ثُمَّ أَقْبَلْنَا حَتَّى قَدِمْنَا وَادِي الْقُرَى،
فَسَأَلَ رَسُولُ اللَّهِ ﷺ الْمَرْأَةَ عَنْ
حَدِيقَتِهَا؛ كَمْ بَلَغَ ثَمَرُهَا؟ فَقَالَتْ:
عَشْرَةُ أَوْسُقٍ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي مُسْرِعٌ،
فَمَنْ شَاءَ مِنْكُمْ؛ فَلْيُسْرِعْ مَعِيَ، وَمَنْ
شَاءَ؛ فَلْيَمْكُثْ».

فَخَرَجْنَا حَتَّى أَشْرَفْنَا عَلَى الْمَدِينَةِ،
فَقَالَ: «هَذِهِ طَابَةٌ، وَهَذَا أُحُدٌ، وَهُوَ
جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

ثُمَّ قَالَ: «إِنَّ خَيْرَ دُورِ الْأَنْصَارِ دَارُ
بَنِي النَّجَّارِ، ثُمَّ دَارُ بَنِي عَبْدِ الْأَشْهَلِ،
ثُمَّ دَارُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ
دَارُ بَنِي سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ
خَيْرٌ». فَلَحَقْنَا سَعْدُ بْنُ عُبَادَةَ، فَقَالَ
أَبُو أُسَيْدٍ: أَلَمْ تَرَ أَنَّ رَسُولَ اللَّهِ ﷺ
خَيْرَ دُورِ الْأَنْصَارِ، فَجَعَلْنَا آخِرًا؟
فَأَذْرَكَ سَعْدُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا
رَسُولَ اللَّهِ! خَيْرَتِ دُورَ الْأَنْصَارِ
فَجَعَلْتَنَا آخِرًا؟ فَقَالَ: «أَوَلَيْسَ بِحَسْبِكُمْ
أَنْ تَكُونَ مِنَ الْخِيَارِ». [أخرجه البخاري:

١٤٨١ و١٤٨٢ ومسلم: ١٣٩٢].

(١٧) **بَابُ قَوْلِ النَّبِيِّ ﷺ: «أَنَا آخِذٌ
بِجُجَزِكُمْ عَنِ النَّارِ»**

(17) CHAPTER. The Prophet ﷺ said: "I am holding you by the waist."

1544. Abu Hurairah رضي الله عنه narrated: I heard the Messenger of Allāh ﷺ saying, "My example and the example of the people is that of a man who made a fire, and when it lighted around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them (from falling in fire), but they overpowered him and rushed into the fire. The Prophet ﷺ added: "Now, similarly, I take hold of your waistbands to prevent you from falling into the Fire, saying: 'Come here, away from the Fire; come here, away from the Fire,' but you insist on falling into it." (Bukhārī 6483)

(18) CHAPTER. The Prophet ﷺ was the most knowledgeable and most God-fearing.

1545. 'Aishah رضي الله عنها narrated: The Messenger of Allāh ﷺ allowed the people to do something, but some people refrained from doing it. When the Prophet ﷺ learned of that, he became so angry that it appeared on his face and he said, "What is wrong with such people who refrain from doing a thing that I permitted to do? By Allāh, I know Allāh best, and I fear Him most." (Bukhārī 6101)

(19) CHAPTER. The Prophet ﷺ was far away from sins

1546. 'Aishah رضي الله عنها, the wife of the Prophet ﷺ, narrated: Whenever the Messenger of Allāh ﷺ was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so. But if it was sinful, he would be the furthest away from it. The Messenger of

١٥٤٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا؛ جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجِزُهُنَّ وَيَعْلِبُنَهُ فَيَتَحَمَمْنَ فِيهَا». قَالَ: «فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ، أَنَا أَخِذُ بِحُجَزِكُمْ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ؛ فَتَعْلِبُونِي وَتَقَحَّمُونَ فِيهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٤٨٣ وَمُسْلِمٌ: ٢٢٨٤].

(١٨) بَابُ كَانَ النَّبِيُّ ﷺ أَعْلَمَهُمْ بِاللَّهِ وَأَشَدَّهُمْ لَهُ خَشْيَةً

١٥٤٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي أَمْرٍ، فَتَرَّرَهُ عَنْهُ نَاسٌ مِنَ النَّاسِ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَغَضِبَ حَتَّى بَانَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ قَالَ: «مَا بَالُ أَقْوَامٍ يَرْغَبُونَ عَمَّا رَخَّصَ لِي فِيهِ؟! فَوَاللَّهِ؛ لَأَنَا أَعْلَمُهُمْ بِاللَّهِ، وَأَشَدَّهُمْ لَهُ خَشْيَةً». [أَخْرَجَهُ الْبُخَارِيُّ: ٦١٠١ وَمُسْلِمٌ: ٢٣٥٦].

(١٩) بَابُ بَعْدُ النَّبِيِّ ﷺ مِنَ الْآثَامِ وَقِيَامُهُ لِمَحَارِمِ اللَّهِ تَعَالَى

١٥٤٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا قَالَتْ: مَا خَيْرَ رَسُولٍ لِلَّهِ ﷺ بَيْنَ أَمْرَيْنِ؛ إِلَّا أَخَذَ أَيْسَرَهُمَا؛ مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا؛ كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا

Allâh ﷻ never took revenge (over anybody) for his own sake but (he did) only when Allâh's Legal Laws were violated (in which case he would take revenge for Allâh's sake). (Bukhârî 3560)

(20) CHAPTER. The Prophet ﷺ was praying hard

1547. Al-Mughirah bin Shu'bah رضي الله عنه narrated: The Prophet ﷺ used to perform night prayers until his feet became swollen. Somebody said to him: "You bear so much while Allâh has forgiven you your past and future sins." He ﷺ said: "Should not I be a grateful slave (of Allâh)?" (Bukhârî 1130)

(21) CHAPTER. The Prophet ﷺ said: "I will be waiting for you at the Pool."

1548. Jundab رضي الله عنه narrated: I heard the Prophet ﷺ saying: "I will be waiting for you on the Pool (Al-Kauthar)." (Bukhârî 6589)

(22) CHAPTER. The Pool (Haud) and its greatness

1549. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "My Pool (Al-Kauthar) is a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk, and its corners are equal, and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty."

He said: And Asmâ' bint Abu Bakr رضي الله

اَتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ؛ إِلَّا أَنْ تُشْهَكَ حُرْمَةُ اللَّهِ عَزَّ وَجَلَّ. [أخرجه البخاري: ٣٥٦٠ ومسلم: ٢٣٢٧].

(٢٠) بَابُ صَلَاةِ النَّبِيِّ ﷺ حَتَّى انْتَفَحَتْ قَدَمَاهُ وَقَوْلُهُ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا»

١٥٤٧ - عن المغيرة بن شعبة رضي الله عنه: أَنَّ النَّبِيَّ ﷺ صَلَّى حَتَّى انْتَفَحَتْ قَدَمَاهُ، فَقِيلَ لَهُ: أَتَكَلَّفُ هَذَا، وَقَدْ عَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟! قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا». [أخرجه البخاري: ١١٣٠ ومسلم: ٢٨١٩].

(٢١) بَابُ قَوْلِ النَّبِيِّ ﷺ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ».

١٥٤٨ - عَنْ جُنْدَبِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ». [أخرجه البخاري: ٦٥٨٩ ومسلم: ٢٢٨٩].

(٢٢) بَابُ فِي حَوْضِ النَّبِيِّ ﷺ وَعَظْمِهِ وَوُرُودِ أَمَّتِهِ

١٥٤٩ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَوْضِي مَسِيرَةُ شَهْرٍ، وَزَوَايَاهُ سَوَاءٌ، وَمَاؤُهُ أَبْيَضُ مِنَ الْوَرِقِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمُسْكِ، كِزَانُهُ كَنْجُومِ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ، فَلَا يَطْمَأُ بَعْدَهُ أَبَدًا».

عنهما narrated that the Messenger of Allāh ﷺ said: "I will be standing at the Pool (Al-Kauthar) so that I will see who among you will come to me. And some people will be taken away from me, and I will say: 'O *Rubb*, (they are) from me and from my followers.' Then it will be said: 'Did you know what they did after you? By Allāh, they kept on turning on their heels (turned as renegades)'." The subnarrator Ibn Abu Mulaikah said: "O Allāh, we seek refuge with You from turning on our heels, or being put to trial in our religion." (Bukhâri 6579, 6593)

قَالَ: وَقَالَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي عَلَى الْحَوْضِ حَتَّى أَنْظُرَ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ، وَسَيُؤْخَذُ أَنَاسٌ دُونِي، فَأَقُولُ: يَا رَبِّ مِنِّي وَمِنْ أُمَّتِي، فَيُقَالُ: أَمَا شَعَرْتَ مَا عَمِلُوا بَعْدَكَ؟ وَاللَّهِ؛ مَا بَرِحُوا بَعْدَكَ يَرْجِعُونَ عَلَى أَعْقَابِهِمْ».

قَالَ: فَكَانَ ابْنُ أَبِي مُلَيْكَةَ يَقُولُ: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَى أَعْقَابِنَا، أَوْ أَنْ نُفْتَنَ عَنْ دِينِنَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٥٧٩ وَ ٦٥٩٣ وَمُسْلِمٌ:

٢٢٩٢، ٢٢٩٣].

1550. Hârithah bin Wahb رضي الله عنه narrated: I heard the Prophet ﷺ mentioning the Pool (Al-Kauthar), saying: "(The width of the) Pool is equal to the distance between Al-Madinah and San'â' (capital of Yemen)." Al-Mustaurid said to Hârithah, "Didn't you hear him talking about its drinking vessels?" He said, "No." Al-Mustaurid said, "The vessels are seen in it as (numberless as) the stars." (Bukhâri 6591-2)

١٥٥٠ - عَنْ حَارِثَةَ بْنِ وَهْبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «حَوْضُهُ مَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ». فَقَالَ لَهُ الْمُسْتَوْرِدُ: أَلَمْ تَسْمَعْهُ قَالَ: الْأَوَانِي؟ قَالَ: لَا. فَقَالَ الْمُسْتَوْرِدُ: تُرَى فِيهِ الْآيَةُ مِثْلَ الْكَوَكِبِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٥٩١ وَ ٦٥٩٢ وَمُسْلِمٌ: ٢٢٩٨].

1551. Ibn 'Umar رضي الله عنهما narrated that the Prophet ﷺ said: "There will be a Pool in front of you as large as the distance between Jarbâ' and Adhruh." 'Ubaidullâh asked Nâfi' about these. He said: "These are two towns in Syria, and the distance between them is of three days or three nights." (Bukhâri 6577)

١٥٥١ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ أَمَامَكُمْ حَوْضًا كَمَا بَيْنَ جَرْبَاءَ وَأَذْرَحَ».

وَفِي رِوَايَةٍ: «حَوْضِي». وَفِي رِوَايَةٍ: قَالَ عُبَيْدُ اللَّهِ: فَسَأَلْتُهُ (يَعْنِي: نَافِعًا)؟ فَقَالَ: قَرَيْتَيْنِ بِالشَّامِ، بَيْنَهُمَا مَسِيرَةُ ثَلَاثِ لَيَالٍ.

وفي رواية: ثلاثة أيام. [أخرجه البخاري: ٦٥٧٧ ومسلم: ٢٢٩٩].

1552. Jābir bin Samurah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Behold, I shall be present ahead of you on the Pool, and the distance between its different sides is like that between San'ā' and Ailah, and its jugs would be like stars in the sky."

1553. Abu Dhar رضي الله عنه narrated: I said, "O Messenger of Allāh! What about the vessels of that Pool?" He said: "By Him in Whose Hand is the life of Muhammad, the vessels would outnumber the stars in the sky and its planets shining on a dark cloudless night. These would be the vessels of *Jannah*. He who drinks from it, would never feel thirsty. There will flow in it two spouts from *Jannah* and he who drinks from it, will never feel thirsty; and the distance between its (two corners) is that between 'Ammān and Ailah, and its water is whiter than milk and sweeter than honey."

1554. Thaubān رضي الله عنه narrated that the Prophet of Allāh ﷺ said: "I will stand by my Pool pushing people away to make room for the people of Yemen, beating with my stick until water pours before them." He was asked about its width. He ﷺ said: "It is from my stand to Omān." He was asked about its drink. He ﷺ said: "It is whiter than milk and sweeter than honey. It is supplied with water by two spouts from *Jannah*, one is made of gold and the other of silver."

١٥٥٢ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «أَلَا إِنِّي فَرَطُ لَكُمْ عَلَى الْحَوْضِ، وَإِنْ بُعِدَ مَا بَيْنَ طَرَفَيْهِ كَمَا بَيْنَ صَنْعَاءَ وَأَيْلَةَ، كَأَنَّ الْأَبَارِيقَ فِيهِ النُّجُومُ». [أخرجه مسلم: ٢٣٠٥].

١٥٥٣ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا آيَةُ الْحَوْضِ؟ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ؛ لَأَيَّتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا، أَلَا فِي اللَّيْلَةِ الْمُظْلِمَةِ الْمُصْحِحَةِ، آيَةُ الْجَنَّةِ، مَنْ شَرِبَ مِنْهَا لَمْ يَظْمَأْ أَحَرَ مَا عَلَيْهِ، يَسْخَبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ، مَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ، عَرَضُهُ مِثْلُ طَوْلِهِ، مَا بَيْنَ عَمَّانَ إِلَى أَيْلَةَ، وَمَاؤُهُ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ». [أخرجه مسلم: ٢٣٠٠].

١٥٥٤ - عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنِّي لَبِعُثْرٍ حَوْضِي أَزُودُ النَّاسَ لِأَهْلِ الْيَمَنِ، أَضْرِبُ بِعَصَايَ حَتَّى يَرْفُضَ عَلَيْهِمْ». فَسُئِلَ عَنْ عَرَضِهِ؟ فَقَالَ: «مِنْ مَقَامِي إِلَى عَمَّانَ». وَسُئِلَ عَنْ شَرَابِهِ؟ فَقَالَ: «أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، يَغُثُّ فِيهِ مِيزَابَانِ يَمُدَّانِهِ مِنَ الْجَنَّةِ، أَحَدُهُمَا مِنْ ذَهَبٍ،

وَالْآخَرُ مِنْ وَرَقٍ. [أَخْرَجَهُ مُسْلِمٌ:
[٢٣٠١].

1555. 'Uqbah bin 'Âmir رضي الله عنه narrated: One day the Messenger of Allâh ﷺ went out and performed funeral prayer for the martyrs of Uhud and then went up the pulpit and said, "I will be ahead of you on my Pool, and will be a witness over you. By Allâh! I see my Pool (Al-Kauthar) right now and I am given the keys of all the treasures of the earth. By Allâh! I am not afraid that you will worship others along with Allâh after my death, but I am afraid that you will compete over the worldly things." (Bukhâri 1344)

١٥٥٥ - عَنْ عَقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمًا، فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمَبْرِ، فَقَالَ: «إِنِّي فَرَطُ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ (أَوْ: مَفَاتِيحَ الْأَرْضِ)، وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ؛ أَخَافُ عَلَيْكُمْ أَنْ تَتَنَافَسُوا فِيهَا». [أَخْرَجَهُ الْبُخَارِيُّ:
١٣٤٤ وَمُسْلِمٌ: ٢٢٩٦].

(23) CHAPTER. The Prophet's characteristics, his age and Revelation

(٢٣) بَابٌ فِي صِفَةِ النَّبِيِّ ﷺ وَمَبْعَثِهِ وَسَيِّئِهِ

1556. Anas bin Mâlik رضي الله عنه narrated: The Messenger of Allâh ﷺ was neither tall nor short and was not pale white nor deep brown. His hair was neither curly nor flat. Allâh sent him (as Messenger) when he was forty years old. Afterwards he resided in Makkah for ten years and in Al-Madinah for ten more years. When Allâh caused him to die, he was sixty years old, when there was hardly twenty white hairs in his head and beard. (Bukhâri 3548)

١٥٥٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ، وَلَيْسَ بِالْأَبْيَضِ الْأَمْهَقِ وَلَا بِالْأَدَمِ، وَلَا بِالْبَجْدِ الْقَطَطِ وَلَا بِالسَّبِطِ، بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عَشْرُونَ شَعْرَةً يَبْضَاءُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٥٤٨ وَمُسْلِمٌ: ٢٣٤٧].

1557. Al-Barâ' رضي الله عنه narrated: The Messenger of Allâh ﷺ was of moderate

١٥٥٧ - عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ رَجُلًا

height having broad shoulders long hair reaching his earlobes. Once I saw him in a red cloak and I had never seen a more handsome person than him. (Bukhâri 3551)

مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، عَظِيمَ الْجُمَةِ إِلَى شَحْمَةِ أُذُنَيْهِ، عَلَيْهِ حُلَّةٌ حَمْرَاءُ، مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ ﷺ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٥٥١ وَمُسْلِمٌ: ٢٣٣٧].

1558. Abu Tufail رضي الله عنه narrated: I saw the Messenger of Allâh ﷺ better than anybody else upon earth. He was asked: "How did you find him?" He answered: "I saw him of white complexion, handsome, and neither tall nor short."

Muslim said: Abu Tufail died in the year 100 (after Hijrah). He was the last Companion to die.

١٥٥٨ - عَنْ أَبِي الطُّفَيْلِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَمَا عَلَى وَجْهِ الْأَرْضِ رَجُلٌ رَأَى غَيْرِي. قَالَ: فَقُلْتُ لَهُ: فَكَيْفَ رَأَيْتُهُ؟ قَالَ: كَانَ أَيْضًا، مَلِيحًا، مُقْصِدًا. قَالَ مُسْلِمٌ: مَاتَ أَبُو الطُّفَيْلِ سَنَةَ مِئَةٍ، وَكَانَ آخِرَ مَنْ مَاتَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. [أَخْرَجَهُ مُسْلِمٌ: ٢٣٤٠].

(24) CHAPTER. Prophethood seal

1559. Jâbir bin Samurah رضي الله عنه narrated: The beard of the Messenger of Allâh ﷺ and the hair of the front of his head were grayish, the grayness could not be seen if he used oil in his head. His beard was thick. A man said: "The Prophet's face was (luminous) as a sword." Jâbir said: "No, rather like the sun and moon, and round. I saw the Prophethood seal on his shoulder as the egg of a pigeon, similar to his complexion."

(٢٤) بَابُ فِي خَاتَمِ النَّبُوَّةِ ١٥٥٩ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ قَدْ شَمِطَ مُقَدِّمَ رَأْسِهِ وَلِحْيَتَيْهِ، وَكَانَ إِذَا اذْهَنَ؛ لَمْ يَتَبَيَّنْ، وَإِذَا شَعَثَ رَأْسُهُ؛ تَبَيَّنَ، وَكَانَ كَثِيرَ شَعْرِ اللَّحْيَةِ، فَقَالَ رَجُلٌ: وَجْهُهُ مِثْلُ السَّيْفِ. قَالَ: لَا؛ بَلْ كَانَ مِثْلَ الشَّمْسِ وَالْقَمَرِ، وَكَانَ مُسْتَدِيرًا، وَرَأَيْتُ الْخَاتَمَ عِنْدَ كَتِفِهِ مِثْلَ بَيْضَةِ الْحَمَامَةِ، يُشَبِّهُ جَسَدَهُ. [أَخْرَجَهُ مُسْلِمٌ: ٢٣٤٣].

1560. As-Sâ'ib bin Yazid رضي الله عنه narrated: My aunt took me to the Messenger of Allâh ﷺ and said, "O Messenger of Allâh! This son of my sister

١٥٦٠ - عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ:

has got a disease.” So he passed his hands on my head and prayed Allāh’s blessings for me ; then he performed *Wudu’* and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the a pheasant’s egg. (Bukhārī 190)

1561. رضي الله عنه Abdullah bin Sarjis narrated : I saw the Prophet ﷺ and ate with him bread and meat (or he said : *Tharid* bread soaked in soup). I (‘Āsim, the subnarrator) asked him : “Did the Prophet ﷺ seek forgiveness for you?” He said : “Yes, and for you,” and he then recited this Verse : “Ask forgiveness for your sin and for the believing men and believing women.” (47:19) He added : I then went after him and saw the Seal of Prophethood between his shoulders on the left side of his shoulder having spots on it like moles.

(25) CHAPTER. Prophet’s mouth, eyes and back

1562. Jābir bin Samurah رضي الله عنه narrated : The Messenger of Allāh ﷺ had a broad face with reddish (wide eyes), and lean heels. Shu’bah reported : I said to Simāk : “What does this *Dalī‘-ul-Fam* mean?” He said : “Wide mouth.” Then I asked : “What does this *Ashkal-ul-Ain* mean?” He said : “Long in the slit of the eye.” I again asked : “What does this *Manhus-ul-Aqib* mean?” He said : “It means pointy heels.”

يا رسول الله! إِنَّ ابْنَ أُخْتِي وَجِعَ . فَمَسَحَ رَأْسِي ، وَدَعَا لِي بِالْبَرَكَةِ ، ثُمَّ تَوَضَّأَ ، فَشَرِبْتُ مِنْ وَضُوئِهِ ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ ، فَظَنَرْتُ إِلَى خَاتَمِهِ بَيْنَ كَتِفَيْهِ مِثْلَ زُرِّ الْحَجَلَةِ . [أخرجه البخاري : ١٩٠ ومسلم : ٣٣٤٥].

١٥٦١ - عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ ، وَأَكَلْتُ مَعَهُ خُبْزًا وَلَحْمًا (أَوْ قَالَ: تَرِيدًا). قَالَ: فَقُلْتُ لَهُ: اسْتَغْفِرَ لَكَ النَّبِيُّ ﷺ؟ قَالَ: نَعَمْ؛ وَلَكَ. ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَأَسْتَغْفِرُ لِدُنْيَاكَ وَلِأُمَّمُومِينَ وَالْمُؤْمِنَاتِ﴾ [محمد: ١٩].

قَالَ: ثُمَّ دُرْتُ خَلْفَهُ ، فَظَنَرْتُ إِلَى خَاتَمِ النَّبَوَّةِ بَيْنَ كَتِفَيْهِ ، عِنْدَ نَاحِيَةِ كَتِفِهِ الْيُسْرَى ، جُمْعًا ، عَلَيْهِ خِيَلَانٌ كَأَمْثَالِ الثَّالِيلِ . [أخرجه مسلم : ٢٣٤٦].

(٢٥) بَابُ صِفَةِ فَمِ النَّبِيِّ ﷺ وَعَيْنَيْهِ وَعَقِبِهِ

١٥٦٢ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ضَلِيعَ الْفَمِ ، أَشْكَلَ الْعَيْنِ ، مَنُهَوسَ الْعَقَبَيْنِ .

قَالَ: قُلْتُ لِسِمَاكِ: مَا ضَلِيعُ الْفَمِ؟ قَالَ: عَظِيمُ الْفَمِ . قَالَ: قُلْتُ: مَا أَشْكَلُ الْعَيْنِ؟ قَالَ: طَوِيلُ شِقِّ الْعَيْنِ . قَالَ: قُلْتُ: مَا مَنُهَوسُ الْعَقَبِ؟ قَالَ: قَلِيلُ لَحْمِ الْعَقَبِ . [أخرجه مسلم : ٢٣٣٩].

(26) CHAPTER. The Prophet's beard

1563. Anas bin Mâlik رضي الله عنه reported : The Messenger of Allâh ﷺ hated removing the grey hair from beard and head hair. He ﷺ never used dye in his hair and he had only few grey hair between the lower lip and chin and a few in his head hair. (Bukhâri 3550)

(٢٦) بَابٌ فِي صِفَةِ لَحْيَةِ النَّبِيِّ ﷺ

١٥٦٣ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ يُكْرَهُ أَنْ يَتَنَفَّى الرَّجُلُ الشَّعْرَةَ الْبَيْضَاءَ مِنْ رَأْسِهِ وَلِحْيَتِهِ. قَالَ: وَلَمْ يَخْضِبْ رَسُولُ اللَّهِ ﷺ، إِنَّمَا كَانَ الْبَيَاضُ فِي عَنَقَتِهِ وَفِي الصَّدْعَيْنِ، وَفِي الرَّأْسِ نَبْذٌ. [أخرجه البخاري: ٣٥٥٠].

(27) CHAPTER. The Prophet's white hair

1564. Abu Juhaifah رضي الله عنه reported : "I saw the Messenger of Allâh ﷺ, he was white and Al-Hasan bin 'Ali رضي الله عنهما resembled him. (Bukhâri 3543)

(٢٧) بَابٌ فِي شَيْبِ النَّبِيِّ ﷺ

١٥٦٤ - عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَبْيَضَ، قَدْ شَابَ، كَانَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا يُشَبِّهُهُ. [أخرجه البخاري: ٣٥٤٣ ومسلم: ٢٣٤٣].

(28) CHAPTER. The Prophet's hair

1565. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ used to keep his hair long to his shoulder's level. (Bukhâri 5903-5)

(٢٨) بَابٌ صِفَةُ شَعْرِ النَّبِيِّ ﷺ

١٥٦٥ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَضْرِبُ شَعْرَهُ مَنْكِبَيْهِ. [أخرجه البخاري: ٥٩٠٣ و٥٩٠٤ ومسلم: ٢٣٣٨].

1566. Anas رضي الله عنه reported: The head-hair of the Messenger of Allâh ﷺ used to hang down to half his ears. (Bukhâri 5903-5)

١٥٦٦ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ إِلَى أَنْصَافِ أُذُنَيْهِ. [أخرجه البخاري: ٥٩٠٣ و٥٩٠٤ ومسلم: ٢٣٣٨].

(29) CHAPTER. The Prophet's hair was hanging

(٢٩) بَابٌ فِي سَدْلِ النَّبِيِّ ﷺ شَعْرَهُ وَفَرْقِهِ

1567. Ibn 'Abbâs رضي الله عنهما reported: The Messenger of Allâh ﷺ used to copy the people of the Scripture in matters in which there was no order from Allâh. The people of the Scripture used to let their hair hang down

١٥٦٧ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَسْدُلُونَ أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُؤُوسَهُمْ، وَكَانَ رَسُولُ اللَّهِ ﷺ

while disbelievers used to part their hair. So, the Messenger of Allāh ﷺ let his hair hang down first, but later on he parted it. (Bukhâri 3558)

(30) CHAPTER. The Prophet's smile

See *Hadith* of Jâbir bin Samurah, No. 280 narrated by Anas in the Book of *Salât*.

(31) CHAPTER. The Prophet ﷺ was shier than a virgin girl

1568. Abu Sa'îd Al-Khudri رضي الله عنه reported: The Messenger of Allāh ﷺ was shier than veiled virgin girl. And if he disliked something, we could see that from the looks of his face. (Bukhâri 3562).

(32) CHAPTER. Smell of the Prophet's body

1569. Anas bin Mâlik رضي الله عنه reported: The Messenger of Allāh ﷺ was white and his sweat was like pearl. When he walked, he would bend downwards, I never touched a silk or *Dibâj* (thick silk) softer than the palm of the Messenger of Allāh ﷺ and I never smelled musk or amber nicer than the smell of the Prophet's sweat. (Bukhâri 3561)

1570. Jâbir bin Samurah رضي الله عنه reported: I prayed with the Messenger of Allāh ﷺ the first (*Zuhr*) prayer. He then went to his family, and I went with him.

ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ بِهِ، فَسَدَلَ رَسُولُ اللَّهِ ﷺ نَاصِيَتَهُ، ثُمَّ فَرَّقَ بَعْدُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٥٥٨ ومسلم: ٢٣٣٦].

(٣٠) بَابٌ فِي تَبَسُّمِ رَسُولِ اللَّهِ ﷺ
فِيهِ حَدِيثُ جَابِرِ بْنِ سَمُرَةَ، وَقَدْ تَقَدَّمَ فِي كِتَابِ الصَّلَاةِ. [إِبْلَ هُوَ عَنْ أَنَسٍ بِرَقْمِ ٢٨٠ [أَخْرَجَهُ مُسْلِمٌ: ٢٣٢٢].

(٣١) بَابٌ كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا
١٥٦٨ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، وَكَانَ إِذَا كَرِهَ شَيْئًا؛ عَرَفْنَاهُ فِي وَجْهِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٥٦٢ ومسلم: ٢٣٢٠].

(٣٢) بَابٌ طِيبُ رَائِحَةِ النَّبِيِّ ﷺ وَلَيْنُ مَسِّهِ

١٥٦٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَزْهَرَ اللَّوْنِ، كَأَنَّ عَرَقَهُ اللَّؤْلُؤُ، إِذَا مَسَّهُ؛ كَفَأَ، وَمَا مَسِسْتُ دِيْبَاجَةً وَلَا حَرِيرَةً أَلَيْنَ مِنْ كَفِّ رَسُولِ اللَّهِ ﷺ، وَلَا شَمِمْتُ مِسْكَةً وَلَا عَثْبَرَةً أَطْيَبَ مِنْ رَائِحَةِ رَسُولِ اللَّهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٥٦١ ومسلم: ٢٣٣٠].

١٥٧٠ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْأُولَى، ثُمَّ

When he met some children (on the way), he would pat the cheeks of each of them. He also patted my cheek and I felt coolness and a fragrance of his hand as if it had been brought out from the scent bag of a perfumery.

خَرَجَ إِلَى أَهْلِهِ وَخَرَجْتُ مَعَهُ، فَاسْتَقْبَلَهُ وَلَدَانِ، فَجَعَلَ يَمْسَحُ خَدَّيْ أَحَدِهِمَا وَاحِدًا وَاحِدًا. قَالَ: وَأَمَّا أَنَا؛ فَمَسَحَ خَدَّيْ. قَالَ: فَوَجَدْتُ لِيَدِهِ بَرْدًا (أَوْ: رِيحًا) كَأَنَّمَا أَخْرَجَهَا مِنْ جُؤْنَةٍ عَطَّارٍ. [أخرجه مسلم: ٢٣٢٩].

(33) CHAPTER. The Prophet's sweat upon Revelation

1571. 'Āishah رضي الله عنها narrated: Revelation used to come to the Messenger of Allāh ﷺ at cold early morning, and yet his forehead would sweat heavily. (Bukhārī 2)

(٣٣) بَابُ عَرَقِ النَّبِيِّ ﷺ فِي الْبَرْدِ حِينَ يَأْتِيهِ الْوَحْيُ

١٥٧١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: إِنْ كَانَ لَيَنْزِلُ عَلَى رَسُولِ اللَّهِ ﷺ فِي الْغَدَاةِ الْبَارِدَةِ، ثُمَّ تَقِضُ جَبْهَتُهُ عَرَقًا. [أخرجه البخاري: ٢ ومسلم: ٢٣٣٣].

1572. 'Āishah رضي الله عنها narrated: Al-Hārith bin Hishām رضي الله عنه asked the Prophet ﷺ: "How is the Divine Revelation revealed to you?" The Prophet ﷺ replied: "Sometimes it is like the ringing of a bell, this form of Revelation is the hardest of all, and then this state passes off after I have grasped what is revealed. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." (Bukhārī 2)

١٥٧٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ النَّبِيَّ ﷺ: كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ: «أَحْيَانًا يَأْتِينِي فِي مِثْلِ صَلَاسَةِ الْجَرَسِ، وَهُوَ أَشَدُّ عَلَيَّ، ثُمَّ يَقْصِمُ عَنِّي وَقَدْ وَعَيْتُهُ، وَأَحْيَانًا مَلَكٌ فِي صُورَةِ الرَّجُلِ، فَأُعْطِي مَا يَقُولُ». [أخرجه البخاري: ٢ ومسلم: ٢٣٣٣].

(34) CHAPTER. The fragrance of the sweat of the Prophet ﷺ

1573. Anas رضي الله عنه narrated: The Prophet ﷺ came one day to our house for siesta. When he was asleep, Umm Sulaim collected his sweat in a bottle. When he woke up he asked her: "What are you doing, O Umm Sulaim?" She said: "This is your sweat, we add it to our perfume, it is the

(٣٤) بَابُ طِيبِ عَرَقِ النَّبِيِّ ﷺ

١٥٧٣ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ، فَقَالَ: عِنْدَنَا، فَعَرَقَ، وَجَاءَتْ أُمِّي بِقَارُورَةٍ، فَجَعَلَتْ تَسْلُتُ الْعَرَقَ فِيهَا، فَاسْتَيْقِظَ النَّبِيُّ ﷺ، فَقَالَ: «يَا أُمَّ

best of perfume.” (Bukhâri 6281)

سُلَيْم! مَا هَذَا الَّذِي تَصْنَعِينَ؟
قَالَتْ: هَذَا عَرَقُكَ، نَجْعَلُهُ فِي طِينِنَا،
وَهُوَ مِنْ أَطْيَبِ الطَّيِّبِ. [أَخْرَجَهُ
الْبُخَارِيُّ: ٦٢٨١].

(35) CHAPTER. Blessing sought in the Prophet's sweat

1574. Anas bin Mâlik رضي الله عنه narrated: The Prophet ﷺ used to go to Umm Sulaim's house to sleep (while she was out). It was said to her: "The Prophet ﷺ slept in your house and in your bed." She went to her house and found the Prophet's sweat on a (leather) sheet in the bed. She took the sheet and collected the sweat and poured it into bottles. The Prophet ﷺ was startled and he asked her: "What are you doing, O Umm Sulaim?" She said: "I seek blessing in that (sweat) for our children." The Prophet ﷺ said: "You are right."

(٣٥) بَابُ الْبَرَكَةِ مِنْ عَرَقِ النَّبِيِّ ﷺ

١٥٧٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ
اللَّهُ عَنْهُ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْخُلُ
بَيْتَ أُمِّ سُلَيْمٍ، فَيَنَامُ عَلَى فِرَاشِهَا،
وَلَيْسَتْ فِيهِ. قَالَ: فَجَاءَ ذَاتَ يَوْمٍ،
فَنَامَ عَلَى فِرَاشِهَا، فَأُتِيتُ، فَقِيلَ لَهَا:
هَذَا النَّبِيُّ ﷺ نَامَ فِي بَيْتِكَ عَلَى
فِرَاشِكَ. قَالَ: فَجَاءَتْ وَقَدْ عَرَقَ
وَاسْتَنْقَعَ عَرَقُهُ عَلَى قِطْعَةٍ أَدِيمٍ عَلَى
الْفِرَاشِ، فَفَتَحَتْ عَيْنَيْهَا، فَجَعَلَتْ
تُشَفِّ ذَلِكَ الْعَرَقَ فَتَغْصِرُهُ فِي
قَوَارِيرِهَا، فَفَزَعَ النَّبِيُّ ﷺ، فَقَالَ: «مَا
تَصْنَعِينَ يَا أُمِّ سُلَيْمٍ؟». فَقَالَتْ: يَا
رَسُولَ اللَّهِ! نَرْجُو بَرَكَتَهُ لِصِبْيَانِنَا.
قَالَ: «أَصَبْتَ». [أَخْرَجَهُ مُسْلِمٌ: ٢٣٣١].

(36) CHAPTER. People sought the Prophet's blessing

1575. Anas bin Mâlik رضي الله عنه narrated: After the Messenger of Allâh ﷺ performed his dawn prayer, the servants of Al-Madinah used to come to him with utensils containing water. And no utensil was brought in which he did not dip his hand; and sometime they came in the cold dawn (and he did not feel reluctant in acceding to their request even in the cold weather) and dipped his hand in them.

(٣٦) بَابُ فِي قُرْبِ النَّبِيِّ ﷺ مِنَ النَّاسِ وَتَبَرُّكِهِمْ بِهِ

١٥٧٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ
اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
إِذَا صَلَّى الْعَدَاةَ؛ جَاءَ خَدَمُ الْمَدِينَةِ
بِأَيِّهِمْ فِيهَا الْمَاءُ، فَمَا يُؤْتَى بِإِنَاءٍ؛
إِلَّا عَمَسَ يَدَهُ فِيهَا، فَرُبَّمَا جَاؤُوهُ فِي
الْعَدَاةِ الْبَارِدَةِ فَيَغْمِسُ يَدَهُ فِيهَا.
[أَخْرَجَهُ مُسْلِمٌ: ٢٣٢٤].

1576. Anas رضي الله عنه reported: I saw when the Messenger of Allâh ﷺ had his hair cut by a barber, his Companions were around him to make sure that hair falls in the hand of one them.

1577. Anas رضي الله عنه narrated: A simple-minded woman came to the Prophet ﷺ and said: "O Messenger of Allâh, I want something from you." He said: "O mother of so-and-so, see on which side of the road you would like (to stand and talk) so that I may fulfill your need." He took her aside in one of the roads until she finished her problem.

(37) CHAPTER. The Prophet ﷺ was kind to children

1578. Anas bin Mâlik رضي الله عنه narrated: I have never seen anybody more merciful to children than the Messenger of Allâh ﷺ. Ibrâhim (Prophet's son) was breast-fed by a family in Al-Madinah. The Prophet ﷺ used to go to him and we would follow him. He would enter the house of Ibrâhim's wet nurse, whose husband was Abu Saif, the blacksmith. The Prophet ﷺ used to take Ibrâhim, kiss and smell him. We would than return. Abu 'Amr said: When Ibrâhim died, the Messenger of Allâh ﷺ said: "Ibrâhim, my son, died at breast-feeding age; he has two wet nurses to breast-feed him in *Jannah* (Paradise)." (Bukhâri 1303)

١٥٧٦ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ، وَالْحَلَاقُ يَحْلِقُهُ، وَأَطَافَ بِهِ أَصْحَابُهُ، فَمَا يُرِيدُونَ أَنْ تَقَعَ شَعْرُهُ إِلَّا فِي يَدِ رَجُلٍ. [أخرجه مسلم: ٢٣٢٥].

١٥٧٧ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ امْرَأَةً كَانَتْ فِي عَقْلِهَا شَيْءٌ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ لِي إِلَيْكَ حَاجَةً. فَقَالَ: «يَا أُمُّ فُلَانٍ! انْظُرِي أَيَّ السَّكَنِ شِئْتَ حَتَّى أَقْضِيَ لَكَ حَاجَتَكَ». فَحَلَا مَعَهَا فِي بَعْضِ الطَّرِيقِ حَتَّى فَرَغَتْ مِنْ حَاجَتِهَا. [أخرجه مسلم: ٢٣٢٦].

(٣٧) بَابُ كَانَ رَسُولُ اللَّهِ ﷺ أَرْحَمَ النَّاسِ بِالْصِّبْيَانِ وَالْعِيَالِ

١٥٧٨ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ النَّاسِ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ ﷺ.

قَالَ: كَانَ إِبْرَاهِيمُ مُسْتَرْضِعًا لَهُ فِي عَوَالِي الْمَدِينَةِ، فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ، فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيَدَّخُنْ، وَكَانَ ظُهُرُهُ قَيْنًا، فَيَأْخُذُهُ، فَيَقْبَلُهُ، ثُمَّ يَرْجِعُ.

قَالَ عَمْرُو: فَلَمَّا تُوُفِّيَ إِبْرَاهِيمُ؛ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِبْرَاهِيمَ ابْنِي، وَإِنَّهُ مَاتَ فِي النَّدْيِ، وَإِنَّ لَهُ لَطِثَيْنِ يُكْمِلَانِ رِضَاعَهُ فِي الْجَنَّةِ».

[أُخْرِجَهُ الْبُخَارِيُّ: ١٣٠٣ وَمُسْلِمٌ:

[٢٣١٦].

1579. Abu Hurairah رضي الله عنه narrated: The Prophet ﷺ kissed Al-Hasan while Al-Aqra' bin Hâbis was sitting beside him. Al-Aqra' said, "I have ten children and I have never kissed anyone of them." The Messenger of Allâh ﷺ said, "Whoever is not merciful to others, will not be treated mercifully." (Bukhâri 5997)

١٥٧٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ أَبْصَرَ النَّبِيَّ ﷺ يُقَبِّلُ الْحَسَنَ، فَقَالَ: إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ، مَا قَبَّلْتُ وَاحِدًا مِنْهُمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ مَنْ لَا يَرْحَمُ لَا يُرْحَمُ». [أُخْرِجَهُ الْبُخَارِيُّ:

٥٩٩٧ وَمُسْلِمٌ: ٢٣١٨].

(38) CHAPTER. The mercy of the Prophet ﷺ for women

1580. Anas رضي الله عنه narrated: The Messenger of Allâh ﷺ was once travelling and a boy called Anjashah, a black one, was chanting for camels. The Messenger of Allâh ﷺ said: "O Anjashah, slowly, drive the camels slowly, as they are carrying glass bottles (metaphorically means women)." (Bukhâri 6149)

(٣٨) بَابُ رَحْمَةِ النَّبِيِّ ﷺ لِلنِّسَاءِ وَأَمْرُهُ السَّوَاقِ بِهِنَّ بِالرَّفْقِ

١٥٨٠ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي بَعْضِ أَصْفَارِهِ؛ وَغُلَامٌ أَسْوَدٌ، يُقَالُ لَهُ: أَنْجَشَةُ، يَحْدُو، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا أَنْجَشَةُ! رُوَيْدَكَ سَوْقًا بِالْقَوَارِيرِ». [أُخْرِجَهُ الْبُخَارِيُّ: ٦١٤٩

وَمُسْلِمٌ: ٢٣٢٣].

(39) CHAPTER. Courage of the Prophet ﷺ

1581. Anas bin Mâlik رضي الله عنه narrated: The Messenger of Allâh ﷺ was the best and the bravest of people. Once the people of Al-Madinah got terrified one night, so they went in the direction of the noise (that terrified them). The Messenger of Allâh ﷺ met them (on his way back) after he had found out the cause. He was riding an unsaddled horse belonging to Abu Talhah and a sword was hanging by his neck, and he was saying: "Don't be afraid! Don't be afraid!" He further said: "I found it (i.e., the horse) very fast." (Or said: "This horse is very fast.") (Bukhâri 2908)

(٣٩) بَابُ فِي شَجَاعَةِ النَّبِيِّ ﷺ وَتَقْدِمِهِ إِلَى الْحَرْبِ

١٥٨١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ، وَكَانَ أَجْوَدَ النَّاسِ، وَكَانَ أَشَجَعَ النَّاسِ، وَلَقَدْ فَرَعَ أَهْلُ الْمَدِينَةِ ذَاتَ لَيْلَةٍ، فَانْطَلَقَ نَاسٌ قِلَ الصَّوْتِ، فَتَلَقَاهُمْ رَسُولُ اللَّهِ ﷺ رَاجِعًا، وَقَدْ سَبَقَهُمْ إِلَى الصَّوْتِ، وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرِّي، فِي عُنُقِهِ السَّيْفُ، وَهُوَ يَقُولُ: «لَمْ تُرَاعُوا، لَمْ

تَرَاعُوا». قَالَ: «وَجَدْنَاهُ بَحْرًا (أَوْ: إِنَّهُ لَبَحْرٌ)». قَالَ: وَكَانَ فَرَسًا يُبْطَأُ.
[أخرجه البخاري: ٢٩٠٨ ومسلم: ٢٣٠٧].

(40) CHAPTER. The Prophet ﷺ had the best manners

1582. Anas رضي الله عنه said: The Messenger of Allāh ﷺ had the best manners of all people. He sent me on an errand one day, and I said: “By Allāh, I will not go.” But I had in my mind that I will do as the Prophet of Allāh ﷺ commanded me to do. I went out until I came across children playing in the marketplace, and before I knew it, the Messenger of Allāh held me from the back. I looked at him while he was laughing and he said: “Unais, did you go where I ordered you to go?” I said: “O Messenger of Allāh, yes, I am going.”

Anas further said: I served him for nine years, but he never asked me about a thing which I had done, why I did that; or about a thing I had left undone, why I had not done that.

(٤٠) بَابُ كَانَ النَّبِيُّ ﷺ مِنْ أَحْسَنِ النَّاسِ خُلُقًا

١٥٨٢ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مِنْ أَحْسَنِ النَّاسِ خُلُقًا، فَأَرْسَلَنِي يَوْمًا لِحَاجَةٍ، فَقُلْتُ: وَاللَّهِ لَا أَذْهَبُ، وَفِي نَفْسِي أَنْ أَذْهَبَ لِمَا أَمَرَنِي بِهِ نَبِيُّ اللَّهِ ﷺ، فَخَرَجْتُ حَتَّى أَمَرَ عَلَى صَبِيَّانٍ، وَهُمْ يَلْعَبُونَ فِي السُّوقِ؛ فَإِذَا رَسُولُ اللَّهِ ﷺ قَدْ قَبِضَ بِقَفَايَ مِنْ وَرَائِي. قَالَ: فَنَظَرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ، فَقَالَ: «يَا أَنَسُ! ذَهَبْتَ حَيْثُ أَمَرْتُكَ؟». قَالَ: قُلْتُ: نَعَمْ؛ أَنَا أَذْهَبُ يَا رَسُولَ اللَّهِ! قَالَ أَنَسٌ: وَاللَّهِ؛ لَقَدْ خَدَمْتُهُ تِسْعَ سِنِينَ، مَا عَلِمْتُهُ قَالَ لَشَيْءٍ صَعْتُهُ: لِمَ فَعَلْتَ كَذَا وَكَذَا؟. أَوْ لَشَيْءٍ تَرَكْتُهُ: هَلَا فَعَلْتَ كَذَا وَكَذَا؟.
[أخرجه مسلم: ٢٣١٠، ٢٣٠٩].

(41) CHAPTER. The Prophet's talking attitude

1583. ‘Urwah bin Az-Zubair reported that Abu Hurairah said: “Listen, O lady of the room, Listen, O lady of the room.” ‘Āishah رضي الله عنها was praying; when she finished prayer, she said to ‘Urwah: “Don't you hear what this man said formerly? The Prophet ﷺ used to talk in a way that his words could be counted if one wanted to do that.”

(٤١) بَابُ صِفَةِ حَدِيثِ النَّبِيِّ ﷺ

١٥٨٣ - عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ وَيَقُولُ: اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ! اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ! وَعَائِشَةُ رِضْوَانُ اللَّهِ عَلَيْهَا تُصَلِّي، فَلَمَّا قَضَتْ صَلَاتَهَا؛ قَالَتْ لِعُرْوَةَ: أَلَا تَسْمَعُ إِلَى هَذَا

وَمَقَالَتِهِ أَنِفَاءً؟! إِنَّمَا كَانَ النَّبِيُّ ﷺ يُحَدِّثُ حَدِيثًا لَوْ عَدَّهُ الْعَادُّ لِأَحْصَاءِ.
[أخرجه مسلم: ٢٤٩٣].

(٤٢) **بَابُ كَانَ رَسُولُ اللَّهِ ﷺ** **CHAPTER. The Messenger ﷺ**
preached at selective times **يَتَخَوَّلُنَا بِالْمَوْعِظَةِ**

1584. Shaqiq Abu Wâ'il reported: 'Abdullâh used to give a religious talk to people on every Thursday. Once a man said, "O Abu 'Abdur-Rahmân! We like your talk. We wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you. The Messenger of Allâh ﷺ used to preach us at suitable times lest we become bored." (Bukhâri 70)

١٥٨٤ - عَنْ شَقِيقِ أَبِي وَائِلٍ؛ قَالَ: كَانَ عَبْدُ اللَّهِ يُذَكِّرُنَا كُلَّ يَوْمٍ خَمِيسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّا نُحِبُّ حَدِيثَكَ وَنَسْتَهِيهِ، وَلَوْ دِدْنَا أَنَّكَ حَدَّثْتَنَا كُلَّ يَوْمٍ. فَقَالَ: مَا يَمْنَعُنِي أَنْ أُحَدِّثَكُمْ إِلَّا كَرَاهِيَةُ أَنْ أُمَلِّكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ؛ كَرَاهِيَةَ السَّامَةِ عَلَيْنَا. [أخرجه البخاري: ٧٠ ومسلم: ٢٨٢١].

(43) **CHAPTER. The Prophet ﷺ was most**
generous of the people

1585. Ibn 'Abbâs رضي الله عنهما said: The Messenger of Allâh ﷺ was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadân when Jibril عليه السلام met him. Jibril used to meet him every night of Ramadân to review with him the Qur'ân. When Jibril met him, he would be more generous than the fair winds (with glad tidings of rain). (Bukhâri 6)

(٤٣) **بَابُ كَانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ**
١٥٨٥ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ، إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ كَانَ يَلْقَاهُ فِي كُلِّ سَنَةٍ فِي رَمَضَانَ، حَتَّى يَنْسَلِخَ، فَيَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ؛ كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. [أخرجه البخاري: ٦ ومسلم: ٢٣٠٨].

(44) **CHAPTER. The Prophet ﷺ never said:**
"No," for something asked

(٤٤) **بَابُ مَا سُئِلَ النَّبِيُّ ﷺ شَيْئًا قَطُّ، فَقَالَ: لَا**

1586. Jâbir bin ‘Abdullâh رضي الله عنهما narrated: The Messenger of Allâh ﷺ never said: “No,” for something he was asked. (Bukhârî 6034)

1587. Anas رضي الله عنه narrated: A man asked the Prophet ﷺ for a herd of sheep razing between two mountains, and he gave him that. The man went to his people and said: “O my people, embrace Islam. By Allâh, Muhammad ﷺ gives gifts like one who never fears poverty.”

Anas said: Even if one embraces Islam for an offer of this world, soon as he embraces Islam, it becomes more lovely to him than this world and all what is in it.

(45) CHAPTER. The Prophet's abundant giving

1588. Ibn Shihâb said: The Messenger of Allâh ﷺ went on the expedition of the conquest of Makkah along with the Muslims and they fought at Hunain, and Allâh granted victory to his religion and to the Muslims. The Messenger of Allâh ﷺ gave one hundred camels to Safwân bin Umaiyyah. He again gave him one hundred camels, and then again gave him one hundred camels. Sa'îd bin Musaiyab said that Safwân told him: “By Allâh, the Messenger of Allâh ﷺ gave me what he gave me and he was the most hated man to me. But he continued giving me until he became the dearest man to me.”

١٥٨٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ، فَقَالَ: لَا. [أَخْرَجَهُ الْبَخَارِيُّ: ٦٠٣٤ وَمُسْلِمٌ: ٢٣٠٠].

١٥٨٧ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ عَنْمَا بَيْنَ جَبَلَيْنِ، فَأَعْطَاهُ إِيَّاهُ، فَأَتَى قَوْمَهُ، فَقَالَ: أَيُّ قَوْمٍ! أَسْلِمُوا، فَوَاللَّهِ؛ إِنَّ مُحَمَّدًا ﷺ لَيُعْطِي عَطَاءً مَا يَخَافُ الْفَقْرَ.

فَقَالَ أَنَسٌ: إِنْ كَانَ الرَّجُلُ لَيُسَلِّمُ مَا يُرِيدُ إِلَّا الدُّنْيَا، فَمَا يُسَلِّمُ حَتَّى يَكُونَ الْإِسْلَامُ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا. [أَخْرَجَهُ مُسْلِمٌ: ٢٣١٢].

(٤٥) بَابُ فِي عَطَاءِ النَّبِيِّ ﷺ وَعَظْمِهِ وَكَثْرَتِهِ

١٥٨٨ - عَنْ ابْنِ شِهَابٍ؛ قَالَ: غَزَا رَسُولُ اللَّهِ ﷺ غَزْوَةَ الْفَتْحِ؛ فَفَتَحَ مَكَّةَ، ثُمَّ خَرَجَ ﷺ بِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ، فَافْتَتَلُوا بِحُنَيْنٍ، فَفَتَحَ اللَّهُ دِينَهُ وَالْمُسْلِمِينَ، وَأَعْطَى رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ صَفْوَانَ بْنَ أُمَيَّةٍ مِئَةً مِنَ النَّعَمِ، ثُمَّ مِئَةً، ثُمَّ مِئَةً.

قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ صَفْوَانَ قَالَ: وَاللَّهِ؛ لَقَدْ أَعْطَانِي رَسُولُ اللَّهِ ﷺ مَا أَعْطَانِي وَإِنَّهُ لَأَبْغَضُ النَّاسِ إِلَيَّ، فَمَا بَرَحَ يُعْطِينِي حَتَّى إِنَّهُ لَأَحَبُّ النَّاسِ إِلَيَّ. [أَخْرَجَهُ مُسْلِمٌ: ٢٣١٣].

(٤٦) بَابُ فِي عِدَاتِهِ ﷺ

(46) CHAPTER. The promise of the Prophet

ﷺ

1589. Jâbir bin ‘Abdullâh رضي الله عنهما narrated: Once the Prophet ﷺ said to me, “When the money from Bahrain comes, I will give you so much and gestured with his hand three times.” The Prophet ﷺ died before the money of Bahrain arrived. When the money from Bahrain was brought to Abu Bakr رضي الله عنه he announced: “Whoever was promised by the Prophet ﷺ should come to us.” I went to Abu Bakr and said, “The Prophet ﷺ promised me saying I will give such and such and such.” Abu Bakr scooped an amount and asked me to count them. They were five hundred. Abu Bakr then said, “Take twice the amount you have taken (besides).” (Bukhârî 2296)

١٥٨٩ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ؛ لَقَدْ أُعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا». وَقَالَ بِيَدَيْهِ جَمِيعًا. فَقَبِضَ النَّبِيُّ ﷺ قَبْلَ أَنْ يَجِيءَ مَالُ الْبَحْرَيْنِ، فَقَدِمَ عَلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بَعْدَهُ، فَأَمَرَ مُنَادِيًا، فَتَادَى: مَنْ كَانَتْ لَهُ عَلَى النَّبِيِّ ﷺ عِدَّةٌ أَوْ دَيْنٌ؛ فَلْيَأْتِ. فَقُمْتُ، فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ؛ أُعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا». فَحَتَّى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ مَرَّةً، ثُمَّ قَالَ لِي: عُدَّهَا. فَعَدَدْتُهَا؛ فَإِذَا هِيَ خَمْسُ مِائَةٍ، فَقَالَ: خُذْ مِثْلَيْهَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٢٩٦ وَمُسْلِمٌ: ٢٣١٤].

(47) CHAPTER. The Prophet's names

1590. Jubair bin Mut'im رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “I have names: I am Muhammad and Ahmad; I am Al-Mâhi (cracker), through whom Allâh will eliminate *Kufr* (infidelity); I am Al-Hâshir, who will be the first to be resurrected, the people with be resurrected thereafter; and I am also Al-'Aqib, there will be no (Prophet) after me.” And Allâh called him Kind and Merciful. (Bukhârî 3532)

(٤٧) بَابُ فِي عَدَدِ أَسْمَاءِ النَّبِيِّ ﷺ

١٥٩٠ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ أَحَدٌ». وَقَدْ سَمَّاهُ اللَّهُ رَوْفًا رَحِيمًا. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٥٣٢ وَمُسْلِمٌ: ٢٣٥٤].

1591. Abu Musa Al-Ash'ari رضي الله عنه

١٥٩١ - عَنْ أَبِي مُوسَى

said: The Messenger of Allāh ﷺ mentioned many names of his and said: "I am Muhammad, Ahmad, Muqaffi (the last in succession), Hâshir, the Prophet of repentance, and the Prophet of mercy.

(48) CHAPTER. Prophet's stay in Makkah and Al-Madinah

1592. Ibn 'Abbâs رضي الله عنهما said: The Messenger of Allāh ﷺ started receiving the Divine Revelation at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he lived in Al-Madinah for ten years, and then died at the age of sixty-three (years). (Bukhârî 3902-3)

1593. Ibn 'Abbâs رضي الله عنهما said: The Messenger of Allāh ﷺ stayed in Makkah fifteen years; hearing a voice without seeing anything for seven years and receiving Revelation eight years. He ﷺ stayed in Al-Madinah ten years. (Bukhârî 3902-3)

(49) CHAPTER. Prophet's age at death

1594. Anas bin Mâlik رضي الله عنه said: The Messenger of Allāh ﷺ died when he was sixty-three years old, and so was the case of Abu Bakr رضي الله عنه who died at sixty-three, and so was the case of 'Umar رضي الله عنه who was also sixty-three (when he died).

الأشعري رضي الله عنه؛ قال: كَانَ رَسُولُ اللَّهِ ﷺ يُسَمِّي لَنَا نَفْسَهُ أَسْمَاءً، فَقَالَ: «أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَالْمُقَفِّي، وَالْحَاشِرُ، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ الرَّحْمَةِ». [أخرجه مسلم: ٢٣٥٥].

(٤٨) بَابُ كَمْ أَقَامَ النَّبِيُّ ﷺ بِمَكَّةَ وَالْمَدِينَةِ

١٥٩٢ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ، وَبِالْمَدِينَةِ عَشْرًا، وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً. [أخرجه البخاري: ٣٩٠٢ و ٣٩٠٣ ومسلم: ٢٣٥١].

١٥٩٣ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً، يَسْمَعُ الصَّوْتَ وَيَرَى الضُّوْءَ سَبْعَ سِنِينَ وَلَا يَرَى شَيْئًا، وَثَمَانِ سِنِينَ يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا. [أخرجه البخاري: ٣٩٠٢ و ٣٩٠٣ ومسلم: ٢٣٥٣].

(٤٩) بَابُ كَمْ سِنَّ النَّبِيِّ ﷺ يَوْمَ قُبُضَ

١٥٩٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَعُمَرُ رَضِيَ اللَّهُ عَنْهُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. [أخرجه مسلم: ٢٣٤٨].

1595. 'Ammâr, the freed slave of Banu Hâshim reported: I asked Ibn 'Abbâs رضي الله عنه: "How old the Messenger of Allâh ﷺ was when he died?" He said: "I never expected a man of your caliber among his people not knowing this." I said: "I asked people and they do not agree, so I want to know your answer." He said: "Can you count?" I said: "Yes." He said: "Take forty years when he was commissioned, add fifteen years in Makkah where he feared and felt secure about Makkah people, and ten years after emigration to Al-Madinah."

١٥٩٥ - عَنْ عَمَارٍ مَوْلَى بَنِي هَاشِمٍ؛ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: كَمْ أَتَى لِرَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ؟ فَقَالَ: مَا كُنْتُ أَحْسِبُ مِثْلَكَ مِنْ قَوْمِهِ يَخْفَى عَلَيْهِ ذَاكَ! قَالَ: قُلْتُ: إِنِّي قَدْ سَأَلْتُ النَّاسَ؟ فَاخْتَلَفُوا عَلَيَّ، فَأَحْبَبْتُ أَنْ أُعْلِمَ قَوْلَكَ فِيهِ. قَالَ: أَتَحْسِبُ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَ: أُمْسِكَ أَرْبَعِينَ بُعِثَ لَهَا، خَمْسَ عَشْرَةَ بِمَكَّةَ يَأْمُرُ وَيَخَافُ، وَعَشْرًا مِنْ مُهَاجِرِهِ إِلَى الْمَدِينَةِ.

وَقَدْ تَقَدَّمَ حَدِيثُ أَنَسٍ أَنَّهُ ﷺ تُوفِّيَ وَهُوَ ابْنُ سِتِينَ سَنَةً [انظر الحديث: ١٥٥٦] [أخرجه مسلم: ٢٣٥٣].

(50) CHAPTER. When Allâh wants to be Merciful to a nation, He collects its Prophet before it

1596. Abu Musa رضي الله عنه narrated that the Prophet ﷺ said: "When Allâh, the Exalted and Glorious, intended to show mercy to an *Ummah* from His slaves, He caused its Prophet to die, and made him a harbinger and an example in the world to come. And when He intended to cause destruction to an *Ummah*, He punished it while its Messenger was alive, and He destroyed it as he witnessed it, and made him rejoice destruction as they had denied him and disobeyed his command."

(٥٠) بَابُ إِذَا رَحِمَ اللَّهُ أُمَّةً؛ قَبَضَ نَبِيَّهَا قَبْلَهَا

١٥٩٦ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةَ أُمَّةٍ مِنْ عِبَادِهِ؛ قَبَضَ نَبِيَّهَا قَبْلَهَا، فَجَعَلَهُ لَهَا قَرِطًا وَسَلَفًا بَيْنَ يَدَيْهَا، وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ؛ عَذَّبَهَا وَنَبِيَّهَا حَيًّا، فَأَهْلَكَهَا وَهُوَ يَنْظُرُ، فَأَقْرَّ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ وَعَصَوْا أَمْرَهُ». [أخرجه مسلم: ٢٢٨٨].

(51) CHAPTER. "But no, by your *Rubb*, they can have no Faith, until they make you judge"

(٥١) بَابُ فِي قَوْلِهِ تَعَالَى: ﴿وَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ﴾
الآية

1597. 'Abdullâh bin Az-Zubair رضي الله عنه narrated : An *Ansâri* man disputed with Az-Zubair رضي الله عنه in the presence of the Messenger of Allâh ﷺ about the Harra Canals used for irrigating the date-palms. The *Ansâri* man said to Az-Zubair, "Let the water pass", but Az-Zubair refused to do so. So, the case was brought before the Messenger of Allâh ﷺ who said to Az-Zubair, "O Zubair! Irrigate (your land) and then let the water pass to your neighbor." On that the *Ansâri* got angry and said, "O Messenger of Allâh! Is it because he (i.e., Zubair) is your aunt's son?" On that the color of the face of the Prophet of Allâh ﷺ changed (out of anger) and he said, "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Zubair said, "By Allâh, I think that the following Verse was revealed on this occasion : 'But no, by your *Rubb*, they can have no Faith, until they make you judge in all disputes between them.' (4 :65)." (Bukhâri 2359-60)

(52) CHAPTER. "Do not ask about things which, if made plain, will displease you."

1598. Anas bin Mâlik رضي الله عنه narrated : The Messenger of Allâh ﷺ heard some thing about his Companions, so he made a speech in which he said: "*Jannah* and Hell were shown to me. I had never seen evil and good things as I saw today. Were you to know what I know, you would laugh little and wept much."

Anas said : "No other day was harder on the Companions of the Messenger of Allâh ﷺ than this day. They their faces and started

١٥٩٧ - عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرَّحِ الْمَاءَ يَمُرُّ. فَأَبَى عَلَيْهِمْ، فَاخْتَصَمُوا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ: «اسْقِ يَا زُبَيْرُ! ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ». فَغَضِبَ الْأَنْصَارِيُّ، فَقَالَ: يَا رَسُولَ اللَّهِ! أُنْ كَانَ ابْنُ عَمَّتِكَ؟ فَتَلَوْنَ وَجْهَ نَبِيِّ اللَّهِ ﷺ، ثُمَّ قَالَ: «يَا زُبَيْرُ! اسْقِ، ثُمَّ اخْسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ».

فَقَالَ الزُّبَيْرُ: وَاللَّهِ؛ إِنِّي لَأَحْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ﴾ الْآيَةَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٣٥٩ وَ ٢٣٦٠ وَمُسْلِمٌ: ٢٣٥٧].

(٥٢) بَابٌ فِي اتِّبَاعِ النَّبِيِّ ﷺ وَقَوْلِهِ تَعَالَى: ﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ تَسْأَلُوكُمْ﴾

١٥٩٨ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَلَغَ رَسُولُ اللَّهِ ﷺ عَنْ أَصْحَابِهِ شَيْءٌ، فَخَطَبَ، فَقَالَ: «عَرِضْتُ عَلَيَّ الْجَنَّةَ وَالنَّارَ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ؛ لَصَحَحْتُكُمْ قَلِيلًا، وَلَبَكَيْتُمْ كَثِيرًا».

قَالَ: فَمَا أَتَى عَلَى أَصْحَابِ

weeping. 'Umar bin Al-Khattâb رضي الله عنه said: "We are content with Allâh as our *Rubb*, and Islam as our religion, and Muhammad ﷺ as our Prophet."

Then that man stood up and asked (the Prophet ﷺ): "Who is my father?" He ﷺ said: "Your father is so-and-so." Then this Verse was revealed: "O you who believe! Do not ask about things which, if made plain to you, will displease you." (5:101) (Bukhârî 7089)

1599. Sa'd bin Abu Waqqâs رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The worst crime in a Muslim is of that Muslim who asked about something which was not prohibited, but became so because of his asking." (Bukhârî 7289)

1600. Anas رضي الله عنه narrated: A man said: "O Messenger of Allâh, where is my father?" He ﷺ said: "He is in Hell-fire." The man left and the Prophet ﷺ called him back and said: "My father and yours are in Hell."

(53) CHAPTER. To refrain from what the Prophet ﷺ prohibited

1601. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "If I forbid you to

رسول الله يَوْمَ أَشَدُّ مِنْهُ. قَالَ: غَطُّوا رُؤُوسَهُمْ وَلَهُمْ خَنْيْنٌ. قَالَ: فَقَامَ عُمَرُ ابْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ؛ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا.

قَالَ: فَقَامَ ذَلِكَ الرَّجُلُ، فَقَالَ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلَانٌ». فَتَرَكْتُ هَذِهِ الْآيَةَ: «يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ»

[المائدة: ١٠١]. [أخرجه البخاري: ٧٠٨٩

ومسلم: ٢٣٥٩].

١٥٩٩ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا: مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرِّمْ عَلَى الْمُسْلِمِينَ فَحَرَّمَ عَلَيْهِمْ مِنْ أَجْلِ مَسْأَلَتِهِ». [أخرجه البخاري: ٧٢٨٩ ومسلم: ٢٣٥٨].

١٦٠٠ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! أَيْنَ أَبِي؟ قَالَ: «فِي النَّارِ». قَالَ: فَلَمَّا قَفَى الرَّجُلُ؛ دَعَا، فَقَالَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ». [أخرجه مسلم: ٢٠٣].

(٥٣) بَابُ فِي الْإِتِّهَاءِ عَمَّا نَهَى عَنْهُ النَّبِيُّ ﷺ وَتَرَكَ الْاِخْتِلَافَ عَلَيْهِ فِي الْمُسَاءَلَةِ

١٦٠١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ:

do something, then keep away from it. And if I order you to do something, then do of it as much as you can. For the people who were before you, were ruined because of their inquisitiveness and their differences over their Prophets.” (Bukhâri 7288)

«مَا نَهَيْتُكُمْ عَنْهُ؛ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ؛ فَافْعَلُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ، وَاجْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ.»
[أَخْرَجَهُ الْبُخَارِيُّ: ٧٢٨٨ وَمُسْلِمٌ: ١٣٣٧.]

(54) CHAPTER. The Prophet's statements regarding worldly and religious affairs

(٥٤) بَابٌ فِيمَا أَخْبَرَ بِهِ النَّبِيُّ ﷺ مِنْ أَمْرِ الدِّينِ وَالْفَرْقِ بَيْنَهُ وَبَيْنَ الرَّأْيِ لِلدُّنْيَا

1602. Talhah bin 'Ubaidullah رضي الله عنه narrated: I and the Messenger of Allâh ﷺ passed by people on top of the date-palm trees. He ﷺ said: “What are these people doing?” They said: “They are pollinating them.” The Messenger of Allâh ﷺ said: “I do not think this would help.” When people were told about it, they stopped pollinating the trees practice. The Messenger of Allâh ﷺ (was later) on informed (that the yield had dwindled). He said: “If that helps, then they should do it, for it was just a personal opinion of mine. And do not go after my personal opinion, but when I say to you anything on behalf of Allâh, then do accept it, for I do not attribute a lie to Allâh, the Exalted, and Glorious.”

١٦٠٢ - عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: مَرَرْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَقُومُ عَلَى رُؤُوسِ النَّخْلِ، فَقَالَ: «مَا يَصْنَعُ هَؤُلَاءِ؟» فَقَالُوا: يُلْقِحُونَهُ؛ يَجْعَلُونَ الذَّكَرَ فِي الْأُنْثَى فَيُلْقِحُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَظُنُّ يُغْنِي ذَلِكَ شَيْئًا». قَالَ: فَأَخْبَرُوا بِذَلِكَ، فَتَرَكُوهُ، فَأَخْبَرَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ، فَقَالَ: «إِنْ كَانَ يَنْفَعُهُمْ ذَلِكَ؛ فَلْيَصْنَعُوهُ؛ فَإِنِّي إِنَّمَا ظَنَنْتُ ظَنًّا؛ فَلَا تُؤَاخِذُونِي بِالظَّنِّ، وَلَكِنْ؛ إِذَا حَدَّثْتُكُمْ عَنْ اللَّهِ شَيْئًا؛ فَخُذُوا بِهِ، فَإِنِّي لَنْ أَكْذِبَ عَلَى اللَّهِ عِزًّا وَجَلًّا.» [أَخْرَجَهُ مُسْلِمٌ: ٢٣٦١.]

(55) CHAPTER. Wishing to see the Prophet ﷺ

(٥٥) بَابٌ تَمَنَّى رُؤْيَا النَّبِيِّ ﷺ وَالْحِرْصُ عَلَيْهِ

1603. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “By Him in Whose Hand is the life of Muhammad, a day will come when one of

١٦٠٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ؛ لَيَأْتِيَنَّ عَلَى

you would not see me, when seeing me will be dearer to him than his family, and property.”

Abu Ishâq (Ibn Muhammad bin Sufyân) said: I think that means seeing him among them is better than one's seeing of his family and property. (Bukhâri 3587)

أَحَدِكُمْ يَوْمٌ وَلَا يَرَانِي، ثُمَّ لَأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ مَعَهُمْ.

قَالَ أَبُو إِسْحَاقَ (يَعْنِي: ابْنُ مُحَمَّدِ بْنِ سُفْيَانَ): الْمَعْنَى فِيهِ عِنْدِي: لَأَنْ يَرَانِي مَعَهُمْ أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ، ثُمَّ لَا يَرَانِي. وَهُوَ عِنْدِي مُقَدَّمٌ مُؤَخَّرٌ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٥٨٧ وَمُسْلِمٌ: ٢٣٦٤].

(56) CHAPTER. Who would offer his family and property to see the Prophet ﷺ

1604. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “The people who love me most among my *Ummah* are the ones after me (after his death) who would wish to see me even if they offer their family and wealth for that.”

(٥٦) بَابُ فِيمَنْ يَوَدُّ رُؤْيَا النَّبِيِّ ﷺ بِأَهْلِهِ وَمَالِهِ

١٦٠٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنْ أَشَدِّ أُمَّتِي لِي حُبًّا نَاسٌ يَكُونُونَ بَعْدِي، يَوَدُّ أَحَدُهُمْ لَوْ رَأَى بِأَهْلِهِ وَمَالِهِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٨٣٢].

*In the Name of Allāh,
the Most Gracious, the Most Merciful*

53- THE BOOK OF PROPHETS AND THEIR MERITS

(1) CHAPTER. Creation of Adam عليه السلام

1605. Abu Hurairah رضي الله عنه narrated: The Messenger of Allāh ﷺ took me by hand and said: "Allāh created earth on Saturday, and the mountains on Sunday, trees on Monday, the bad things on Tuesday, and light on Wednesday, and the animals on Thursday. And Adam was created, in the afternoon on Friday as one of the last creations, the last hour of Friday between the afternoon and the evening."

(2) CHAPTER. The merits of Ibrâhim Al-Khalil عليه السلام

1606. Anas bin Mâlik رضي الله عنه narrated: A man came to the Messenger of Allāh ﷺ and said: "O the best of creation!" Thereupon the Messenger of Allāh ﷺ said: "That is Ibrâhim عليه السلام (may Allāh render him safe from every evil)."

(3) CHAPTER. Ibrâhim عليه السلام was circumcised

1607. Abu Hurairah رضي الله عنه narrated

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٣ - كِتَابُ ذِكْرِ الْأَنْبِيَاءِ وَفَضْلِهِمْ صَلَّى اللَّهُ عَلَيْهِمْ وَسَلَّمَ

(١) بَابٌ فِي ابْتِدَاءِ خَلْقِ آدَمَ عَلَيْهِ السَّلَامُ

١٦٠٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي، فَقَالَ: «خَلَقَ اللَّهُ عَزَّ وَجَلَّ الثَّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الْاِثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثَّلَاثَاءِ، وَخَلَقَ الثَّورَ يَوْمَ الْأَرْبَعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ، وَخَلَقَ آدَمَ بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ فِي آخِرِ الْخَلْقِ، فِي آخِرِ سَاعَةٍ مِنْ سَاعَاتِ الْجُمُعَةِ، فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ». [أخرجه مسلم: ٢٧٨٩].

(٢) بَابٌ فِي فَضْلِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ السَّلَامُ

١٦٠٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا خَيْرَ الْبَرِيَّةِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَاكَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ». [أخرجه مسلم: ٢٣٦٩].

(٣) بَابُ اخْتِنَانِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ

١٦٠٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

that the Messenger of Allāh ﷺ said: "The Prophet Ibrāhim عليه السلام circumcised himself with an adze at the age of eighty." (Bukhārī 3356)

(4) CHAPTER. Ibrāhim's supplication to see how the dead is made alive and Lut and Yusuf عليهما السلام

1608. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "We are more liable to ask than Ibrāhim when he said: 'My *Rubb*! Show me how do You revive the dead.' Allāh said: 'Do you not believe?' Ibrāhim said: 'Yes (I believe), but to maintain surety in my heart.' (2:260) And may Allāh send His Mercy on Lot! Certainly he used to lean on a strong support. If I were to stay in prison for such a long time as Yusuf did, I would have responded to the offer (of freedom)." (Bukhārī 3372)

(5) CHAPTER. Ibrāhim's saying: "I am sick."

1609. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: The Prophet Ibrāhim عليه السلام did not tell a lie except on three occasions. Twice for the Sake of Allāh when he said, "I am sick," (37:89) and he said, "(I have not done this but) the big idol has done it." (21:63) And (third was) because of Sârah (his wife). He had come

عنه؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِخْتَنَ إِبْرَاهِيمُ النَّبِيُّ عَلَيْهِ السَّلَامُ، وَهُوَ ابْنُ ثَمَانِينَ سَنَةً، بِالْقَدُومِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٣٥٦ وَمُسْلِمٌ: ٢٣٧٠.]

(٤) بَابُ قَوْلِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى، وَذَكْرُ لُوطَ وَيُوسُفَ عَلَيْهِمَا السَّلَامُ

١٦٠٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ؛ إِذْ قَالَ: رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْلَمْ تُؤْمِنِ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي» [البقرة: ٢٦٠]. قَالَ: «وَيَرْحَمُ اللَّهُ لُوطًا؛ لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السَّجْنِ طَوْلَ لَبِثِ يُونُسَ؛ لَأَجَبْتُ الدَّاعِيَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٣٧٢ وَمُسْلِمٌ: ٢٣٧٠.]

(٥) بَابُ فِي قَوْلِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: «إِنِّي سَقِيمٌ»، وَبَلِّ فَعَلَهُ كَيْدُهُمْ هَذَا، وَفِي سَارَةَ «هِيَ أُخْتِي»

١٦٠٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ النَّبِيُّ عَلَيْهِ السَّلَامُ قَطُّ إِلَّا ثَلَاثَ كَذَبَاتٍ؛ ثِنْتَيْنِ فِي ذَاتِ اللَّهِ: قَوْلُهُ: «إِنِّي سَقِيمٌ» [الصافات: ٨٩]، وَالثَّانِيَةَ قَوْلُهُ: «بَلِّ فَعَلَهُ

along with Sârah in a land inhabited by haughty and cruel men. She was very good-looking amongst the people, so he said to her: "If these were to know that you are my wife, they would snatch you away from me. So if they ask you, tell that you are my sister and in fact you are my sister in Islam, and I do not know of any other Muslim in this land besides I and you." And when they entered that land, the tyrants came to see her and said to him (the king): "A woman has come into your land who is fit only for you." So, he sent someone (towards her) and she was brought. And Ibrahim عليه السلام began praying. When Sârah came to the tyrant and he looked at her, he could not help but to stretch his arm to her. His arm was severely seized. He said: "Supplicate Allâh to release my hand and I will not harm you." She did so, and his hand was released. When he tried again to reach her, his arm was seized more forcefully than the first time, and he made the same request to her. She did, and his arm was released. He tried for the third time to reach her, and his arm was seized more severely than the second time. He said: "Supplicate Allâh to release my arm, and I promise to Allâh that I will not harm you." She did, and his arm was released. Then he called the one who brought her in, and said to him: "You brought me Satan, not human. Send her out of my land and give her Hajar."

She walked out. When Ibrahim عليه السلام saw her, he asked her: "What happened?" She said: "Good. Allâh has seized the arm of the impious, and he gave a female-slave."

Abu Hurairah said: "That was your mother. O children of the sky-water." (Bukhârî 3357)

كَبُرُهُمْ هَذَا ﴿[الأنبياء: ٦٣]،
ووَاحِدَةً فِي شَأْنِ سَارَةَ؛ فَإِنَّهُ قَدِمَ
أَرْضَ جَبَّارٍ، وَمَعَهُ سَارَةُ، وَكَانَتْ مِنْ
أَحْسَنِ النَّاسِ، فَقَالَ لَهَا: إِنَّ هَذَا
الْجَبَّارَ إِنْ يَعْلَمُ أَنَّكَ امْرَأَتِي؛ يَغْلِبْنِي
عَلَيْكَ، فَإِنْ سَأَلْتُكَ؛ فَأَخِيرِيهِ أَنَّكَ
أُخْتِي؛ فَإِنَّكَ أُخْتِي فِي الْإِسْلَامِ؛
فَإِنِّي لَا أَعْلَمُ فِي الْأَرْضِ مُسْلِمًا
غَيْرِي وَغَيْرِكَ.

فَلَمَّا دَخَلَ أَرْضَهُ؛ رَأَاهَا بَعْضُ أَهْلِ
الْجَبَّارِ؛ أَتَاهُ، فَقَالَ لَهُ: لَقَدْ قَدِمَ
أَرْضَكَ امْرَأَةً لَا يَتَّبِعِي لَهَا أَنْ تَكُونَ
إِلَّا لَكَ. فَأَرْسَلَ إِلَيْهَا فَأَتَتْ بِهَا، فَقَامَ
إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ إِلَى الصَّلَاةِ،
فَلَمَّا دَخَلَتْ عَلَيْهِ؛ لَمْ يَتِمَّا لَكَ أَنْ
بَسَطَ يَدَهُ إِلَيْهَا، فَقَبِضَتْ يَدَهُ قَبْضَةً
شَدِيدَةً، فَقَالَ لَهَا: ادْعِي اللَّهَ أَنْ
يُطْلِقَ يَدِي وَلَا أَضُرُّكَ، فَفَعَلَتْ،
فَعَادَ، فَقَبِضَتْ أَشَدَّ مِنَ الْقَبْضَةِ
الْأُولَى، فَقَالَ لَهَا وَمِثْلَ ذَلِكَ،
فَفَعَلَتْ، فَعَادَ، فَقَبِضَتْ أَشَدَّ مِنْ
الْقَبْضَتَيْنِ الْأُولَيَيْنِ، فَقَالَ: ادْعِي اللَّهَ
أَنْ يُطْلِقَ يَدِي؛ فَلَكَ اللَّهُ أَنْ لَا
أَضُرَّكَ. فَفَعَلَتْ، وَأُطْلِقَتْ يَدُهُ، وَدَعَا
الَّذِي جَاءَ بِهَا، فَقَالَ لَهُ: إِنَّكَ إِنَّمَا
أَتَيْتَنِي بِشَيْطَانٍ وَلَمْ تَأْتِنِي بِإِنْسَانٍ؛
فَأَخْرِجْهَا مِنْ أَرْضِي، وَأَعْطِهَا
هَاجِرًا.

قَالَ: «فَأَقْبَلْتُ تَمْشِي، فَلَمَّا رَأَاهَا

إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ؛ أَنْصَرَفَ، فَقَالَ لَهَا: مَهَيْمٌ؟ قَالَتْ: خَيْرًا؛ كَفَّ اللَّهُ يَدَ الْفَاجِرِ، وَأَخَذَ خَادِمًا».

قَالَ أَبُو هُرَيْرَةَ: فَتِلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٣٥٧ وَمُسْلِمٌ: ٢٣٧١].

(6) CHAPTER. Mention of Musa عليه السلام

1610. Abu Hurairah رضي الله عنه said: Musa (Moses) عليه السلام was a shy person and was never seen naked. The Children of Israel said: “(He does so) because he has two bulky testicles.” Once Musa عليه السلام washed his body from a pool having put his clothes on a stone. The stone moved away with his clothes. He chased the stone hitting it and saying: “My clothes, my clothes,” until he reached a group of the Israelites.

And this Verse was revealed: “O you who believe, do not be like those who annoyed Musa and Allâh cleared him of what they alleged, and he was honorable before Allâh.” (33:69) (Bukhârî 3404)

(٦) بَابٌ فِي ذِكْرِ مُوسَى عَلَيْهِ السَّلَامُ، وَقَوْلُهُ تَعَالَى: ﴿فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهاً﴾

١٦١٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ مُوسَى عَلَيْهِ السَّلَامُ رَجُلًا حَيِيًّا. قَالَ: فَكَانَ لَا يُرَى مُتَجَرِّدًا. قَالَ: فَقَالَ بَنُو إِسْرَائِيلَ: إِنَّهُ آذَرُ. قَالَ: فَاعْتَسَلَ عِنْدَ مُوَيْهِ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَانْطَلَقَ الْحَجَرُ يَسْعَى، وَاتَّبَعَهُ بِعَصَاهُ يَضْرِبُهُ: تَوْبِي حَجَرُ! تَوْبِي حَجَرُ! حَتَّى وَقَفَ عَلَى مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ.

وَنَزَلَتْ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهاً﴾ [الْأَحْزَاب: ٦٩]. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٤٠٤ وَمُسْلِمٌ: ٢٣٧١، (ب) ٣٣٩].

(7) CHAPTER. Story of Musa with Khidr عليهما السلام

1611. Sa'îd bin Jubair reported: I said to Ibn 'Abbâs رضي الله عنهما “Nauf Al-Bikâlî claims that Musa (Moses) عليه السلام, the companion of Khidr was not Moses (the Prophet) of the Children of Israel.” Ibn

(٧) بَابٌ فِي قِصَّةِ مُوسَى مَعَ الْخَضِرِّ عَلَيْهِمَا السَّلَامُ

١٦١١ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ نَوْفًا الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَى عَلَيْهِ السَّلَامُ صَاحِبُ بَنِي

'Abbās said: The enemy of Allāh has told a lie. Ubai bin Ka'b told us that the Messenger of Allāh ﷺ said:

Once Musa stood up and addressed the Children of Israel. He was asked who was the most learned man. He said: "I." Allāh admonished him as he did not attributed absolute knowledge to Him. So, Allāh said to him, "Yes, at the junction of the two seas there is a slave of Mine who is more learned than you." Musa said: "O my *Rubb*! How can I reach him?" Allāh said: "Take a fish and put it in a basket and you will find him at the place where you will lose the fish." Musa عليه السلام took a fish and put it in a basket and proceeded along with his servant, Yusha' bin Nun until they reached a rock where they laid their heads (i.e., lay down). Musa slept, and the fish, moving out of the basket, fell into the sea.

They traveled the rest of the night, and the next day. Musa عليه السلام said to his servant, "Give us our food, for indeed, we have suffered much fatigue in this journey of ours." Musa did not feel tired until he crossed that place which Allāh had ordered him to seek after. His boy (servant) said to him, "Do you know that when we were sitting near that rock, I forgot the fish, and none but Satan caused me to forget to tell (you) about it, and it took its course into the sea in an amazing way?" So, there was a path for the fish and that astonished them. Musa said, "That was what we were seeking." So, both of them went back retracing their footsteps until they reached the rock.

There they saw a man lying covered with a garment. Musa greeted him and Khidr replied saying, "Is there safety in your land?" Musa said, "I am Musa." The man asked, "Musa of the Children of Israel?" Musa said, "Yes, I have come to you so that you may teach me of what Allāh has taught

إِسْرَائِيلَ لَيْسَ هُوَ مُوسَى صَاحِبَ الْخَضِرِ. فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ، سَمِعْتُ أَبِي بَنَ كَعْبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

«قَامَ مُوسَى خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا أَعْلَمُ».

قَالَ: «فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدْ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ: إِنَّ عَبْدًا مِنْ عِبَادِي يَجْمَعُ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ مُوسَى: أَيُّ رَبِّ! كَيْفَ لِي بِهِ؟ فَقِيلَ لَهُ: احْمِلْ خُوتًا فِي مِكْتَلٍ، فَحَيْثُ تَفْقَدَ الْخُوتَ؛ فَهُوَ نَمَّ».

فَانْطَلَقَ، وَانْطَلَقَ مَعَهُ قَتَاهُ، وَهُوَ يُوسَعُ بْنُ نُونٍ، فَحَمَلَ مُوسَى عَلَيْهِ السَّلَامُ خُوتًا فِي مِكْتَلٍ، وَانْطَلَقَ هُوَ وَقَتَاهُ يَمْشِيَانِ، حَتَّى أَتَيَا الصَّخْرَةَ، فَرَقَدَ مُوسَى وَقَتَاهُ، فَاضْطَرَبَ الْخُوتُ فِي الْمِكْتَلِ، حَتَّى خَرَجَ مِنَ الْمِكْتَلِ، فَسَقَطَ فِي الْبَحْرِ».

قَالَ: «وَأَمْسَكَ اللَّهُ عَنْهُ جِرْيَةَ الْمَاءِ، حَتَّى كَانَ مِثْلَ الطَّاقِ، فَكَانَ لِلْخُوتِ سَرَبًا، وَكَانَ لِمُوسَى وَلِقَتَاهُ عَجَبًا».

فَانْطَلَقَا بِقِيَّةِ يَوْمِهِمَا وَلَيْلَتِهِمَا، وَنَسِيَ صَاحِبَ مُوسَى أَنْ يُخْبِرَهُ، فَلَمَّا أَصْبَحَ مُوسَى عَلَيْهِ السَّلَامُ؛ قَالَ لِقَتَاهُ: آتَيْنَا عَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا

you.” He said, “O Musa! I have knowledge from Allâh which Allâh has taught me, which you do not know, and you have knowledge from Allâh which Allâh has taught you which I do not know.” Musa عليه السلام asked, “May I follow you?” He said, “But you will not be able to remain patient with me, for how can you be patient about things which you have no knowledge of?” Musa said, “If Allâh wills, you will find me patient, and I will not disobey any command of yours.” Khidr said to him, “If you accompany me, do not ask me about anything until I inform you about it.” He said, “Yes!” So, both of them set off walking along the seashore. A boat passed by them and they asked the crew of the boat to take them on board. The crew recognized Khidr and so they took them on board without fare. Then Khidr plucked a plank. Musa said to him, “They took us on board for free; and yet you have made a hole in their boat to drown its passengers? Verily, you have done a dreadful thing.” Khidr replied, “Did I not tell you that you would not be able to remain patient with me?” Musa replied, “Do not blame me for what I have forgotten, and do not be hard on me for my fault.”

When they left the sea, they passed by a boy playing with other boys. Khidr took hold of the boy's head and plucked it with his hand and killed him. Musa said to him, “You have killed an innocent person who has not killed any person? Verily, you have really done a horrible thing.” Khidr said, “Did I not tell you that you would not be able to have patience with me?” Musa said, “If I ask you about anything after this, don't accompany me. You have received an excuse from me.”

Then both of them went on until they came to some people of a village, and they asked its inhabitants for food but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse

هَذَا نَصَبًا. قَالَ: «وَلَمْ يَنْصَبْ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ. قَالَ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا. قَالَ مُوسَى: ذَلِكَ مَا كُنَّا نَبْغِي. فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا. قَالَ: يَفْضَانِ آثَارَهُمَا.

حَتَّى أَتَيَا الصَّخْرَةَ، فَرَأَى رَجُلًا نَائِمًا، مُسَجًى عَلَيْهِ بِنْتُوْبٍ، فَسَلَّمَ عَلَيْهِ مُوسَى، فَقَالَ لَهُ الْخَضِرُّ: أُنَى بِأَرْضِكَ السَّلَامُ؟ قَالَ: أَنَا مُوسَى. قَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ. قَالَ: إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكَ اللَّهُ لَا أَعْلَمُهُ، وَأَنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ لَا تَعْلَمُهُ. قَالَ لَهُ مُوسَى عَلَيْهِ السَّلَامُ: هَلْ أَتَّبَعَكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا؟ قَالَ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا؟ قَالَ: سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا. قَالَ لَهُ الْخَضِرُّ: فَإِنْ أَتَّبَعْتَنِي؛ فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا. قَالَ: نَعَمْ.

قَالَ: فَانْطَلَقَ الْخَضِرُّ وَمُوسَى يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ فَكَلَّمَاهُمَا أَنْ يَحْمِلُوهُمَا، فَعَرَفُوا الْخَضِرَّ، فَحَمَلُوهُمَا بِغَيْرِ

and Khidr repaired it just by touching it with his hands. Musa said, "These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken a reward for it." Khidr said, "This is the parting point between you and me, and I shall tell you the explanation of those things for which you could not remain patient."

The Messenger of Allâh ﷺ said: "May Allâh have mercy upon Musa! I wish that Musa could have remained patient by virtue of which Allâh might have told us more about their story." He added: "Musa forgot the promise the first time."

Then a sparrow came and landed on the edge of the boat and drank a little water. Khidr said: "My knowledge and yours do not decrease from the Knowledge of Allâh except as little as this bird could take from the sea."

Sa'îd bin Jubair said: Ibn 'Abbâs رضي الله عنهما used to read the Verses: "There was a king after them who seized every ship by force." (18:79) and "As for the boy ... disbelief." (18:80) (Bukhârî 3400)

تَوَلَّى، فَعَمَدَ الْخَضِرُ إِلَى لَوْحٍ مِنَ
الْوَحِ السَّفِينَةِ، فَتَرَعَهُ، فَقَالَ لَهُ
مُوسَى: قَوْمٌ حَمَلُونَا بِغَيْرِ تَوَلَّى،
عَمَدْتَ إِلَى سَفِينَتِهِمْ، فَخَرَقْتَهَا لِتُغْرَقَ
أَهْلُهَا؟! لَقَدْ جِئْتَ شَيْئًا إِمْرًا. قَالَ:
أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا؟
قَالَ: لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا
تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا.

ثُمَّ خَرَجَا مِنَ السَّفِينَةِ، فَبَيَّنَمَا هُمَا
يَمْشِيَانِ عَلَى السَّاحِلِ؛ إِذَا غُلَامٌ
يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَ الْخَضِرُ
بِرَأْسِهِ، فَاقْتَلَعَهُ بِيَدِهِ، فَقَتَلَهُ، فَقَالَ
مُوسَى: أَقْتَلْتَ نَفْسًا رَزَقِيَّةً بِغَيْرِ
نَفْسٍ؟! لَقَدْ جِئْتَ شَيْئًا نُكْرًا. قَالَ:
أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ
صَبْرًا؟. قَالَ: «وَهَذِهِ أَشَدُّ مِنْ
الْأُولَى. قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ
بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ
لَدُنِّي عُذْرًا.

فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ
اسْتَطَعَمَا أَهْلُهَا فَأَتَوْا أَنْ يُضَيِّفُوهُمَا
فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ
فَأَقَامَهُ. يَقُولُ: «مَائِلٌ، قَالَ الْخَضِرُ
بِيَدِهِ هَكَذَا، فَأَقَامَهُ. قَالَ لَهُ مُوسَى
قَوْمٌ أَتَيْنَاهُمْ، فَلَمْ يُضَيِّفُونَا، وَلَمْ
يُطْعِمُونَا، لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ
أَجْرًا! قَالَ: هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ
سَأَبِّتُكَ بِنَآوِيلٍ مَا لَمْ تَسْتَطِعْ عَلَيْهِ
صَبْرًا».

قَالَ رَسُولُ اللَّهِ ﷺ: «يُرْحَمُ اللَّهُ
مُوسَى، لَوَدِدْتُ أَنَّهُ كَانَ صَبْرَ حَتَّى
يُقْصَّ عَلَيْنَا مِنْ أَخْبَارِهِمَا».

قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ:
«كَانَتْ الْأُولَى مِنْ مُوسَى نِسْيَانًا».

قَالَ: «وَجَاءَ عُصْفُورٌ: حَتَّى وَقَعَ
عَلَى حَرْفِ السَّفِينَةِ، ثُمَّ نَقَرَ فِي
الْبَحْرِ، فَقَالَ لَهُ الْخَضِرُ: مَا نَقَصَ
عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ عَزَّ وَجَلَّ
إِلَّا مِثْلَ مَا نَقَصَ هَذَا الْعُصْفُورُ مِنَ
الْبَحْرِ».

قَالَ سَعِيدُ بْنُ جُبَيْرٍ: وَكَانَ ابْنُ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقْرَأُ: (وَكَانَ
أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ
غَضَبًا). وَكَانَ يَقْرَأُ: (وَأَمَّا الْعَلَامُ
فَكَانَ كَافِرًا). [أَخْرَجَهُ الْبُخَارِيُّ: ٣٤٠٠
وَمُسْلِمٌ: ٢٣٨٠].

(8) CHAPTER. "Do not compare Prophets."

(٨) بَابٌ فِي قَوْلِ النَّبِيِّ ﷺ: «لَا
تُفَضِّلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ»

1612. Abu Hurairah رضي الله عنه narrated:
Once while a Jew was selling something, he
was offered a price with which he was not
pleased. So, he said, "No, by Him Who has
distinguished Musa over all human beings!"
Having heard this, an *Ansâri* man got up and
slapped him on his face and said, "You say:
'By Him Who has distinguished Musa over all
human beings', although the Messenger of
Allâh ﷺ is present amongst us?" The Jew
went to the Messenger of Allâh ﷺ and said,
"O Abul-Qâsim! I am under the contract of
protection, so what right does so-and-so have to
slap me?" The Messenger of Allâh ﷺ

١٦١٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ؛ قَالَ: بَيْنَمَا يَهُودِيٌّ يَعْزِضُ سِلْعَةً
لَهُ أُعْطِيَ بِهَا شَيْئًا كَرِهَهُ (أَوْ: لَمْ
يَرْضَهُ؛ شَكَّ عَبْدُ الْعَزِيزِ)؛ قَالَ: لَا
وَالَّذِي اضْطَفَى مُوسَى عَلَى الْبَشَرِ.
قَالَ: فَسَمِعَهُ رَجُلٌ مِنَ الْأَنْصَارِ،
فَلَطَمَ وَجْهَهُ؛ قَالَ: تَقُولُ: وَالَّذِي
اضْطَفَى مُوسَى عَلَى الْبَشَرِ، وَرَسُولُ
اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا؟!

قَالَ: فَذَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ

asked the other, "Why did you slap him on his face." He said, "He said: 'By Him Who has distinguished Musa over all human beings,' whereas you are living amongst us." The Messenger of Allāh ﷺ became angry, and anger appeared on his face, and said, "Don't make distinction amongst the Prophets of Allāh, for when the Trumpet will be blown, everyone on earth and in the heavens will fall unconscious except those whom Allāh will exempt. The Trumpet will be blown for the second time and I will be the first to be resurrected only to see Musa holding the Throne. I do not know whether the unconsciousness which Musa received on the Day of Tûr has been sufficient for him, or he has got up before me. And I do not say that there is anybody who is better than Yûnus bin Matta." (Bukhârî 3414)

الله ﷺ، فقال: يا أبا القاسم! إنَّ لي ذِمَّةً وَعَهْدًا. وقال: فُلَانٌ لَطَمَ وَجْهِي. فقال رسولُ الله ﷺ: «لَمْ لَطَمْتُ وَجْهَهُ؟». قال: قال يا رسول الله: والذي اضطَفَى موسى على البَشَرِ وَأَنْتَ بَيْنَ أَظْهُرِنَا.

قال: فَغَضِبَ رسولُ الله ﷺ حَتَّى عُرِفَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ قَالَ: «لَا تَفْضَلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ؛ فَإِنَّهُ يُنْفَخُ فِي الصُّورِ، فَيَضَعُقُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ؛ إِلَّا مَنْ شَاءَ اللَّهُ». قَالَ: «ثُمَّ يُنْفَخُ فِيهِ أُخْرَى، فَأَكُونُ أَوَّلَ مَنْ يُبْعَثُ (أَوْ: فِي أَوَّلِ مَنْ يُبْعَثُ)؛ فَإِذَا مُوسَى آخِذٌ بِالْعَرْشِ، فَلَا أَذْرِي؛ أَحْوَسَبَ بِضَعْقَتِهِ يَوْمَ الطُّورِ، أَوْ بُعِثَ قَبْلِي، وَلَا أَقُولُ: إِنَّ أَحَدًا أَفْضَلُ مِنْ يُوسُفَ بْنِ مَتَّى». [أخرجه البخاري: ٣٤١٤ ومسلم: ٢٣٧٣].

(9) CHAPTER. Death of Musa عليه السلام

1613. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh said: The angel of death came to Musa عليه السلام and said to him: "Respond to the call of your *Rubb*." Musa عليه السلام gave him a blow on his eye and popped it. The angel went back to his *Rubb*, and said: "You sent me to Your slave who does not want to die and he popped my eye." Allāh restored his eye and said: "Go back to my slave, and ask him: 'Is life you want? If you want life then place your hand on an ox's

(٩) بَابُ فِي وَفَاةِ مُوسَى عَلَيْهِ السَّلَامُ

١٦١٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «جَاءَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: أَحْبَبَ رَبِّكَ». قَالَ: «فَلَطَمَ مُوسَى عَلَيْهِ السَّلَامُ عَيْنَ مَلَكِ الْمَوْتِ، فَفَقَّأَهَا». قَالَ: «فَرَجَعَ الْمَلِكُ إِلَى اللَّهِ تَعَالَى، فَقَالَ: إِنَّكَ أَرْسَلْتَنِي إِلَى عَبْدٍ لَكَ لَا يُرِيدُ

back, and you will be given a year for every hair which falls under your palm.” Musa asked: “Then what?” He was told: “Then death.” He said: “(Let it be) now.” He asked Allāh to bring him near the Sacred Land at a distance of a stone’s throw.

The Messenger of Allāh ﷺ said: “Were I there, I could show you the grave of Musa near the red sand-hill by the side of the road.” (Bukhârî 1339)

الْمَوْتُ، وَقَدْ فَقَأَ عَيْنِي». قَالَ: «فَرَدَّ اللَّهُ إِلَيْهِ عَيْنَهُ، وَقَالَ: ارْجِعْ إِلَى عَبْدِي، فَقُلْ: الْحَيَاةُ تُرِيدُ؟ فَإِنْ كُنْتُ تُرِيدُ الْحَيَاةَ؛ فَضَعْ يَدَكَ عَلَى مَنْ ثَوْرٍ، فَمَا تَوَارَتْ يَدُكَ مِنْ شَعْرَةٍ؛ فَإِنَّكَ تَعِيشُ بِهَا سَنَةً. قَالَ: ثُمَّ مَهْ؟ قَالَ: ثُمَّ تَمُوتُ. قَالَ: فَالآنَ مِنْ قَرِيبٍ، رَبِّ أَدْنِنِي مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَّةً بِحَجَرٍ».

قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ؛ لَوْ أَنِّي عِنْدَهُ؛ لَأَرَيْتُكُمْ قَبْرَهُ، إِلَى جَانِبِ الطَّرِيقِ، عِنْدَ الْكُتَيْبِ الْأَحْمَرِ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٣٣٩ وَمُسْلِمٌ: ٢٣٧٢].

(10) CHAPTER. Musa عليه السلام praying in grave

1614. Anas bin Mâlik رضي الله عنه said: The Messenger of Allāh ﷺ said: “I happened to pass by Musa (subnarrator Haddâb said: I went to) on the Night Journey near the red mound and saw him performing prayer in his grave, beside the red hill.”

(١٠) بَابٌ فِي قَوْلِ النَّبِيِّ ﷺ: «مَرَرْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ يُصَلِّي فِي قَبْرِهِ»

١٦١٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَيْتُ (وَفِي رَوَايَةٍ هَذَابٍ: مَرَرْتُ) عَلَى مُوسَى لَيْلَةَ أُسْرِي بِي، عِنْدَ الْكُتَيْبِ الْأَحْمَرِ، وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٣٧٥].

(11) CHAPTER. Mention of Yusuf عليه السلام

1615. Abu Hurairah رضي الله عنه said: The people said “O Messenger of Allāh! Who is the most honorable of all people before Allāh?” He said, “The most righteous of them.” They said, “We do not ask you about

(١١) بَابٌ فِي ذِكْرِ يُوسُفَ عَلَيْهِ السَّلَامُ

١٦١٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَتْقَاهُمْ». قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: «فَيُوسُفُ

this.” He said, “Then Yusuf, the Prophet of Allâh, the son of the Prophet of Allâh, the son of the Prophet of Allâh, the son of Allâh’s Khalil (most Loving) (i.e., Ibrâhim).” They said, “We do not want to ask about this.” He said “Then it is the caliber of the Arabs you are asking me? The best of them during the Ignorance Period are the best in Islâm if they comprehend the religious knowledge.” (Bukhârî 3353)

(12) CHAPTER. Mention of Zakariya عليه السلام

1616. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Zakariya was a carpenter.”

(13) CHAPTER. Mention of Yunus عليه السلام

1617. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “He (Allâh) said: ‘It is not for a slave of Mine that he should say: I am better than Yunus bin Matta.’” (Bukhârî 3416)

(14) CHAPTER. ‘Iesa (Jesus) عليه السلام

1618. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “I am most entitled to ‘Iesa in this world and in the world to come.” They said: “How is that?” He said: “Prophets are brothers from different mothers, their religion is one, and there is no Prophet between me and him.” (Bukhârî 3443)

نَبِيُّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ، ابْنِ نَبِيِّ اللَّهِ، ابْنِ خَلِيلِ اللَّهِ». قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوا». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٣٥٣ وَمُسْلِمٌ: ٢٣٧٨].

(١٢) بَابٌ فِي ذِكْرِ زَكَرِيَّا عَلَيْهِ السَّلَامُ

١٦١٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ زَكَرِيَّا نَجَّارًا». [أَخْرَجَهُ مُسْلِمٌ: ٢٣٧٩].

(١٣) بَابٌ فِي ذِكْرِ يُونُسَ عَلَيْهِ السَّلَامُ

١٦١٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «قَالَ (يَعْنِي: اللَّهُ عَزَّ وَجَلَّ): لَا يَتَّبِعُنِي لِعَبْدٍ لِي (وَقَالَ: ابْنُ مَتَّى: لِعَبْدِي) أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٤١٦ وَمُسْلِمٌ: ٢٣٧٥].

(١٤) بَابٌ ذِكْرِ عِيسَى عَلَيْهِ السَّلَامُ

١٦١٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى بْنِ مَرْيَمَ فِي الْأُولَى وَالْآخِرَةِ». قَالُوا: كَيْفَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْأَنْبِيَاءُ إِخْوَةٌ مِنْ عِلَاتٍ، وَأُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ

(15) CHAPTER. No one was born without being poked by Satan

1619. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "No one was born without being poked by Satan and he cries except Ibn Maryam ('Iesa) and his mother."

Abu Hurairah added: Read if you want: "and I seek refuge for her and for her offspring with You against the outcast Satan." (3:36)

(16) CHAPTER. 'Iesa عليه السلام said: "I believe in Allâh and disbelieve myself."

1620. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Iesa, saw a man stealing, and he asked him: 'Did you steal?' He said: 'No, by Allâh, other than Whom there is no God.' 'Iesa said: 'I believe in Allâh and disbelieve myself.'" (Bukhâri 3444)

وَاحِدٌ؛ فَلَيْسَ بَيْنَنَا نَبِيٌّ». [أخرجه البخاري: ٣٤٤٣ ومسلم: ٢٣٦٥].

(١٥) بَابُ مَنْ شَئَ الشَّيْطَانُ كُلَّ مَوْلُودٍ إِلَّا مَرْيَمَ وَابْنَهَا عَلَيْهِمَا السَّلَامُ

١٦١٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مَوْلُودٍ يُوَلَّدُ؛ إِلَّا نَخَسَهُ الشَّيْطَانُ، فَيَسْتَهْلُ صَارِحًا مِنْ نَخْسَةِ الشَّيْطَانِ، إِلَّا ابْنَ مَرْيَمَ وَأُمَّهُ».

ثُمَّ قَالَ أَبُو هُرَيْرَةَ: اقْرَءُوا إِن شِئْتُمْ: ﴿وَلَا إِلَهَ إِلَّا هُوَ يُدْرِكُهُمْ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [آل عمران: ٣٦]. [أخرجه مسلم: ٢٣٦٦].

(١٦) بَابُ قَوْلِ عِيسَى عَلَيْهِ السَّلَامُ: «أَمَنْتُ بِاللَّهِ وَكَذَّبْتُ نَفْسِي»

١٦٢٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَى عِيسَى بْنُ مَرْيَمَ رَجُلًا يَسْرِقُ، فَقَالَ لَهُ عِيسَى: سَرَقْتَ؟! قَالَ: كَلَّا؛ وَالَّذِي لَا إِلَهَ إِلَّا هُوَ. فَقَالَ عِيسَى: أَمَنْتُ بِاللَّهِ، وَكَذَّبْتُ نَفْسِي». [أخرجه البخاري: ٣٤٤٤ ومسلم: ٢٣٦٨].

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

54- THE BOOK OF MERITS OF THE COMPANIONS OF THE PROPHET ﷺ

**The merits of
Abu Bakr As-Siddiq رضي الله عنه**

(1) CHAPTER. "What do you think of two
the third of whom is Allâh?"

1621. Anas bin Mâlik reported Abu Bakr رضي الله عنه as saying: While we were in the cave I saw the feet of the pagan above our heads. I said, "O Messenger of Allâh, if any of them looks at his feet, he would see us." He said, "O Abu Bakr! What do you think of two the third of whom is Allâh?" (Bukhârî 3653)

(2) CHAPTER. The Prophet's saying: "Abu Bakr is most generous to me in his companionship and property."

1622. Abu Sa'îd Al-Khudri رضي الله عنه narrated: The Messenger of Allâh ﷺ sat on the pulpit and said: "Allâh has given one of His slaves the choice of receiving the splendor and luxury of this life, and what is with Him. So, he has chosen what is with Him." Abu Bakr رضي الله عنه wept and said: "Our fathers and mothers be sacrificed for you."

It was the Messenger of Allâh ﷺ who was given the choice, and Abu Bakr was the most

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٤ - كِتَابُ فَضَائِلِ أَصْحَابِ النَّبِيِّ ﷺ

**فَضَائِلُ أَبِي بَكْرٍ الصِّدِّيقِ
رَضِيَ اللَّهُ عَنْهُ**

(١) بَابُ قَوْلِهِ ﷺ: «مَا ظَنُّكَ بِاِثْنَيْنِ
اللَّهُ تَالِثُهُمَا»

١٦٢١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ
اللَّهُ عَنْهُ؛ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ
اللَّهُ عَنْهُ حَدَّثَهُ؛ قَالَ: نَظَرْتُ إِلَى
أَفْئَامِ الْمُشْرِكِينَ عَلَى رُؤُوسِنَا وَنَحْنُ
فِي الْغَارِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ
أَنَّ أَحَدَهُمْ نَظَرَ إِلَى قَدَمَيْهِ؛ أَبْصَرْنَا
تَحْتَ قَدَمَيْهِ. فَقَالَ: «يَا أَبَا بَكْرٍ! مَا
ظَنُّكَ بِاِثْنَيْنِ اللَّهُ تَالِثُهُمَا؟!». [أَخْرَجَهُ
الْبُخَارِيُّ: ٣٦٥٣ وَمُسْلِمٌ: ٢٣٨١].

(٢) بَابُ قَوْلِهِ ﷺ: «إِنَّ أَمَنَ النَّاسِ
عَلَيَّ فِي مَالِهِ وَصُحْبَتِهِ أَبُو بَكْرٍ»

١٦٢٢ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ
رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ
جَلَسَ عَلَى الْمِنْبَرِ، فَقَالَ: «عَبْدُ خَيْرِهِ
اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ زَهْرَةُ الدُّنْيَا وَبَيْنَ مَا
عِنْدَهُ، فَاخْتَارَ مَا عِنْدَهُ». فَبَكَى أَبُو
بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَبَكَى، وَقَالَ:
فَدَيْنَاكَ يَا أَبَانَا وَأُمَّهَاتِنَا.

قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ

knowledgeable of the Prophet among us.

The Messenger of Allāh ﷺ added: "Abu Bakr is the most generous to me in terms of his companionship and property. Were I to take a friend, I would have taken him, but the brotherhood in Islam. Block all the side doors opening in the mosque except Abu Bakr's." (Bukhârî 3904)

(3) CHAPTER. Abu Bakr رضي الله عنه is the most beloved person

1623. Abu Uthmân reported that 'Amr bin Al-Âs عنه رضي الله عنه told him: The Messenger of Allāh ﷺ deputed me to lead the Army of *Dhât As-Salâsil*. I came to him and said, "Who is the most beloved to you?" He said, "Âishah." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then 'Umar bin Al-Khattâb." He then named other men. (Bukhârî 3662)

(4) CHAPTER. The good deeds of As-Siddiq

See *Hadith* narrated by Abu Hurairah in the Book of *Zakat*, No. 543.

(5) CHAPTER. "I, Abu Bakr and 'Umar believe that."

1624. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "While a man was driving a cow loaded with luggage. The cow turned its head towards him and

المُخَيَّرَ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا بِهِ.
وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَمْرَ
النَّاسِ عَلَيَّ فِي مَالِهِ وَصُحْبَتِهِ أَبُو
بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا؛
لَا تَخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ؛
أُخُوَّةُ الْإِسْلَامِ، لَا تُبْقَيْنَ فِي الْمَسْجِدِ
خَوْخَةً إِلَّا خَوْخَةَ أَبِي بَكْرٍ». [أخرجه
البخاري: ٣٩٠٤ ومسلم: ٢٣٨٢].

**(٣) بَابُ أَحَبِّ النَّاسِ إِلَى النَّبِيِّ ﷺ
أَبُو بَكْرٍ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ
وَأَرْضَاهُ**

١٦٢٣ - عَنْ أَبِي عُثْمَانَ؛ قَالَ:
أَخْبَرَنِي عَمْرُو بْنُ الْعَاصِ رَضِيَ اللَّهُ
عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ عَلَى
جَيْشِ ذَاتِ السَّلَاسِلِ، فَاتَّيَتْهُ،
فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ:
«عَائِشَةُ». قُلْتُ: مِنْ الرِّجَالِ؟ قَالَ:
«أَبُوهَا». قُلْتُ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ
عُمَرُ». فَعَدَّ رَجُلًا. [أخرجه البخاري:
٣٦٦٢ ومسلم: ٢٣٨٤].

**(٤) بَابُ اجْتِمَاعِ أَعْمَالِ الْبِرِّ
لِلصَّدِيقِ وَدُخُولِهِ الْجَنَّةِ**

فِيهِ حَدِيثُ أَبِي هُرَيْرَةَ، وَقَدْ تَقَدَّمَ
فِي الزَّكَاةِ. [أنظر الحديث: ٥٤٣].

**(٥) بَابُ فِي قَوْلِ النَّبِيِّ ﷺ: «فَإِنِّي
أَوْمِنُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ»**

١٦٢٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«بَيْنَمَا رَجُلٌ يَسُوقُ بَقَرَةً لَهُ قَدْ حَمَلَ

said: 'We have not been created for this, but we are created for plowing'. Then the people said astonishingly: "Subhân Allâh! A cow talks!" The Prophet ﷺ said: "I believe this, and Abu Bakr and 'Umar too believe it," although neither of them was present there.

Abu Hurairah narrated that the Messenger of Allâh ﷺ said: While a shepherd was tending his sheep, a wolf attacked and took one of the sheep. The man chased the wolf and rescued it (the sheep) and the wolf said to him: "Who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me?" The people said surprisingly: "Subhân Allâh! A wolf talks!" The Messenger of Allâh ﷺ said: "But I believe this, and Abu Bakr and 'Umar too believe this." (Bukhârî 3471)

عَلَيْهَا؛ اَلْتَفَتَتْ اِلَيْهِ الْبَقَرَةُ، فَقَالَتْ: اِنِّي لَمْ اُخْلَقْ لِهَذَا، وَلَكِنِّي اِنَّمَا خُلِقْتُ لِالْحَرْثِ». فَقَالَ النَّاسُ: سُبْحَانَ اللهِ (تَعَجُّبًا وَفَرَعًا)! اَبَقَرَةٌ تَكَلِّمُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «فَاِنِّي اُؤْمِنُ بِهِ اَنَا وَاَبُو بَكْرٍ وَعُمَرُ».

قَالَ اَبُو هُرَيْرَةَ: فَقَالَ رَسُولُ اللهِ ﷺ: «بَيْنَا رَاعٍ فِي غَنَمِهِ، عَدَا عَلَيْهِ الذِّئْبُ، فَاَخَذَ مِنْهَا شَاةً، فَطَلَبَهُ الرَّاعِي حَتَّى اسْتَفَقَهَا مِنْهُ، فَالْتَمَتْ اِلَيْهِ الذِّئْبُ، فَقَالَ لَهُ: مَنْ لَهَا يَوْمَ السَّعْيِ؟ يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي». فَقَالَ النَّاسُ: سُبْحَانَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «فَاِنِّي اُؤْمِنُ بِذَلِكَ اَنَا وَاَبُو بَكْرٍ وَعُمَرُ». [اخرجه البخاري: ٣٤٧١ ومسلم: ٢٣٨٨].

(6) CHAPTER. The company of As-Siddiq, Al-Fâruq to the Prophet ﷺ

1625. Ibn 'Abbâs رضي الله عنهما said: When (the dead body of) 'Umar bin Al-Khattâb رضي الله عنه was put on his deathbed, people gathered around him invoking (Allâh) and eulogizing him before the body was taken away, and I was among them. Suddenly I felt somebody taking hold of my shoulder and found out that he was 'Ali bin Abu Tâlib. 'Ali invoked Allâh's Mercy for 'Umar and said, "O 'Umar! You have not left behind you a person whose deeds I like to imitate and meet Allâh with more than yours. By Allâh! I always thought that Allâh would keep you with your two companions, for very often I used to hear the Messenger of Allâh ﷺ saying, 'I, Abu Bakr and 'Umar went

(٦) بَابُ مُرَافَقَةِ الصَّدِيقِ وَالْفَارُوقِ النَّبِيِّ ﷺ

١٦٢٥ - عن ابن عباس رضي الله عنهما قال: قال: وَضِعَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ عَلَى سَرِيرِهِ، فَتَكَفَّمَهُ النَّاسُ يَدْعُونَ وَيُسْتَوْنَ وَيُصَلُّونَ عَلَيْهِ قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ. قَالَ: فَلَمْ يُرْغَنِي إِلَّا بِرَجُلٍ قَدْ أَخَذَ بِمَنْكِبِي مِنْ وَرَائِي، فَالْتَمَتُ إِلَيْهِ، فَإِذَا هُوَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ، فَتَرَحَّمَ عَلَى عُمَرَ، وَقَالَ: مَا خَلَفْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللهَ بِمِثْلِ عَمَلِهِ مِنْكَ، وَأَيْمُ اللهُ؛ إِنْ كُنْتُ لَأُظُنُّ أَنْ يَجْعَلَكَ اللهُ مَعَ

(somewhere): I, Abu Bakr and 'Umar entered (somewhere): and I, Abu Bakr and 'Umar went out'. " 'Ali said: "I think (or: hope) that Allâh will make you ('Umar) with them." (Bukhârî 3677)

صَاحِبَيْكَ، وَذَاكَ أَنِّي كُنْتُ أَكْثَرُ مَا أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «جِئْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، فَإِنْ كُنْتُ لِأَرْجُو (أَوْ: لَاظُنُّ) أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٦٧٧ ومسلم: ٢٣٨٩].

(7) CHAPTER. As-Siddiq رضي الله عنه as a caliph

(٧) بَابُ اسْتِخْلَافِ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ

1626. Ibn Abu Mulaikah reported: I heard 'Āishah رضي الله عنها as saying that she was asked as to who the Messenger of Allâh ﷺ would have nominated his successor if he had to nominate one at all. She said: "Abu Bakr." It was said to her: "Then whom after Abu Bakr?" She said: "Umar." I said to her: "Then whom after 'Umar?" She said: "Abu 'Ubaidah bin Jarrah," and then she stopped.

١٦٢٦ - عَنْ ابْنِ أَبِي مُلَيْكَةَ؛ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، وَسُئِلَتْ: مَنْ كَانَ رَسُولُ اللَّهِ ﷺ مُسْتَخْلِفًا لَوْ اسْتَخْلَفَهُ؟ قَالَتْ: أَبُو بَكْرٍ. فَقِيلَ لَهَا: ثُمَّ مَنْ بَعْدَ أَبِي بَكْرٍ؟ قَالَتْ: عُمَرُ. ثُمَّ قِيلَ لَهَا: مَنْ بَعْدَ عُمَرَ؟ قَالَتْ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ. ثُمَّ انْتَهَتْ إِلَى هَذَا. [أَخْرَجَهُ مُسْلِمٌ: ٢٣٨٥].

1627. Muhammad bin Jubair bin Mut'im reported that his father said: A woman came to the Messenger of Allâh ﷺ who ordered her to return to him again. She said: "O Messenger of Allâh! What if I came, and did not find you?" as if she wanted to say: "If I found you dead?" The Prophet ﷺ said: "If you do not find me, go to Abu Bakr." (Bukhârî 3659)

١٦٢٧ - عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ امْرَأَةً سَأَلَتْ رَسُولَ اللَّهِ ﷺ شَيْئًا، فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ. فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ جِئْتُ فَلَمْ أَجِدْكَ؟ قَالَ أَبِي: كَأَنَّهَا تَعْنِي الْمَوْتَ. قَالَ: «فَإِنْ لَمْ تَجِدْنِي؛ فَأْتِي أَبَا بَكْرٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٦٥٩ ومسلم: ٢٣٨٦].

1628. 'Āishah رضي الله عنها narrated: The Messenger of Allâh ﷺ in his (last) illness said

١٦٢٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ

to me: "Call your father Abu Bakr and your brother, so that I write a document. For I fear that someone might be desirous (of succeeding him) and that some claimant may say: 'I have better claim to it,' whereas Allāh and the believers refuse anyone but Abu Bakr."

(8) CHAPTER. The merits of 'Umar bin Al-Khattâb رضي الله عنه

1629. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "While I was asleep, I saw that some people were displayed before me wearing shirts, of which some were reaching up to the breasts, while others were shorter than that. 'Umar bin Al-Khattâb was displayed before me wearing a long shirt which he was dragging." People asked, "What do you interpret that O Messenger of Allāh?" He replied, "It is the religion." (Bukhâri 23)

1630. 'Abdullāh bin 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ said, "While I was asleep, I saw a cup full of milk brought to me and I drank to my fill until I saw its wetness coming out of my finger nails. Then I gave the remaining milk to 'Umar bin Al-Khattâb." They asked, "What do you interpret that O Messenger of Allāh?" He said, "It is (religious) knowledge." (Bukhâri 82)

1631. Abu Hurairah رضي الله عنه narrated: I heard the Messenger of Allāh ﷺ saying: "While I was asleep, I saw myself standing by a well, on it there was a bucket. I drew water from the well as much as Allāh wished. Then

في مَرَضِهِ: «ادْعِي لِي أَبَا بَكْرٍ وَأَخَاكَ، وَحَتَّى أَكْتُبَ كِتَابًا؛ فَإِنِّي أَخَافُ أَنْ يَتَمَنَّى مُتَمَنٍّ، وَيَقُولَ قَائِلٌ: أَنَا أَوْلَى. وَيَأْبَى اللَّهُ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ». [أخرجه مسلم: ٢٣٧٨].

(٨) بَابُ فَضَائِلِ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه

١٦٢٩ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ؛ رَأَيْتُ النَّاسَ يُمَرِّضُونَ عَلَيَّ، وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ الثَّدْيَ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ، وَمَرَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ». قَالُوا: مَاذَا أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الدِّينَ». [أخرجه البخاري: ٢٣] ومسلم: ٢٣٩٠.

١٦٣٠ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «بَيْنَا أَنَا نَائِمٌ؛ إِذْ رَأَيْتُ قَدَحًا أُتِيْتُ بِهِ، فِيهِ لَبَنٌ، فَشَرِبْتُ مِنْهُ، حَتَّى إِنِّي لَأَرَى الرَّيَّ يَجْرِي فِي أَظْفَارِي، ثُمَّ أُعْطِيتُ فَضْلِي عُمَرُ بْنُ الْخَطَّابِ». قَالُوا: فَمَا أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ». [أخرجه البخاري: ٨٢] ومسلم: ٢٣٩١.

١٦٣١ - عَنْ أَبِي هُرَيْرَةَ رضي الله عنه؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ؛ رَأَيْتُنِي عَلَى قَلْبٍ عَلَيْهَا دَلْوٌ، فَتَرَعْتُ مِنْهَا مَا شَاءَ

Ibn Abu Quhâfah (i.e., Abu Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in his drawing. May Allâh forgive his weakness for him. Then the bucket turned westward, then Ibn Al-Khattâb took it and I never saw such a mighty person amongst the people in drawing water like Umar bin Al-Khattâb, until people made their camels drink to their satisfaction and led to their stables.” (Bukhârî 3664)

1632. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, “While I was asleep, I saw myself in *Jannah* and there a woman was performing *Wudu’* beside a palace, I asked, ‘Whom does she belong to?’ ‘They said, ‘To ‘Umar bin Al-Khattâb.’ Then I remembered ‘Umar’s jealousy so I quickly went away.” While we were all present there with the Messenger of Allâh ﷺ, ‘Umar wept (when he heard this from the Prophet ﷺ) and said, “My mother and father be sacrificed for you, O Messenger of Allâh, do I feel jealous from you?”” (Bukhârî 3242)

1633. Sa’d bin Abu Waqqâs رضي الله عنه reported: Once ‘Umar asked the permission to see the Messenger of Allâh ﷺ in whose company there were some Quraishi women who were talking to him and asking many questions raising their voices. When ‘Umar asked permission to enter, the women hurried to wear their headcovers. When the Messenger of Allâh ﷺ admitted ‘Umar, he was smiling. ‘Umar asked, “O Messenger of Allâh! May Allâh keep you happy always.” The Messenger of Allâh ﷺ said, “I am amazed at these women who were with me.

الله، ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ، فَزَرَعَ بِهَا ذَنْوَبًا أَوْ ذَنْوَبَيْنِ، وَفِي نَزْعِهِ - وَاللَّهُ يَغْفِرُ لَهُ - ضَعْفٌ، ثُمَّ اسْتَحَالَتْ غَرْبًا، فَأَخَذَهَا ابْنُ الْخَطَّابِ، فَلَمْ أَرْ عَقْرِيًّا مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ ابْنِ الْخَطَّابِ، حَتَّى ضَرَبَ النَّاسُ بَعَطْنِ”. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٦٦٤ وَمُسْلِمٌ: ٢٣٩٢].

١٦٣٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «بَيْنَا أَنَا نَائِمٌ؛ إِذْ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَوَضَّأُ إِلَى جَانِبِ قَصْرِ، فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ. فَذَكَرْتُ غَيْرَةَ عُمَرَ، فَوَلَّيْتُ مُدْبِرًا».

قَالَ أَبُو هُرَيْرَةَ: فَبَكَى عُمَرُ وَنَحْنُ جَمِيعًا فِي ذَلِكَ الْمَجْلِسِ مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَ: يَا أَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ! أَعَلَيْكَ أَغَارٌ؟! [أَخْرَجَهُ الْبُخَارِيُّ: ٣٢٤٢ وَمُسْلِمٌ: ٢٣٩٥].

١٦٣٣ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللَّهِ ﷺ: وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يُكَلِّمُنَّهُ وَيَسْتَكْثِرُنَّهُ، عَالِيَةً أَصْوَاتُهُنَّ، فَلَمَّا اسْتَأْذَنَ عُمَرُ؛ قُمْنَ يَتَبَدَّرْنَ الْحِجَابَ، فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ، فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَكَ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَجِبْتُ

As soon as they heard your voice, they hastened to screen themselves.” ‘Umar said, “O Messenger of Allâh! You have more right to be feared by them.” Then he addressed (those women) saying, “O enemies of your selves! Do you fear me and do not fear the Messenger of Allâh ﷺ?” They replied. “Yes, for you are harsher and fiercer as compared to the Messenger of Allâh ﷺ.” Then the Messenger of Allâh ﷺ said (to ‘Umar), “By Him in Whose Hand is my life, whenever Satan sees you taking a road, but he takes a road other than yours.” (Bukhârî 3294)

1634. ‘Aishah رضي الله عنها narrated that the Messenger of Allâh ﷺ used to say: “Among the nations before you there used to be inspired people. If there is one to be among my followers, it would be ‘Umar bin Al-Khattâb.” (Bukhârî 3689)

1635. Ibn ‘Umar رضي الله عنهما narrated that ‘Umar رضي الله عنه said: “My *Rubb* agreed with me on three occasions. In case of the Station of Ibrâhim, the women’s veil and in case of the prisoners of Badr.”

1636. Ibn ‘Umar رضي الله عنهما narrated: When ‘Abdullâh bin Ubai bin Salul died, his son ‘Abdullâh bin ‘Abdullâh came to the Messenger of Allâh ﷺ and asked to give him his shirt in order to shroud his father in it. He

مِنْ هَؤُلَاءِ اللَّاتِي كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ صَوْتَكَ، ابْتَدَرْنَ الْحِجَابَ». قَالَ عُمَرُ: فَأَنْتَ يَا رَسُولَ اللَّهِ أَحَقُّ أَنْ يَهَبْنَ. ثُمَّ قَالَ: عُمَرُ: أَيُّ عَدُوَاتِ أَنْفُسِهِنَّ! أَنْهَبْنِي وَلَا تَهَبْنِ رَسُولَ اللَّهِ ﷺ؟! قُلْنَ: نَعَمْ؛ أَنْتَ أَغْلَظُ وَأَقْظُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ؛ مَا لَقَيْكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجًّا؛ إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ». [أخرجه البخاري: ٣٢٩٤ ومسلم: ٢٣٩٦].

١٦٣٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ يَقُولُ: «قَدْ كَانَ يَكُونُ فِي الْأُمَمِ قَبْلَكُمْ مُحَدِّثُونَ، فَإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ؛ فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ مِنْهُمْ». قَالَ: ابْنُ وَهْبٍ: تَفْسِيرُ (مُحَدِّثُونَ): مُلْهِمُونَ. [أخرجه البخاري: ٣٦٨٩ ومسلم: ٢٣٩٨].

١٦٣٥ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَافَقْتُ رَبِّي عَزَّ وَجَلَّ فِي ثَلَاثٍ: فِي مَقَامِ إِبْرَاهِيمَ، وَفِي الْحِجَابِ، وَفِي أُسَارَى بَدْرٍ. [أخرجه مسلم: ٢٣٩٩].

١٦٣٦ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أَبِي بَرْزَةَ سَلُولٌ؛ جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ

gave it to him and then ‘Abdullâh asked the Prophet ﷺ to perform the funeral prayer for him (his father). The Messenger of Allâh ﷺ got up to offer the funeral prayer for him, but ‘Umar رضي الله عنه got up too and got hold of the garment of the Messenger of Allâh ﷺ and said, “O Messenger of Allâh! Will you perform the funeral prayer for him though Allâh has forbidden you to perform the prayer for him?” The Messenger of Allâh ﷺ said, “But Allâh has given me the choice by saying: ‘Ask forgiveness for them (hypocrites) or ask not forgiveness for them; (and even) if you ask seventy times for their forgiveness, Allâh shall not forgive them.’ (9:80) so I will ask more than seventy times.” ‘Umar said, “But he (‘Abdullâh bin ‘Ubay) is a hypocrite!”

The Messenger of Allâh ﷺ did perform the funeral prayer for him then Allâh revealed: “And never (O Muhammad ﷺ) pray (funeral prayer) for anyone of them (hypocrites) who dies, nor stand by his grave.” (9:84) (Bukhârî 4670)

(9) CHAPTER. The merits of ‘Uthmân bin ‘Affân رضي الله عنه

1637. ‘Aishah رضي الله عنها narrated: The Messenger of Allâh ﷺ was lying in a bed in his house with his thighs or his legs uncovered. Abu Bakr رضي الله عنه asked permission to enter. He was permitted, but the Messenger of Allâh ﷺ remained as he was. Abu Bakr talked and ‘Umar رضي الله عنه asked permission and was admitted and he talked while the Messenger of Allâh ﷺ remained in the same position (uncovered legs or thighs). Then ‘Uthmân رضي الله عنه asked permission. The Messenger of Allâh ﷺ got up and covered his legs or thighs. (The subnarrator Muhammad said: I do not say

أَنْ يُعْطِيَهُ قَمِيصَهُ؛ أَنْ يُكْفَنَ فِيهِ أَبَاهُ، فَأَعْطَاهُ، ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ، فَقَامَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، فَأَخَذَ بِنُتُوبِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَتُصَلِّيُ عَلَيْهِ وَقَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَيْهِ؟! فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا خَيْرَنِي اللَّهُ عَزَّ وَجَلَّ، فَقَالَ: «أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ» [التوبة: ٨٠]، وَسَأَزِيدُ عَلَى سَبْعِينَ». قَالَ: إِنَّهُ مُنَافِقٌ.

فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا نَعْمَ عَلَى قَبْرِهِ» [التوبة: ٨٤]. [أَخْرَجَهُ الْبَخَارِيُّ: ٤٦٧٠

ومسلم: ٢٤٠٠].

(٩) بَابٌ فِي فَضَائِلِ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ

١٦٣٧ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ مُضْطَجِعًا فِي بَيْتِهِ، كَاشِفًا عَنْ فَخْذَيْهِ أَوْ سَاقَيْهِ، فَاسْتَأْذَنَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَأِذْنٌ لَهُ وَهُوَ عَلَى تِلْكَ الْحَالِ، فَتَحَدَّثَ، ثُمَّ اسْتَأْذَنَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، فَأِذْنٌ لَهُ وَهُوَ كَذَلِكَ، فَتَحَدَّثَ، ثُمَّ اسْتَأْذَنَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَسَوَّى ثِيَابَهُ [قَالَ مُحَمَّدٌ: وَلَا أَقُولُ: ذَلِكَ فِي

that it happened on the same day.) ‘Uthmân was admitted and he talked and left. Then ‘Āishah said to him: “Abu Bakr came, but you did not cover your legs or thighs. Then ‘Umar came, but you did not cover your legs or thighs. When Uthmân came in, you got up and covered up, why?” The Messenger of Allāh ﷺ said: “Shall I not feel shy from whom the angels feel shy?”

1638. Sa’id bin Al-Musaiyab reported that Abu Musa Al-Ash’ari رضي الله عنه said: I performed *Wudu’* in my house and then went out and said, “Today, I shall stick to the Messenger of Allāh ﷺ and stay with him all this day.”

I went to the mosque and asked about the Prophet ﷺ. They said, “He went in this direction.” So, I followed his way, asking about him until he entered a place called Bi’r Aris. I sat at its gate that was made of date-palm leaves till the Prophet ﷺ finished answering the call of nature, and performed *Wudu’*. Then I went to see him sitting at the well of Aris at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, “Today, I will be the gatekeeper of the Messenger of Allāh ﷺ.”

Abu Bakr رضي الله عنه came and pushed the gate. I asked, “Who is it?” He said, “Abu Bakr.” I told him to wait. I went in and said, “O Messenger of Allāh! Abu Bakr asks the permission to enter.” He said, “Admit him and give him the glad tidings that he will be in *Jannah*.” I went out and said to Abu Bakr, “Come in, and the Messenger of Allāh ﷺ gives you the glad tidings that you will be in *Jannah*.” Abu Bakr entered and sat on the right side of the Messenger of Allāh ﷺ on the built edge of the well and hung his legs in the

يَوْمَ وَاحِدٍ)، فَدَخَلَ، فَتَحَدَّثَ، فَلَمَّا خَرَجَ؛ قَالَتْ عَائِشَةُ: دَخَلَ أَبُو بَكْرٍ فَلَمْ تَهَشَّ لَهُ وَلَمْ تُبَالِهِ، ثُمَّ دَخَلَ عُمَرُ فَلَمْ تَهَشَّ لَهُ وَلَمْ تُبَالِهِ، ثُمَّ دَخَلَ عُثْمَانُ، فَجَلَسْتُ، وَسَوَّيْتُ ثِيَابَكَ. فَقَالَ: «أَلَا أَسْتَحْيِي مِنْ رَجُلٍ نَسْتَحْيِي مِنْهُ الْمَلَائِكَةُ؟». [أَخْرَجَهُ مُسْلِمٌ:]

[٢٤٠١].

١٦٣٨ - عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ قَالَ: أَخْبَرَنِي أَبُو مُوسَى الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ، ثُمَّ خَرَجَ، فَقَالَ: لَا لَزَمَنَّ رَسُولَ اللَّهِ ﷺ، وَلَا كُونَنَّ مَعَهُ يَوْمِي هَذَا.

قَالَ: فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ ﷺ، فَقَالُوا: خَرَجَ، وَجَهَ هَاهُنَا. قَالَ: فَخَرَجْتُ عَلَى أَتْرِهِ أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بِئْرُ أَرِيسَ. قَالَ: فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ، حَتَّى قَضَى رَسُولُ اللَّهِ ﷺ حَاجَتَهُ وَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ؛ فَإِذَا هُوَ قَدْ جَلَسَ عَلَى بِئْرِ أَرِيسَ، وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبِئْرِ. قَالَ: فَسَلَّمْتُ عَلَيْهِ، ثُمَّ انْصَرَفْتُ، فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ: لَا كُونَنَّ بَوَّابَ رَسُولِ اللَّهِ ﷺ الْيَوْمَ.

فَجَاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ؛ فَدَفَعَ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: أَبُو بَكْرٍ. فَقُلْتُ: عَلَى رِسْلِكَ. قَالَ:

well as the Prophet ﷺ did and uncovered his legs.

I then returned and sat (at the gate). I had left my brother performing *Wudu'* and he intended to follow me. So, I said (to myself), "If Allāh wants good for so-and-so (i.e., my brother), He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, "Umar bin Al-Khattāb." I asked him to wait, and went to the Messenger of Allāh ﷺ, greeted him and said, "Umar bin Al-Khattāb asks the permission to enter." He said, "Admit him, and give him the glad tidings that he will be in *Jannah*." I went to 'Umar رضي الله عنه and said, "Come in, and Allāh's Messenger ﷺ gives you glad tidings that you will be in *Jannah*." He entered and sat beside Allāh's Messenger ﷺ on the built edge of the well on the left side and hung his legs in the well.

I returned and sat (at the gate) and said, (to myself), "If Allāh wants good for so-and-so, He will bring him here." Then somebody came and moved the door. I asked, "Who is it?" He replied, "Uthmān bin 'Affān." I asked him to wait and went to the Prophet ﷺ and informed him. He said, "Admit him, and give him the glad tidings of entering *Jannah* on account of a calamity that will befall him." I went out to him and said to him, "Come in. The Messenger of Allāh ﷺ gives you the glad tidings of entering *Jannah* on account of a calamity that will befall you." 'Uthmān then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet ﷺ on the other side. [Sa'īd bin Al-Musaiyab said: "I interpret this (narration) in terms of their graves."] (Bukhārī 3674)

نعم. ثُمَّ دَهَبْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ؟ فَقَالَ: «إِذْنٌ لَهُ وَبَشْرُهُ بِالْجَنَّةِ». قَالَ: فَأَقْبَلْتُ حَتَّى قُلْتُ لِأَبِي بَكْرٍ: ادْخُلْ وَرَسُولُ اللَّهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ. قَالَ: فَدَخَلَ أَبُو بَكْرٍ، فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ مَعَهُ فِي الْقَفِّ، وَدَلَّى رِجْلَيْهِ فِي الْبَيْرِ، كَمَا صَنَعَ النَّبِيُّ ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ.

ثُمَّ رَجَعْتُ فَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ: إِنْ يُرِدُ اللَّهُ بِفُلَانٍ (يُرِيدُ: أَخَاهُ) خَيْرًا؛ يَأْتِ بِهِ. فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ. فَقُلْتُ: عَلَى رِسْلِكَ. ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَلَّمْتُ عَلَيْهِ، وَقُلْتُ: هَذَا عُمَرُ يَسْتَأْذِنُ؟ قَالَ: «إِذْنٌ لَهُ وَبَشْرُهُ بِالْجَنَّةِ». فَجِئْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَقُلْتُ: أَذِنَ، وَبَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ. قَالَ: فَدَخَلَ، فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْقَفِّ عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي الْبَيْرِ.

ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ: إِنْ يُرِدُ اللَّهُ بِفُلَانٍ خَيْرًا (يَعْنِي: أَخَاهُ)؛ يَأْتِ بِهِ. فَجَاءَ إِنْسَانٌ، فَحَرَّكَ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ. فَقُلْتُ: عَلَى رِسْلِكَ. قَالَ: وَجِئْتُ النَّبِيَّ ﷺ، فَأَخْبَرْتُهُ، فَقَالَ:

«إِذْذَنْ لَهُ، وَبَشَّرَهُ بِالْجَنَّةِ، مَعَ بَلَوَى تُصِيبُهُ». قَالَ: فَجِئْتُ، فَقُلْتُ: ادْخُلْ، وَبِشَّرَكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ مَعَ بَلَوَى تُصِيبُكَ. قَالَ: فَدَخَلَ، فَوَجَدَ الْقَفَّ قَدْ مُلِئَ، فَجَلَسَ وَجَاهَهُمْ مِنَ الشَّقِّ الْآخَرِ.

قَالَ شَرِيكَ: فَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: فَأَوَلُّتُهَا قُبُورَهُمْ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٦٧٤ وَمُسْلِمٌ: ٢٤٠٣].

(10) CHAPTER. The merits of ‘Ali bin Abu Tâlib رضي الله عنه

1639. Sa’d bin Abu Waqqâs رضي الله عنه narrated: The Messenger of Allâh ﷺ set out for Tabûk appointing ‘Ali bin Abu Tâlib رضي الله عنه as his deputy (in Al-Madinah). ‘Ali said, “O Messenger of Allâh! Do you want to leave me with the children and women?” The Prophet ﷺ said, “Will you not be pleased that you will be to me like Hârûn to Musa? But there will be no Prophet after me.” (Bukhârî 4416)

1640. Sahl bin Sa’d رضي الله عنهما narrated: On the day of Khaibar, the Messenger of Allâh ﷺ said, “Tomorrow I will give this flag to a man through whose hands Allâh will give us victory. He loves Allâh and His Messenger, and he is loved by Allâh and His Messenger.” People remained that night wondering as to who would be given the flag. In the morning, people went to the Messenger of Allâh ﷺ and everyone of them was hopeful to receive it (i.e., the flag). The Prophet ﷺ said, “Where is ‘Ali bin Abu Tâlib?” It was said, “He is suffering

(١٠) بَابٌ فِي فَضَائِلِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ

١٦٣٩ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَلَفَ رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ فِي غَزْوَةِ تَبُوكَ، فَقَالَ: يَا رَسُولَ اللَّهِ! تَخْلُفْنِي فِي النَّسَاءِ وَالصِّبْيَانِ؟! فَقَالَ: «أَمَا تَرْضَى أَنْ تَكُونَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؛ غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي». [أَخْرَجَهُ الْبُخَارِيُّ: ٤٤١٦ وَمُسْلِمٌ: ٢٤٠٤].

١٦٤٠ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْبَرٍ: «لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ».

قَالَ: فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ؛ أَيُّهُمْ يُعْطَاهَا. قَالَ: فَلَمَّا أَصْبَحَ النَّاسُ؛ غَدَاوا عَلَى رَسُولِ اللَّهِ ﷺ كُلُّهُمْ يَرْجُونَ أَنْ

from eye trouble, O Messenger of Allāh.” He said, “Call him.” ‘Ali was brought and the Messenger of Allāh ﷺ spat in his eye and supplicated for him. So ‘Ali was cured as if he never had any trouble. Then the Prophet ﷺ gave him the flag. ‘Ali رضي الله عنه said, “O Messenger of Allāh! I will fight with them till they become like us.” The Messenger of Allāh ﷺ said, “Proceed and do not hurry. When you enter their territory, call them to embrace Islām and inform them of Allāh’s Rights which they should observe, for by Allāh, to have a single man guided to the right path (Islām) by Allāh through you, is better for you than the best of camels.” (Bukhārī 4005)

1641. Sahl bin Sa’d رضي الله عنهما reported: A man from the offspring of Marwān was appointed as the governor of Al-Madinah. He called Sahl bin Sa’d and ordered him to abuse ‘Ali. Sahl refused to do that. He said to him: “If you do not agree to it, (at least) say: ‘May Allāh curse Abu Turāb.’” Sahl said: “There was no name dearer to ‘Ali رضي الله عنه than Abu Turāb, and he felt delighted when he was called by this name.” He (the governor) said to him: “Narrate to us the story of his being named as Abu Turāb.” He said: “The Messenger of Allāh ﷺ went to Fātimah’s house but did not find ‘Ali there. So he asked, ‘Where is your cousin?’ She replied, ‘There was something between us and he got angry and went out. He did not sleep (mid-day nap) in the house.’ The Messenger of Allāh ﷺ asked someone to look for him. That man came and said, ‘O

يُعْطَاهَا، فَقَالَ: «أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟». فَقَالُوا: هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ. قَالَ: «فَأَرْسِلُوا إِلَيْهِ». فَأَتَيْتُ بِهِ، فَبَصَقَ رَسُولُ اللَّهِ ﷺ فِي عَيْنَيْهِ، وَدَعَا لَهُ، فَبَرَأَ، حَتَّى كَأَنَّ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ.

فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! أَقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ قَالَ: «انْفُذْ عَلَى رِسْلِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ، فَوَاللَّهِ؛ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ تَكُونَ لَكَ حُمْرُ النَّعَمِ». [أخرجه البخاري: ٤٠٠٥ ومسلم: ٢٤٠٦].

١٦٤١ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: اسْتُعْمِلَ عَلَى الْمَدِينَةِ رَجُلٌ مِنْ آلِ مَرْوَانَ. قَالَ: فَدَعَا سَهْلُ بْنُ سَعْدٍ، فَأَمَرَهُ أَنْ يَشْتِمَ عَلِيًّا. قَالَ: فَأَبَى سَهْلٌ. فَقَالَ لَهُ: أَمَا إِذَا أَبَيْتَ؛ فَقُلْ: لَعَنَ اللَّهُ أَبَا الثَّرَابِ. فَقَالَ سَهْلٌ: مَا كَانَ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ اسْمٌ أَحَبَّ إِلَيْهِ مِنْ أَبِي الثَّرَابِ، وَإِنْ كَانَ لَيَفْرُخُ إِذَا دُعِيَ بِهَا. فَقَالَ لَهُ: أَخْبِرْنَا عَنْ قِصَّتِهِ، لِمَ سَمِّيَ أَبَا ثُرَابٍ؟ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ بَيْتَ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا، فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ. فَقَالَ: «أَيْنَ ابْنُ عَمَلِكٍ؟». فَقَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ

Messenger of Allāh! he is sleeping in the mosque.' The Messenger of Allāh ﷺ went there and 'Ali was lying. His garment had fallen down to one side of his body and he was covered with dust. The Messenger of Allāh ﷺ started cleaning the dust from him saying: 'Get up! O Abu Turāb. Get up! O Abu Turāb (literally means: O father of dust).'" (Bukhārī 441)

شَيْءٍ، فغاضبني، فخرَجَ، فلم يَقُلْ
عِنْدِي. فَقَالَ رَسُولُ اللَّهِ ﷺ لِإِنْسَانٍ:
«انْظُرْ أَتَيْنَ هُوَ؟». فجاءَ فَقَالَ: يَا
رَسُولَ اللَّهِ! هُوَ فِي الْمَسْجِدِ رَاقِدٌ.
فجاءَهُ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ،
قَدْ سَقَطَ رِدَاؤُهُ عَنْ شَقِّهِ، فَأَصَابَهُ
تُرَابٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ
وَيَقُولُ: «قُمْ أَبَا التُّرَابِ! قُمْ أَبَا
التُّرَابِ!». [أخرجه البخاري: ٤٤١
ومسلم: ٢٤٠٩].

(11) CHAPTER. The merits of Talhah bin 'Ubaidullāh رضي الله عنه

1642. Abu 'Uthmān reported: During one of the battles in which the Messenger of Allāh ﷺ was fighting, none remained with the Messenger of Allāh ﷺ but Talhah and Sa'd. (Bukhārī 3722-3)

(١١) بَابٌ فِي فَضَائِلِ طَلْحَةَ بْنِ عُبَيْدِ
اللَّهِ رَضِيَ اللَّهُ عَنْهُ
١٦٤٢ - عَنْ أَبِي عُثْمَانَ؛ قَالَ:
لَمْ يَبْقَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ
تِلْكَ الْأَيَّامِ الَّتِي قَاتَلَ فِيهَا رَسُولُ اللَّهِ
ﷺ؛ غَيْرُ طَلْحَةَ وَسَعْدٍ (عَنْ
حَدِيثِهِمَا). [أخرجه البخاري: ٣٧٢٢
ومسلم: ٢٤١٤].

(12) CHAPTER. The merits of Zubair bin Awwām رضي الله عنه

1643. Muhammad bin Al-Munkadir reported that Jābir bin 'Abdullāh رضي الله عنه said: When the Messenger of Allāh ﷺ called people on the day of Khandaq, Az-Zubair responded to the call (i.e., to act as a reconnoiter). (The Prophet ﷺ) called the people again and Az-Zubair responded to the call. The Prophet ﷺ then said, "Every Prophet had a Hawāri (disciple) and my Hawāri is Az-Zubair." (Bukhārī 2847)

(١٢) بَابٌ فِي فَضَائِلِ الزُّبَيْرِ بْنِ
الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ
١٦٤٣ - عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ،
عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ
عَنْهُمَا؛ قَالَ: سَمِعْتُهُ يَقُولُ: نَدَبَ
رَسُولُ اللَّهِ ﷺ النَّاسَ يَوْمَ الْخَنْدَقِ،
فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ، فَانْتَدَبَ
الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ، فَانْتَدَبَ الزُّبَيْرُ،
فَقَالَ النَّبِيُّ ﷺ: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ،
وَحَوَارِيُّ الزُّبَيْرِ». [أخرجه البخاري:
٢٨٤٧ ومسلم: ٢٤١٥].

1644. رضي الله 'Abdullâh bin Az-Zubair reported: During the battle of Khandaq, I and 'Umar bin Abu Salamah were with the women in the fort of Hassân (bin Thâbit). He at one time leaned for me and I cast a glance, and at another time I leaned for him and he would see. Then I recognized my father as he rode on his horse with his arms towards the tribe of Quraizah.

'Abdullâh bin 'Urwah reported from 'Abdullâh bin Zubair: I made a mention of that to my father, whereupon he said: "Did you really see me, O my son?" I said, "Yes." He said, "By Allâh, the Messenger of Allâh ﷺ addressed me saying: "Let my father and mother be sacrificed for you". (Bukhârî 3720)

1645. 'Urwah bin Az-Zubair reported: 'Aishah رضي الله عنها said to me: "Your two fathers, by Allâh, were among those who responded to Allâh and His Messenger after the wounds (of Uhud)." In another narration: She meant: Abu Bakr and Az-Zubair رضي الله عنهما.

(13) CHAPTER. The merits of Talhah and Az-Zubair رضي الله عنهما

1646. Abu Hurairah رضي الله عنه narrated: The Messenger of Allâh ﷺ was on Hira mountain and it moved. The Messenger of Allâh ﷺ said: "Stay still Hira, on top of you are only a Prophet, a truthful and a martyr."

١٦٤٤ - عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ يَوْمَ الْخَنْدَقِ مَعَ النِّسْوَةِ، فِي أَطْمَحَسَانَ، فَكَانَ يُطَاطِئُ لِي مَرَّةً فَأَنْظُرُ، وَأُطَاطِئُ لَهُ مَرَّةً فَيَنْظُرُ، فَكُنْتُ أَعْرِفُ أَبِي إِذَا مَرَّ عَلَى فَرَسِهِ فِي السَّلَاحِ إِلَى بَنِي قُرَيْظَةَ.

قَالَ: وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؛ قَالَ: فَذَكَرْتُ ذَلِكَ لِأَبِي، فَقَالَ: وَرَأَيْتَنِي يَا بُنَيَّ؟ قُلْتُ: نَعَمْ. قَالَ: أَمَا وَاللَّهِ؛ لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ أَبُوبَيٍّ، فَقَالَ: «فِدَاكَ أَبِي وَأُمِّي». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٧٢٠ وَمُسْلِمٌ: ٢٤١٦].

١٦٤٥ - عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ قَالَ: قَالَتْ لِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: أَبَوَاكَ وَاللَّهِ مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ.

وَفِي رِوَايَةٍ: تَعْنِي: أَبَا بَكْرٍ وَالزُّبَيْرَ؛ رَضِيَ اللَّهُ عَنْهُمَا. [أَخْرَجَهُ مُسْلِمٌ: ٢٤١٨].

(١٣) بَابٌ فِي فَضَائِلِ طَلْحَةَ وَالزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا

١٦٤٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَى جَبَلٍ جِرَاءٍ، فَتَحَرَّكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْكُنْ جِرَاءً؛ فَمَا عَلَيْكَ إِلَّا

The people were the Prophet, Abu Bakr, 'Umar, 'Uthmân, 'Ali, Talhah, Zubair, and Sa'd bin Abu Waqqâs رضي الله عنهم.

(14) CHAPTER. The merits of Sa'd bin Abu Waqqâs رضي الله عنه

1647. 'Aishah رضي الله عنها narrated: The Messenger of Allâh ﷺ was vigilant one night and when he reached Al-Madinah, he said, "Would that a pious man from my Companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" He (the new comer) replied, "I am Sa'd bin Abu Waqqâs." He asked him, "What brought you here?" He said, "I worried about your safety, so I came to be your guard." So, the Prophet ﷺ invoked Allâh for him, and then slept. (Bukhârî 2885)

1648. 'Amir bin Sa'd reported: His father narrated that the Prophet ﷺ gathered for him on the day of Uhud Battle his parents when a polytheist had set fire to (attack fiercely) the Muslims. Thereupon the Prophet ﷺ said to him: "Shoot (at the enemy), may my father and mother be sacrificed for you." I drew an arrow and shot a featherless arrow at him aiming his side and he fell down and his genitals were uncovered. The Prophet ﷺ laughed until his side teeth were seen. (Bukhârî 3725)

نَبِيِّ، أَوْ صَدِيقٍ، أَوْ شَهِيدٍ. وَعَلَيْهِ: النَّبِيُّ ﷺ، وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ؛ رَضِيَ اللَّهُ عَنْهُمْ. [أَخْرَجَهُ مُسْلِمٌ: ٢٤١٧].

(١٤) بَابٌ فِي فَضَائِلِ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ

١٦٤٧ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَهَرَ رَسُولُ اللَّهِ ﷺ مَقْدَمَهُ الْمَدِينَةَ لَيْلَةً، فَقَالَ: «لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ». قَالَتْ: فَبَيْنَا نَحْنُ كَذَلِكَ؛ سَمِعْنَا خَشْخَشَةَ سِلَاحٍ، فَقَالَ: «مَنْ هَذَا؟». قَالَ: سَعْدُ بْنُ أَبِي وَقَّاصٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا جَاءَ بِكَ؟». فَقَالَ: وَقَعَ فِي نَفْسِي خَوْفٌ عَلَى رَسُولِ اللَّهِ ﷺ، فَجِئْتُ أَخْرُسُهُ. فَدَعَا لَهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ نَامَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٨٨٥ وَمُسْلِمٌ: ٢٤١٠].

١٦٤٨ - عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ جَمَعَ لَهُ أَبَوَيْهِ يَوْمَ أُحُدٍ. قَالَ: كَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ قَدْ أَحْرَقَ الْمُسْلِمِينَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَرْمِ؛ فِدَاكَ أَبِي وَأُمِّي». قَالَ: فَتَرَعْتُ لَهُ بِسَهْمٍ لَيْسَ فِيهِ نَضْلٌ، فَأَصَبْتُ جَنْبَهُ، فَسَقَطَ، وَانْكَشَفَتْ عَوْرَتُهُ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى نَظَرْتُ إِلَى نَوَاجِذِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٧٢٥].

1649. Mus'ab bin Sa'd reported: His father said that some Verses of the Qur'ân were revealed about him. He said: My mother took an oath that she would not talk to me unless I reject my Islâm and that she would not eat or drink. She said: "You say Allâh told you to obey your parents. I am your mother and I ask you to leave Islam." She stayed three days (without food and drink) until she fainted. Her son 'Umârah gave her a drink and she took it and started invoking against me. Allâh revealed on this occasion: "And we have enjoined on man to be good and dutiful to his parents." (29:8) and "But if both of them strive with you to make you associate partners to Me, of which you have no knowledge, then obey them not, but behave with them in the world kindly." (31:15)

He added: Then the Messenger of Allâh ﷺ got great booty, of which I took a sword and came to the Messenger ﷺ. I said: "Give me this sword as a spoil, you know how I feel now." The Prophet ﷺ said: "Put it back in its place," and I left and threw it where it was. Then I felt sorry and again I went to the Prophet ﷺ and asked him to give it to me. He said this time in a loud voice: "Put it back in its place," and Allâh revealed: "They ask you (O Muhammad) about the spoils of war" (8:1)

Then I felt sick and sent to the Prophet ﷺ who came and I asked him to allow me to divide my properties as I liked (in charity). The Prophet ﷺ refused. Then I said: "Allow me to divide one-half of my properties." He said: "No." Then I said: "How about one-third?" He kept silent approving one-third. Then I passed by some emigrants (*Muhâjirin*) and some *Ansâr* (supporters of the Messenger ﷺ) and they asked me to drink some wine (before the prohibition of liquor was revealed) and I went to them in a garden

١٦٤٩ - عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنَ الْقُرْآنِ.
قَالَ: حَلَفْتُ أُمُّ سَعْدٍ أَنْ لَا تُكَلِّمَهُ أَبَدًا حَتَّى يَكْفُرَ بِدِينِهِ، وَلَا تَأْكُلَ، وَلَا تَشْرَبَ؛ قَالَتْ: رَعِمْتُ أَنَّ اللَّهَ تَعَالَى أَوْصَاكَ بِوَالِدَيْكَ؛ فَأَنَا أُمُّكَ، وَأَنَا أُمُّكَ بِهَذَا.

قَالَ: مَكَثْتُ ثَلَاثًا، حَتَّى غُشِيَ عَلَيْهَا مِنَ الْجَهْدِ، فَقَامَ ابْنُ لَهَا يُقَالُ لَهُ: عُمَارَةُ، فَسَقَاها، فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي الْقُرْآنِ هَذِهِ الْآيَةَ: ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَسَنًا﴾ [العنكبوت: ٨]، وَإِنْ جَاهِدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا [لقمان: ١٥].

قَالَ: وَأَصَابَ رَسُولُ اللَّهِ ﷺ غَنِيمَةً عَظِيمَةً؛ فَإِذَا فِيهَا سَيْفٌ، فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ الرَّسُولَ ﷺ، فَقُلْتُ: نَفَلَنِي هَذَا السَّيْفُ؛ فَأَنَا مَنْ قَدْ عَلِمْتَ حَالَهُ. فَقَالَ: «رُدَّهُ مِنْ حَيْثُ أَخَذْتَهُ». فَأَنْطَلَقْتُ حَتَّى إِذَا أَرَدْتُ أَنْ أُلْقِيَهُ فِي الْقَبْضِ؛ لَأَمْتِي نَفْسِي، فَرَجَعْتُ إِلَيْهِ، فَقُلْتُ: أَعْطِنِيهِ. قَالَ: فَسَدَّ لِي صَوْتُهُ: «رُدَّهُ مِنْ حَيْثُ أَخَذْتَهُ». قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ﴾.

قَالَ: وَمَرَضْتُ، فَأَرْسَلْتُ إِلَى

where a head of a camel was roasted and there was some wine. I drank and ate with them. Then we spoke about the *Muhâjirin* and *Ansâr* and I said: "The *Muhâjirin* are better than the *Ansâr*." Somebody hit me on the nose by the jaw bone of the camel. I went to the Messenger of Allâh ﷺ and reported what happened, and Allâh revealed regarding liquor: "O you who believe; liquor, gambling, *Al-Ansâb*, and *Al-Azlâm* (arrows for seeking luck) are abominations of Satan's handiwork." (5:90)

النَّبِيِّ ﷺ، فَأَتَانِي، فَقُلْتُ: دَعْنِي أَقْسِمَ مَالِي حَيْثُ شِئْتُ. قَالَ: فَأَبَى. قُلْتُ: فَالْنُّصَفُ؟ قَالَ: فَأَبَى. قُلْتُ: فَالْثُلُثُ. قَالَ: فَسَكَتَ، فَكَانَ بَعْدُ الثُّلُثُ جَائِزًا.

قَالَ: وَأَتَيْتُ عَلَى نَفَرٍ مِنَ الْأَنْصَارِ وَالْمُهَاجِرِينَ، فَقَالُوا: تَعَالَى نُطْعِمُكَ وَنَسْقِيكَ خَمْرًا. وَذَلِكَ قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ. قَالَ: فَأَتَيْتُهُمْ فِي حَشٍّ - وَالْحَشُّ الْبُسْتَانُ -؛ فَإِذَا رَأْسُ جَزْوِرٍ مَشْوِيٌّ عِنْدَهُمْ، وَزِقٌّ مِنْ خَمْرِ. قَالَ: فَأَكَلْتُ وَشَرِبْتُ مَعَهُمْ. قَالَ: فَذَكَّرْتُ الْأَنْصَارَ وَالْمُهَاجِرُونَ عِنْدَهُمْ. فَقُلْتُ: الْمُهَاجِرُونَ خَيْرٌ مِنَ الْأَنْصَارِ. قَالَ: فَأَخَذَ رَجُلٌ أَحَدَ لَحْيِي الرَّأْسِ، فَضَرَبَنِي بِهِ، فَجَرَحَ بَأَنفِي، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَأَخْبَرْتُهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيَّ (يَعْنِي: نَفْسَهُ) شَأْنَ الْخَمْرِ: ﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ﴾ [المائدة: ٩٠]. [أخرجه مسلم: ٢٤١٢، ب (١٤٧٨)].

1650. Sa'd رضي الله عنه narrated: We were six men with the Prophet ﷺ at the time of a battle. The disbelievers send to the Prophet ﷺ: "Expel these men lest they become burden upon us." We were: I, Ibn Mas'ud, a man from Hudhail tribe, Bilâl and two men whose names I do not remember. The Messenger of Allâh ﷺ had something in his mind then Allâh revealed: "And turn not away those who invoke Allâh in the morning

١٦٥٠ - عَنْ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ سِتَّةَ نَفَرٍ، فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ ﷺ: اطْرُدْ هَؤُلَاءِ لَا يَحْتَرِثُونَ عَلَيْنَا. قَالَ: وَكُنْتُ أَنَا وَابْنُ مَسْعُودٍ وَرَجُلٌ مِنْ هَذِلٍ وَبِلَالٌ وَرَجُلَانِ لَسْتُ أَسْمِيَهُمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللَّهِ

and afternoon seeking His Face.” (6:52)

ﷺ مَا شَاءَ اللَّهُ أَنْ يَقَعَ، فَحَدَّثَتْ نَفْسُهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدُوفِ وَالْمَشْيِ يُرِيدُونَ وَجْهَهُ﴾ [الأنعام: ٥٢] ومسلم: ٢٤١٣.

(15) CHAPTER. The merits of Abu ‘Ubaidah bin Al-Jarrâh رضي الله عنه

1651. Hudhaifah رضي الله عنه narrated: Some people of Najrân came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, send along with us the most trustworthy man.” He said: “I would definitely send to you a man of trust, a man of trust in the true sense of the term.” Thereupon his Companions looked up eagerly (to be that person). He then sent Abu ‘Ubaidah bin Al-Jarrah رضي الله عنه. (Bukhârî 3744)

(١٥) بَابُ فِي فَضَائِلِ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ
١٦٥١ - عَنْ حذيفة رضي الله عنه؛ قَالَ: جَاءَ أَهْلُ نَجْرَانَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ! ابْعَثْ لَنَا رَجُلًا أَمِينًا. فَقَالَ: «لَأُبْعَثَنَّ إِلَيْكُمْ رَجُلًا أَمِينًا حَقًّا أَمِينٍ حَقًّا أَمِينٍ». قَالَ: فَاسْتَشَرَفَ لَهَا النَّاسُ. قَالَ: فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ. [أخرجه البخاري: ٣٧٤٤ ومسلم: ٢٤٢٠].

(16) CHAPTER. The merits of Al-Hasan and Al-Husain رضي الله عنهما

1652. Salamah bin Al-Akwa' رضي الله عنه narrated: I (had the honor of) leading the white mule Ash-Shahba' on which rode the Prophet of Allâh ﷺ and with him were Al-Hasan and Al-Husain, until it reached the house of the Prophet ﷺ. The one was seated in front of him and the other one was seated behind him.

(١٦) بَابُ فِي فَضَائِلِ الْحَسَنِ وَالْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا
١٦٥٢ - عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَقَدْ قُدْتُ بِنَبِيِّ اللَّهِ ﷺ وَالْحَسَنِ وَالْحُسَيْنِ بَغْلَتُهُ الشَّهْبَاءَ، حَتَّى أَدْخَلْتُهُمْ حُجْرَةَ النَّبِيِّ ﷺ، هَذَا قُدَّامَهُ، وَهَذَا خَلْفَهُ. [أخرجه مسلم: ٢٤٢٣].

1653. Abu Hurairah رضي الله عنه narrated: Once the Messenger of Allâh ﷺ and I went out during the day. Neither did he talk to me nor I to him until he reached the marketplace of Banu Qainuqâ'. Then he sat in the compound of Fâtimah's house and asked about the small boy i.e., his grandson Al-

١٦٥٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي طَائِفَةٍ مِنَ النَّهَارِ، لَا يُكَلِّمُنِي وَلَا أَكَلِّمُهُ، حَتَّى جَاءَ سُوقُ بَنِي قَيْنِقَاعَ، ثُمَّ انْصَرَفَ، حَتَّى أَتَى خِيبَاءَ

Hasan رضي الله عنها but Fâtimah رضي الله عنها kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came out running to the Messenger of Allâh ﷺ, he embraced and kissed him and then said, "O Allâh! I love him, and love whoever loves him." (Bukhâri 2122)

فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا، فَقَالَ: «أَتُمُّ لُكْعٌ؟ أَتُمُّ لُكْعٌ؟»؛ يَعْني: حَسَنًا رَضِيَ اللَّهُ عَنْهُ، فَظَنَّا أَنَّهُ إِنَّمَا تَحْسِسُهُ أُمُّهُ لِأَن تَغْسِلَهُ وَتُلْبِسُهُ سِخَابًا، فَلَمْ يَلْبَثْ أَنْ جَاءَ يَسْعَى، حَتَّى اعْتَنَقَ كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! إِنِّي أُحِبُّهُ، فَأُحِبُّهُ، وَأُحِبُّ مَنْ يُحِبُّهُ». [أخرجه البخاري: ٢١٢٢ ومسلم: ٢٤٢١].

(17) CHAPTER. The merits of Fâtimah the daughter of the Messenger of Allâh ﷺ

(١٧) بَابٌ فِي فَضَائِلِ فَاطِمَةَ عَلَيْهَا السَّلَامُ بِنْتُ رَسُولِ اللَّهِ ﷺ

1654. Al-Miswar bin Makhramah رضي الله عنه narrated: 'Ali bin Abu Tâlib رضي الله عنه demanded the hand of the daughter of Abu Jahl and he had Fâtimah, the daughter of the Messenger of Allâh ﷺ (as his wife). Fâtimah رضي الله عنها heard of this and went to the Messenger of Allâh ﷺ saying, "Your people think that you do not become angry for the sake of your daughters as 'Ali is now going to marry the daughter of Abu Jahl." The Prophet ﷺ got up and after his recitation of *Tashahhud*, said: "I married one of my daughters to Abul-'As bin Ar-Rabi' (the husband of Zainab, the daughter of the Prophet ﷺ) and he proved truthful in whatever he said to me. No doubt, Fâtimah bint Muhammad is a part of me, I hate to see her being troubled. By Allâh, the daughter of the Messenger of Allâh and the daughter of the enemy of Allâh cannot be the wives of one man." So 'Ali رضي الله عنه gave up that engagement. (Bukhâri 3729)

١٦٥٤ - عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ خَطَبَ بِنْتَ أَبِي جَهْلٍ، وَعِنْدَهُ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ، فَلَمَّا سَمِعَتْ بِذَلِكَ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا؛ أَتَتْ النَّبِيَّ ﷺ، فَقَالَتْ لَهُ: إِنَّ قَوْمَكَ يَتَحَدَّثُونَ أَنَّكَ لَا تَغْضَبُ لِبَنَاتِكَ، وَهَذَا عَلِيٌّ نَاكِحًا ابْنَةَ أَبِي جَهْلٍ.

قَالَ الْمِسْوَرُ: فَقَامَ النَّبِيُّ ﷺ، فَسَمِعْتُهُ حِينَ تَشْهَدُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ؛ فَإِنِّي أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ، فَحَدَّثَنِي وَصَدَّقَنِي، وَإِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ بَضْعَةٌ مِنِّي، وَإِنَّمَا أَكْرَهُ أَنْ يَفْتِنُوهَا، وَإِنَّهَا وَاللَّهِ لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ أَبَدًا».

قَالَ: فَتَرَكَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ

الْخِطْبَةِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٧٢٩

وَمُسْلِمٌ: ٢٤٤٩].

1655. 'Āishah رضي الله عنها narrated: We, the wives of the Prophet ﷺ were all sitting with the Prophet ﷺ and none of us had left when Fâtimah رضي الله عنها came, and by Allāh, her gait was very similar to that of the Messenger of Allāh ﷺ. When he saw her, he welcomed her, saying, "Welcome my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something else to her for the second time, and she started laughing. Only I from among the Prophet's wives said to her, "(O Fâtimah), the Messenger of Allāh ﷺ selected you from among us for the secret talk and still you wept?" When the Messenger of Allāh ﷺ got up, I asked her, "What did he confide to you?" She said, "I wouldn't disclose the secrets of the Messenger of Allāh ﷺ." But when he died I asked her, "I beseech you earnestly by what right I have on you, to tell me that secret talk which the Messenger of Allāh ﷺ had with you." She said, "As you ask me now, yes, (I will tell you)." She said, "When he talked to me secretly the first time, he said, 'Jibril used to review the Qur'ān with me twice a year, and therefore, I think that my time of death has approached. So, fear Allāh, and be patient, for I am the best predecessor for you.' " Fâtimah added, "So I wept as you saw me. And when the Prophet ﷺ saw me in this sorrowful state, he confided the second secret to me saying, 'O Fâtimah, will you not be pleased to be the best of all the believing women (or: the best of the women of this nation)?' So I laughed as you saw me." (Bukhârî 6285-6)

١٦٥٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنَّ أَزْوَاجُ النَّبِيِّ ﷺ عِنْدَهُ، لَمْ يُعَادِرْ مِنْهُنَّ وَاحِدَةً، فَأَقْبَلَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا تَمْشِي، مَا تُحْطِئُ مَشْيُهَا مِنْ مَشْيَةِ رَسُولِ اللَّهِ ﷺ شَيْئًا، فَلَمَّا رَأَاهَا رَحَّبَ بِهَا، فَقَالَ: «مَرْحَبًا بِابْنَتِي». ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ سَارَّهَا، فَبَكَتْ بُكَاءً شَدِيدًا، فَلَمَّا رَأَى جَزَعَهَا؛ سَارَّهَا ثَانِيَةً، فَضَحِكَتْ، فَقُلْتُ لَهَا: خَصَّكَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْنِ نِسَائِهِ بِالسَّرَارِ، ثُمَّ أَنْتِ تَبْكِينَ؟! فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ سَأَلْتُهَا: مَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: مَا كُنْتُ لِأُفْشِيَ عَلَى رَسُولِ اللَّهِ ﷺ سِرَّهُ.

قَالَتْ: فَلَمَّا تُوفِّيَ رَسُولُ اللَّهِ ﷺ، قُلْتُ: عَزَمْتُ عَلَيْكَ بِمَا لِي عَلَيْكَ مِنَ الْحَقِّ لَمَّا حَدَّثْتَنِي مَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ. فَقَالَتْ: أَمَّا الْآنَ؛ فَنَعَمْ: أَمَّا حِينَ سَارَّنِي فِي الْمَرَّةِ الْأُولَى؛ فَأَخْبَرَنِي أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ الْقُرْآنَ فِي كُلِّ سَنَةٍ مَرَّةً أَوْ مَرَّتَيْنِ، وَأَنَّهُ عَارَضَهُ الْآنَ مَرَّتَيْنِ، وَإِنِّي لَا أَرَى الْأَجَلَ إِلَّا قَدْ اقْتَرَبَ؛ فَاتَّقِيَ اللَّهَ وَاصْبِرِي؛ فَإِنَّهُ نَعِمَ السَّلَفُ أَنَا لَكَ. قَالَتْ: فَبَكَيْتُ بُكَائِي الَّذِي رَأَيْتِ،

فَلَمَّا رَأَى جَزَعِي؛ سَارَنِي الثَّانِيَّةُ،
فَقَالَ: «يَا فَاطِمَةُ! أَمَا تَرْضِينَ أَنْ
تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ (أَوْ:
سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ)». قَالَتْ:
فَضَحِكْتُ ضَحْكِي الَّذِي رَأَيْتُ.
[أَخْرَجَهُ الْبَخَارِيُّ: ٦٢٨٥ وَ ٦٢٨٦ وَمُسْلِمٌ:
٢٤٥٠].

(18) CHAPTER. The merits of the household of the Prophet ﷺ

1656. 'Āishah رضي الله عنها narrated: The Messenger of Allāh ﷺ went out one morning wearing a striped cloak of black hair that there came Al-Hasan bin 'Ali. He wrapped him under it, then came Al-Husain and he wrapped him under it along with the other one. Then came Fātimah رضي الله عنها and he took her under it, then came 'Ali رضي الله عنه and he also took him under it and then said: "Allāh only desires to take away *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet), and to purify you." (33:33)

1657. Yazid bin Haiyān reported: I went with Husain bin Sabrah and 'Umar bin Muslim to Zaid bin Arqam, and as we sat by his side, Husain said to him: "O Zaid, you have been able to acquire great merits by seeing the Messenger of Allāh ﷺ, listening to his conversation, fighting by his side in (different) battles and performing prayers behind him. O Zaid, you have in fact earned great merits. O Zaid, tell us what you heard from the Messenger of Allāh ﷺ." He said: "O son of my brother, I have grown old: I have almost reached the end of my life span,

(١٨) بَابُ فِي فَضَائِلِ أَهْلِ بَيْتِ النَّبِيِّ ﷺ

١٦٥٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا؛ قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ
ذَاتَ غَدَاةٍ، وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ
شَعْرِ أَسْوَدَ، فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ
فَأَدْخَلَهُ، ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ
مَعَهُ، ثُمَّ جَاءَتْ فَاطِمَةُ رَضِيَ اللَّهُ
عَنْهَا فَأَدْخَلَهَا، ثُمَّ جَاءَ عَلِيُّ رَضِيَ
اللَّهُ عَنْهُ فَأَدْخَلَهُ، ثُمَّ قَالَ: ﴿إِنَّمَا يُرِيدُ
اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ
الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ [الْأَحْزَابُ:
٣٣]. [أَخْرَجَهُ مُسْلِمٌ: ٢٤٢٤].

١٦٥٧ - عَنْ يَزِيدَ بْنِ حَيَّانَ؛
قَالَ: انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ
وَعُمَرُ بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمَ،
فَلَمَّا جَلَسْنَا إِلَيْهِ؛ قَالَ لَهُ حُصَيْنٌ: لَقَدْ
لَقِيتُ يَا زَيْدُ خَيْرًا كَثِيرًا؛ رَأَيْتُ
رَسُولَ اللَّهِ ﷺ، وَسَمِعْتُ حَدِيثَهُ،
وَعَزَوْتُ مَعَهُ، وَصَلَّيْتُ خَلْفَهُ، لَقَدْ
لَقِيتُ يَا زَيْدُ خَيْرًا كَثِيرًا، حَدَّثَنَا يَا
زَيْدُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ.

and I have forgotten some of the things which I remembered in connection with the Messenger of Allâh ﷺ. So, accept whatever I say to you, and those I do not, do not compel me to narrate them.” He then said: “One day, the Messenger of Allâh ﷺ stood up to deliver a sermon at a watering-place known as Khumm, situated between Makkah and Al-Madinah. He praised Allâh, extolled Him, delivered a speech, exhorted (us) and said: ‘Now as to what follows, O people: I am a human being. Perhaps I am about to receive a messenger of my *Rubb* (the angel of death), and I will respond. I am leaving behind two weighty things: one is the Book of Allâh in which there is guidance and light, adhere to it.’ He exhorted (us) (to hold fast) to the Book of Allâh, and then said: ‘The second: are the members of my household.’ He repeated it three times: ‘I remind you (of your duties) to the members of my family.’”

Husain said to Zaid: “Who are the members of his household? Are not his wives his family?” He said: “The members of his family are those for whom acceptance of *Zakât* is forbidden.” And he said: “Who are they?” Zaid said: “The offspring of ‘Ali, the offspring of ‘Aqil, the offspring of Ja’far and the offspring of ‘Abbâs.” Husain said: “Are these for whom the acceptance of *Zakât* is forbidden?” Zaid said: “Yes.”

قَالَ: يَا ابْنَ أَخِي! وَاللَّهِ! لَقَدْ كَبَرْتُ سِنِّي، وَقَدِمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعْي مِنْ رَسُولِ اللَّهِ ﷺ، فَمَا حَدَّثْتُكُمْ؛ فَاقْبَلُوهُ، وَمَا لَا؛ فَلَا تُكَلِّفُونِيهِ.

ثُمَّ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ يَوْمًا فِينَا خَطِيبًا بِمَاءٍ يُدْعَى حُمًّا، بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، وَوَعِظَ، وَذَكَرَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ؛ أَلَا أَيُّهَا النَّاسُ! فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبُ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللَّهِ، فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ، وَاسْتَمْسِكُوا بِهِ». فَحَثَّ عَلَى كِتَابِ اللَّهِ، وَرَغَّبَ فِيهِ، ثُمَّ قَالَ: وَأَهْلُ بَيْتِي، أَذْكُرُّكُمْ اللَّهَ فِي أَهْلِ بَيْتِي، أَذْكُرُّكُمْ اللَّهَ فِي أَهْلِ بَيْتِي، أَذْكُرُّكُمْ اللَّهَ فِي أَهْلِ بَيْتِي، أَذْكُرُّكُمْ اللَّهَ فِي أَهْلِ بَيْتِي»؛ ثَلَاثًا.

فَقَالَ لَهُ حُصَيْنٌ: وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ! أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ؟ قَالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، وَلَكِنْ؛ أَهْلُ بَيْتِهِ مَنْ حُرِّمَ الصَّدَقَةُ بَعْدَهُ. قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ آلُ عَلِيٍّ، وَآلُ عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ. قَالَ: كُلُّ هَؤُلَاءِ حُرِّمَ الصَّدَقَةُ؟ قَالَ: نَعَمْ.

[أخرجه مسلم: ٢٤٠٨].

(19) CHAPTER. The merits of ‘Aishah رضي الله عنه

الله عنه

(١٩) بَابٌ فِي فَضَائِلِ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ

1658. 'Aishah رضي الله عنها narrated: The Messenger of Allāh ﷺ said (to me): "You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth, and said to me: 'This is your wife.' I removed the piece of cloth from your face, and there you were. I said to myself: 'If it is from Allāh, then it will surely be accomplished.'" (Bukhâri 5125)

1659. 'Aishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said to her, "I know when you are pleased or angry with me." I said, "Whence do you know that?" He said, "When you are pleased with me, you say, 'No, by the *Rubb* of Muhammad,' but when you are angry with me, then you say, 'No, by the *Rubb* of Ibrâhim'." Then I said, "Yes, but by Allāh, O Messenger of Allāh, I leave out only your name." (Bukhâri 5228)

1660. 'Aishah رضي الله عنها reported: I used to play with the dolls in the presence of the Messenger of Allāh ﷺ and my friends also used to play with me. When the Messenger of Allāh ﷺ used to enter (my dwelling place), they used to hide themselves, but the Messenger of Allāh ﷺ would call them to join and play with me. (Bukhâri 6130)

1661. 'Aishah رضي الله عنها reported: The

١٦٥٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُرَيْتُكَ فِي الْمَنَامِ ثَلَاثَ لَيَالٍ، جَاءَنِي بِكَ الْمَلَكُ فِي سَرَقَةٍ مِنْ حَرِيرٍ، يَقُولُ: هَذِهِ امْرَأَتُكَ. فَأَكْشِفُ عَنْ وَجْهِكَ؛ فَإِذَا أَنْتَ هِيَ، فَأَقُولُ: إِنْ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ؛ يُمِضْهُ.» [أَخْرَجَهُ الْبُخَارِيُّ: ٥١٢٥ وَمُسْلِمٌ: ٢٤٣٨].

١٦٥٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْلَمُ إِذَا كُنْتَ عَنِّي رَاضِيَةً، وَإِذَا كُنْتَ عَلَيَّ غَضَبِي.» قَالَتْ: فَقُلْتُ: وَمِنْ أَيْنَ تَعْرِفُ ذَلِكَ؟ قَالَ: «أَمَّا إِذَا كُنْتَ عَنِّي رَاضِيَةً؛ فَإِنَّكَ تَقُولِينَ: لَا وَرَبِّ مُحَمَّدٍ ﷺ، وَإِذَا كُنْتَ غَضَبِي؛ قُلْتُ: لَا وَرَبِّ إِبْرَاهِيمَ.» قَالَتْ: قُلْتُ: أَجَلُ وَاللَّهِ يَا رَسُولَ اللَّهِ! مَا أَهْجُرُ إِلَّا اسْمَكَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٢٢٨ وَمُسْلِمٌ: ٢٤٣٩].

١٦٦٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَتْ تَلْعَبُ بِالْبَنَاتِ عِنْدَ رَسُولِ اللَّهِ ﷺ. قَالَتْ: وَكَانَتْ تَأْتِينِي صَوَاحِبِي، فَكُنَّ يَتَّقِمْنَ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَتْ: فَكَانَ رَسُولُ اللَّهِ ﷺ يُسْرِبُهُنَّ إِلَيَّ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦١٣٠ وَمُسْلِمٌ: ٢٤٤٠].

١٦٦١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ

people used to look forward for the days of my turn to send gifts to the Messenger of Allāh ﷺ in order to please him. (Bukhāri 2574)

1662. 'Āishah رضي الله عنها, the wife of the Prophet ﷺ narrated: The Prophet's wives sent Fâtimah, the daughter of the Messenger of Allāh ﷺ, to him and she came and the Messenger of Allāh ﷺ was with me in bed. She was allowed in and she said: "O Messenger of Allāh, your wives sent me asking you to be fair with them as regards to favoring the daughter of Abu Quhâfah." I remained silent, then the Messenger of Allāh ﷺ said: 'O my daughter, don't you love whom I love?' She said: "Certainly." He said: "Then love this ('Āishah)."

Fâtimah رضي الله عنها then went back to the Prophet's wives and said what she said and what the Messenger of Allāh ﷺ said. The wives said: "You have done nothing to us; go back and tell him that he must treat us in the same way he treats the daughter of Abu Quhâfah." Fâtimah said: "By Allāh, I will not talk to him in this regard anymore."

'Āishah said: The wives of the Prophet ﷺ then sent Zainab bint Jahsh رضي الله عنها who used to vie with me in status with the Messenger of Allāh ﷺ. I have never seen a woman other than Zainab who is better in terms of *Deen* (religion), nor more fearful of Allāh, nor more truthful in speech, nor kinder to kin, nor more charitable, nor more sincere in her effort to please Allāh. She, however, used to lost temper very soon but was soon calm.

She asked permission and came in, in the same way Fâtimah did, and said: "O Messenger of Allāh, your wives have sent me asking you to be fair with us as you are with the daughter of Abu Quhâfah."

عنها؛ أَنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، يَتَّعُونَ بِذَلِكَ مَرْضَاةَ رَسُولِ اللَّهِ ﷺ. [أخرجه البخاري: ٢٥٧٤ ومسلم: ٢٤٤١].

١٦٦٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ؛ قَالَتْ: أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ إِلَى رَسُولِ اللَّهِ ﷺ، فَاسْتَأْذَنْتْ عَلَيْهِ وَهُوَ مُضْطَجِعٌ مَعِيَ فِي مِرْطِي، فَأَذِنَ لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَزْوَاجَكَ أَرْسَلْنِي إِلَيْكَ يَسْأَلُكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ. وَأَنَا سَائِئَةٌ. قَالَتْ: فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَيُّ بِنْتِ! أَلَسْتَ تُحِبِّينَ مَا أُحِبُّ؟». فَقَالَتْ: بَلَى. قَالَ: «فَأُحِبِّي هَذِهِ».

قَالَتْ: فَقَامَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا حِينَ سَمِعَتْ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، فَرَجَعَتْ إِلَى أَزْوَاجِ النَّبِيِّ ﷺ، فَأَخْبَرَتْهُنَّ بِالَّذِي قَالَتْ، وَبِالَّذِي قَالَ لَهَا رَسُولُ اللَّهِ ﷺ، فَقُلْنَ لَهَا: مَا نَرَاكِ أَغْنَيْتِ عَنَّا مِنْ شَيْءٍ؛ فَارْجِعِي إِلَى رَسُولِ اللَّهِ ﷺ، فَقُولِي لَهُ: إِنَّ أَزْوَاجَكَ يَسْأَلُكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ. فَقَالَتْ فَاطِمَةُ: وَاللَّهِ؛ لَا أَكَلِمَةً فِيهَا أَبَدًا.

قَالَتْ عَائِشَةُ: فَأَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ زَيْنَبَ بِنْتَ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، وَهِيَ الَّتِي

She then came to me and showed harshness to me and I was seeing the eyes of the Messenger of Allâh ﷺ whether he would permit me. Zainab went on until I came to know that the Messenger of Allâh ﷺ would not disapprove if I retorted. Then I exchanged hot words until I made her quiet. Then the Messenger of Allâh ﷺ smiled and said: "She is the daughter of Abu Bakr." (Bukhârî 2581)

كَانَتْ تُسَامِينِي مِنْهُنَّ فِي الْمَنْزِلَةِ عِنْدَ رَسُولِ اللَّهِ ﷺ، وَلَمْ أَرِ امْرَأَةً قَطُّ خَيْرًا فِي الدِّينِ مِنْ زَيْنَبَ، وَأَتَقَى اللَّهَ، وَأَصْدَقَ حَدِيثًا، وَأَوْصَلَ لِلرَّحِمِ، وَأَعْظَمَ صَدَقَةً، وَأَشَدَّ ابْتِدَالًا لِنَفْسِهَا فِي الْعَمَلِ الَّذِي تَصَدَّقُ بِهِ وَتَقَرَّبُ بِهِ إِلَى اللَّهِ تَعَالَى، مَا عَدَا سُورَةَ مِنْ جِلْدَةٍ كَانَتْ فِيهَا، تُسْرِعُ مِنْهَا الْفَيْئَةُ.

قَالَتْ: فَاسْتَأْذَنْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ مَعَ عَائِشَةَ فِي مِرْطِهَا، عَلَى الْحَالِ الَّتِي دَخَلْتُ فَاطِمَةَ عَلَيْهَا وَهُوَ بِهَا، فَأَذِنَ لَهَا رَسُولُ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَزْوَاجَكَ أَرْسَلَنِي إِلَيْكَ يَسْأَلُوكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ.

قَالَتْ: ثُمَّ وَقَعْتُ بِي، فَاسْتَطَالَتْ عَلَيَّ، وَأَنَا أَرْقُبُ رَسُولَ اللَّهِ ﷺ، وَأَرْقُبُ طَرَفَهُ؛ هَلْ يَأْذُنُ لِي فِيهَا؟

قَالَتْ: فَلَمْ تَبْرَحْ زَيْنَبُ حَتَّى عَرَفْتُ أَنَّ رَسُولَ اللَّهِ ﷺ لَا يَكْرَهُ أَنْ أَنْتَصِرَ. قَالَتْ: فَلَمَّا وَقَعْتُ بِهَا؛ لَمْ أَنْسَبْهَا حِينَ أَنْحَيْتُ عَلَيْهَا. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ وَتَبَسَّمَ: «إِنَّهَا ابْنَةُ أَبِي بَكْرٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٥٨١ وَمُسْلِمٌ: ٢٤٤٢].

1663. 'Âishah رضي الله عنها narrated: The Messenger of Allâh ﷺ (during his sickness) was asking repeatedly, "Where am I today? Where will I be tomorrow?" And he was waiting for the day of my turn (impatiently).

١٦٦٣ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنَّ كَانَ رَسُولُ اللَّهِ ﷺ لَيَتَفَقَّدُ، يَقُولُ: «أَيْنَ أَنَا الْيَوْمَ؟ أَيْنَ أَنَا غَدًا؟» اسْتَبْطَاءً لِيَوْمِ عَائِشَةَ.

Then, when my turn came, he died while he was (in my lap) between my chest and neck. (Bukhârî 1389)

1664. ‘Āishah رضي الله عنها narrated: I heard the Messenger of Allāh ﷺ and listened to him before he died while he was leaning on my chest and saying: “O Allāh! Forgive me, and bestow Your Mercy on me, and let me meet the Company.” (Bukhârî 4440)

1665. ‘Āishah رضي الله عنها narrated: When the Messenger of Allāh ﷺ was healthy, he used to say, “No Prophet died before he is shown his place in *Jannah* and then he is given the option.”

‘Āishah said: When death approached him while his head was on my thigh, he became unconscious and then he recovered. He then looked at the ceiling of the house and said: “O Allāh! (with) the highest companions.” I said (to myself): “So, he is not going to choose us.” Then I realized that what he had said when he was healthy.

She said: The last word he spoke was: “O Allāh! (with) the highest companions.” (Bukhârî 4463)

قَالَتْ: فَلَمَّا كَانَ يَوْمِي؛ قَبَضَهُ اللَّهُ بَيْنَ سَحْرِي وَنَحْرِي. [أَخْرَجَهُ الْبَخَارِيُّ: ١٣٨٩ ومسلم: ٢٤٤٣].

١٦٦٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنِدٌ إِلَى صَدْرِهَا، وَأَضَعَتْ إِلَيْهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ». [أَخْرَجَهُ الْبَخَارِيُّ: ٤٤٤٠ ومسلم: ٢٤٤٤].

١٦٦٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ وَهُوَ صَحِيحٌ: «إِنَّهُ لَمْ يُقَبَضْ نَبِيٌّ قَطُّ حَتَّى يُرَى مَقْعَدُهُ فِي الْجَنَّةِ، ثُمَّ يُخَيَّرُ».

قَالَتْ عَائِشَةُ: فَلَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ، وَرَأَسُهُ عَلَى فِخْذِي؛ غَشِيَ عَلَيْهِ سَاعَةً، ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ، ثُمَّ قَالَ: «اللَّهُمَّ! الرَّفِيقَ الْأَعْلَى». قَالَتْ عَائِشَةُ: قُلْتُ: إِذَا لَا يَخْتَارُنَا.

قَالَتْ عَائِشَةُ: وَعَرَفْتُ الْحَدِيثَ الَّذِي كَانَ يُحَدِّثُنَا بِهِ، وَهُوَ صَحِيحٌ، فِي قَوْلِهِ: «إِنَّهُ لَمْ يُقَبَضْ نَبِيٌّ قَطُّ حَتَّى يُرَى مَقْعَدُهُ مِنَ الْجَنَّةِ، ثُمَّ يُخَيَّرُ».

قَالَتْ عَائِشَةُ: فَكَانَتْ تِلْكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا رَسُولُ اللَّهِ ﷺ؛ قَوْلُهُ: «اللَّهُمَّ! الرَّفِيقَ الْأَعْلَى». [أَخْرَجَهُ الْبَخَارِيُّ: ٤٤٦٣ ومسلم: ٢٤٤٤].

1666. 'Āishah رضي الله عنها narrated that whenever the Messenger of Allāh ﷺ intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys, the lot fell on 'Āishah and Hafsa. When night fell, the Messenger of Allāh ﷺ would ride beside 'Āishah and talk with her. One night Hafsa said to 'Āishah, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" 'Āishah said, "Yes (I agree)." So 'Āishah rode, and then the Messenger of Allāh ﷺ came towards 'Āishah's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) until they dismounted (on the way). 'Āishah missed him and felt jealous, and so, when they dismounted, she put her legs in the *Idhkhir* and said, "O my *Rubb*! Send a scorpion or a snake to bite me for I am not to blame him. He is Your Messenger." (Bukhārī 5211)

1667. Abu Musa رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Many among men reached (the level of) perfection but none among the women reached this level except Maryam, the daughter of 'Imrān; and Asiyah, the wife of Fir'aun. And the superiority of 'Āishah over other women is like the superiority of *Tharid* (i.e., a meat and bread dish) over other meals." (Bukhārī 3411)

1668. 'Āishah رضي الله عنها narrated: Once

١٦٦٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ، أَقْرَعَ بَيْنَ نِسَائِهِ، فَطَارَتْ الْقُرْعَةُ عَلَى عَائِشَةَ وَحَفْصَةَ، فَخَرَجَتَا مَعَهُ جَمِيعًا، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ بِاللَّيْلِ؛ سَارَ مَعَ عَائِشَةَ يَتَحَدَّثُ مَعَهَا، فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: أَلَا تَرَكِبِينَ اللَّيْلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرَكَ؛ فَتَنْظُرِينَ وَأَنْظُرِي؟ قَالَتْ: بَلَى. فَرَكِبَتْ عَائِشَةُ عَلَى بَعِيرِ حَفْصَةَ، وَرَكِبَتْ حَفْصَةُ عَلَى بَعِيرِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهُمَا، فَجَاءَ رَسُولُ اللَّهِ ﷺ إِلَى جَمَلِ عَائِشَةَ وَعَلَيْهِ حَفْصَةُ، فَسَلَّمَ، ثُمَّ سَارَ مَعَهَا حَتَّى نَزَلُوا، فَافْتَقَدَتْهُ عَائِشَةُ، فَغَارَتْ، فَلَمَّا نَزَلُوا؛ جَعَلَتْ تَجْعَلُ رِجْلَيْهَا بَيْنَ الْإِذْخِيرِ، وَتَقُولُ: يَا رَبِّ! سَلِّطْ عَلَيَّ عَقْرَبًا أَوْ حَيَّةً تَلْدَغُنِي، رَسُولُكَ، وَلَا أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئًا. [أخرجه البخاري: ٥٢١١ ومسلم: ٢٤٤٥].

١٦٦٧ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ تَكْمُلْ مِنَ النِّسَاءِ غَيْرُ مَرْيَمَ بِنْتِ عِمْرَانَ، وَآسِيَةَ امْرَأَةِ فِرْعَوْنَ، وَإِنْ فَضَّلَ عَائِشَةُ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ». [أخرجه البخاري: ٣٤١١ ومسلم: ٢٤٤٦].

١٦٦٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ

the Messenger ﷺ said (to me), "O 'Aish! This is Jibril greeting you." I said, "Wa 'alahis-salâm and the mercy and blessing be on him, you see what I don't see." (Bukhârî 3768)

عَنْهَا؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشُ! هَذَا جِبْرِيلُ يُقْرِأُ عَلَيْكَ السَّلَامَ». فَقَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ. قَالَتْ: وَهُوَ يَرَى مَا لَا أَرَى. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٧٦٨ وَمُسْلِمٌ: ٢٤٤٧].

(20) CHAPTER. The mention of Umm Zar'a

(٢٠) بَابُ مِنْهُ، وَذِكْرُ حَدِيثِ أُمِّ زَرْعٍ

1669. 'Aishah رضي الله عنها narrated that eleven women sat (in a place) and promised and pledged that they would not conceal anything of the news of their husbands. The first one said, "My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb nor is the meat fat, so that one might put up with the trouble of fetching it."

١٦٦٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَلَسَ إِحْدَى عَشْرَةَ امْرَأَةً، فَتَعَاهَدْنَ وَتَعَاوَدْنَ أَنْ لَا يَكْتُمْنَ مِنْ أَحْبَابِ أَزْوَاجِهِنَّ شَيْئًا:

The second said, "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits."

قَالَتِ الْأُولَى: زَوْجِي لَحْمٌ جَمَلٌ غَثٌّ، عَلَى رَأْسِ جَبَلٍ وَغَيْرِ؛ لَا سَهْلٌ فَيُرْتَقَى، وَلَا سَمِينٌ فَيُنْتَقَى.

The third said, "My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife."

قَالَتِ الثَّانِيَّةُ: زَوْجِي؛ لَا أَبْتُ خَبْرَهُ، إِنِّي أَخَافُ أَنْ لَا أَذَرَهُ، إِنْ أَذْكُرُهُ؛ أَذْكُرُ عَجْرَهُ وَبُجْرَهُ.

The fourth said, "My husband is a moderate person like the night of Tihâmah which is neither hot nor cold. I am neither afraid of him nor am I discontented with him."

قَالَتِ الثَّالِثَةُ: زَوْجِي الْعَشَقُ، إِنْ أَنْطَقْتُ؛ أَطْلَقْتُ، وَإِنْ أَسْكُتُ؛ أُعْلَقُ.

قَالَتِ الرَّابِعَةُ: زَوْجِي كَلِيلُ تِهَامَةٍ؛ لَا حَرٌّ وَلَا قُرٌّ، وَلَا مَخَافَةٌ، وَلَا سَامَةٌ.

The fifth said, "My husband, when entering (the house), is a leopard; and when going out, is a lion. He does not ask about whatever is in the house."

قَالَتِ الْخَامِسَةُ: زَوْجِي؛ إِنْ دَخَلَ؛ فَهَدَى، وَإِنْ خَرَجَ؛ أَسِيدَ، وَلَا يَسْأَلُ عَمَّا عِنْدَهُ.

The sixth said, "If my husband eats, he eats too much (laving the dishes empty), and if he drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in sheets and does not stretch his

قَالَتِ السَّادِسَةُ: زَوْجِي؛ إِنْ أَكَلَ؛ لَفَّ، وَإِنْ شَرِبَ؛ اشْتَفَّ، وَإِنْ اضْطَجَعَ؛ التَّفَّ، وَلَا يُوَلِّجُ الْكَفَّ

hands here and there so as to know how I fare (get along)."

The seventh said, "My husband is a wrongdoer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both."

The eighth said, "My husband is soft to touch like a rabbit and smells like a *Zarnab* (a kind of good smelling grass)."

The ninth said, "My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant and his house is near to the people who would easily consult him."

The tenth said, "My husband is *Mâlik*, and what is *Mâlik*? *Mâlik* is greater than whatever I say about him. He is beyond and above all praises (which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests."

The eleventh said, "My husband is Abu Zar'a, and what is Abu Zar'a (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain. Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abu Zar'a, and what may one say in praise of the mother of Abu Zar'a? Her saddle bags were always full of provision, and her house was spacious. As for the son of

لِيَعْلَمَ الْبَتَّ.

قَالَتِ السَّابِعَةُ: زَوْجِي؛ غَيَايَةُ (أَوْ: غَيَايَا)، طَبَاقًا، كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَلِكِ، أَوْ فَلَكَ، أَوْ جَمَعَ كُلًّا لَكَ.

قَالَتِ الثَّامِنَةُ: زَوْجِي؛ الرِّيحُ رِيحُ زَرْبٍ، وَالْمَسُّ مَسُّ أَرْزَبٍ.

قَالَتِ التَّاسِعَةُ: زَوْجِي؛ رَفِيعُ الْعِمَادِ، طَوِيلُ النَّجَادِ، عَظِيمُ الرَّمَادِ، قَرِيبُ الْبَيْتِ مِنَ النَّادِ.

قَالَتِ الْعَاشِرَةُ: زَوْجِي مَالِكٌ، وَمَا مَالِكٌ؟ مَالِكٌ خَيْرٌ مِنْ ذَلِكَ، لَهُ إِبِلٌ كَثِيرَاتُ الْمَبَارِكِ، قَلِيلَاتُ الْمَسَارِحِ، إِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ؛ أَتَقَنَّ أَنَّهُنَّ هَوَالِكٌ.

قَالَتِ الْحَادِيَةَ عَشْرَةَ: زَوْجِي أَبُو زَرْعٍ؛ فَمَا أَبُو زَرْعٍ؟ أَنَاسٌ مِنْ حُلِيِّ أُذُنِي، وَمَلَأٌ مِنْ شَحْمِ عَضُدِي، وَبَجَحَنِي فَبَجَحَتْ إِلَيَّ نَفْسِي، وَجَدَنِي فِي أَهْلِ غَنِيمَةٍ بِشِقٍّ، فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ وَأَطِيطٍ وَدَائِسٍ وَمُتَقٍّ، فَعِنْدَهُ أَقُولُ فَلَا أَقْبَحُ، وَأَرْفُدُ فَأَتَصَبَّحُ، وَأَشْرَبُ فَأَتَقَنِّحُ. أُمُّ أَبِي زَرْعٍ؛ فَمَا أُمُّ أَبِي زَرْعٍ؟ عَكُومُهَا رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ. ابْنُ أَبِي زَرْعٍ؛ فَمَا ابْنُ أَبِي زَرْعٍ؟ مُضْجَعُهُ كَمَسَلٍ شَطْبِيَّةٍ، وَتُسْبَعُهُ ذِرَاعُ الْجَفْرَةِ. بِنْتُ أَبِي زَرْعٍ؛ فَمَا بِنْتُ أَبِي زَرْعٍ؟ طَوْعُ أَبِيهَا، وَطَوْعُ أُمِّهَا، وَمِلءُ كِسَائِهَا،

Abu Zar'a, what may one say of the son of Abu Zar'a? His bed is as narrow as an unsheathed sword and an arm of a kid (lamb of four months) satisfies his hunger. As for the daughter of Abu Zar'a she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave-girl of Abu Zar'a, what may one say of the (maid) slave-girl of Abu Zar'a? She does not uncover our secrets but keeps them, and does not waste our provisions, and does not leave the rubbish scattered everywhere in our house. One day, it so happened that Abu Zar'a went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O Umm Zar'a, and give provision to your relatives'. She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abu Zar'a." 'Āishah رضي الله عنها then said: The Messenger of Allāh ﷺ said to me, "I am to you as Abu Zar'a was to his wife Umm Zar'a." (Bukhārī 5189)

(21) CHAPTER. The merits of Khadijah رضي الله عنها the Mother of the believers

1670. 'Abdullāh bin Ja'far heard 'Ali رضي الله عنه in Kufah saying: The Messenger of Allāh ﷺ said, "The best of the world's women is Maryam bint 'Imrān, and the best of the world's women is Khadijah bint Khuwailid. Abu Kuraib said: He pointed to the sky and the earth. (Bukhārī 3815)

وَعِظْتُ جَارَتَهَا. جَارِيَةُ أَبِي زَرْعٍ؛ فَمَا جَارِيَةُ أَبِي زَرْعٍ؟ لَا تَبْتُ حَدِيثَنَا تَبْثِيئًا، وَلَا تُنْقُتْ مِيرَتَنَا تَنْقِيئًا، وَلَا تَمْلَأُ بَيْتَنَا تَعْشِيئًا.

قَالَتْ: خَرَجَ أَبُو زَرْعٍ وَالْأَوْطَابُ تُمْخَضُ، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانِ لَهَا كَالْفَهْدَيْنِ، يُلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا بِرُمَّنَتَيْنِ، فَطَلَقْنِي وَنَكَحَهَا، فَنَكَحْتُ بَعْدَهُ رَجُلًا سَرِيًّا، رَكِبَ سَرِيًّا، وَأَخَذَ خَطِيًّا، وَأَرَاخَ عَلَيَّ نَعْمًا ثَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ زَوْجًا، وَقَالَ: كُلِّي أُمَّ زَرْعٍ، وَمِيرِي أَهْلَكَ. فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِيهِ؛ مَا بَلَغَ أَصْغَرَ آيَةٍ أَبِي زَرْعٍ.

قَالَتْ عَائِشَةُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «كُنْتُ لِكَ كَأَبِي زَرْعٍ لِأُمِّ زَرْعٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥١٨٩، وَمُسْلِمٌ: ٢٤٤٨].

(٢١) بَابٌ فِي فَضَائِلِ خَدِيجَةَ أُمِّ الْمُؤْمِنِينَ، رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ

١٦٧٠ - عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ بِالْكُوفَةِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ

خُوَيْلِدٍ». [أخرجه البخاري: ٣٨١٥
ومسلم: ٢٤٣٠].

قَالَ أَبُو كُرَيْبٍ: وَأَشَارَ وَكَيْعٌ إِلَى
السَّمَاءِ وَالْأَرْضِ

1671. Abu Hurairah رضي الله عنه narrated: Jibril came to the Prophet ﷺ and said, "O Messenger of Allâh! This is Khadijah coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her *Rubb*, and on my behalf, and give her the glad tidings of having a palace made of pearl in *Jannah* wherein there will be neither noise nor fatigue." (Bukhâri 3820)

١٦٧١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَتَى جِبْرِيلُ النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! هَذِهِ خَدِيجَةُ قَدْ أَتَتْكَ، مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ (أَوْ: طَعَامٌ، أَوْ: شَرَابٌ)؛ فَإِذَا هِيَ أَتَتْكَ؛ فَاقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا عَزَّ وَجَلَّ وَمَنِي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ؛ لَا صَخَبَ فِيهِ وَلَا نَصَبَ. [أخرجه البخاري: ٣٨٢٠ ومسلم: ٢٤٣٢].

1672. 'Āishah رضي الله عنها said: I did not feel jealous of any of the wives of the Prophet ﷺ as much as I did of Khadijah though I did not see her. Whenever the Messenger of Allâh ﷺ slaughtered a sheep, he said: "Send it to the companions of Khadijah." I annoyed him one day and said: "Khadijah?!" He said, "Her love had been nurtured in my heart." (Bukhâri 3818)

١٦٧٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: مَا غَرَّتْ عَلَى نِسَاءِ النَّبِيِّ ﷺ؛ إِلَّا عَلَى خَدِيجَةَ، وَإِنِّي لَمْ أُدْرِكْهَا. قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَبَحَ الشَّاةَ يَقُولُ: «أَرْسِلُوا بِهَا إِلَى أَصْدِقَاءِ خَدِيجَةَ». قَالَتْ: فَأَغْضَبْتُهُ يَوْمًا، فَقُلْتُ: خَدِيجَةُ؟! فَقَالَ: «إِنِّي قَدْ زُرْتُ حُبَّهَا». [أخرجه البخاري: ٣٨١٨ ومسلم: ٢٤٣٥].

1673. 'Āishah رضي الله عنها narrated: The Prophet ﷺ did not marry (any other woman) until Khadijah died. (Bukhâri 3815, 3818, 3820)

١٦٧٣ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: لَمْ يَتَزَوَّجِ النَّبِيُّ ﷺ عَلَى خَدِيجَةَ حَتَّى مَاتَتْ. [أخرجه البخاري: ٣٨١٥ و٣٨١٨ و٣٨٢٠ ومسلم: ٢٤٣٦].

1674. 'Āishah رضي الله عنها narrated: Once

١٦٧٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ

Hâlah bint Khuwailid, Khadijah's sister, asked the permission of the Messenger of Allâh ﷺ to enter. The Prophet ﷺ remembered the way Khadijah used to ask permission and said: "O Allâh! Hâlah bint Khuwailid!" So, I became jealous and said, "What makes you remember an old woman among the old women of Quraish of red gums who died long ago, and in whose place Allâh has given you somebody better than her?" (Bukhârî 3815, 3818, 3820)

(22) CHAPTER. The merits of Zainab رضي الله عنها the Mother of the believers

1675. 'Āishah رضي الله عنها, the Mother of the believers, narrated that the Messenger of Allâh ﷺ said: "The one (of you) who will die first after me is the one with longest hand (of charity)." She said: We started to measure our arms. Zainab was the one with the longer arm as she was working by hand and offering much charity. (Bukhârî 1420)

(23) CHAPTER. The merits of Umm Salamah رضي الله عنها the Mother of the believers

1676. Abu 'Uthmân narrated on the authority of Salmân رضي الله عنه that he said: Try not to be the first to enter the market, nor the last to leave because it is the battlefield of Satan and the place where he flies his banner.

He said: I was informed that Jibril عليه السلام came to the Prophet ﷺ and there was

عنها؛ قَالَتْ: اسْتَأْذَنْتُ هَالَةَ بِنْتُ خُوَيْلِدٍ أُخْتُ خَدِيجَةَ عَلَى رَسُولِ اللَّهِ ﷺ، فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ، فَارْتَأَحَ لَذَلِكَ، فَقَالَ: «اللَّهُمَّ! هَالَةُ بِنْتُ خُوَيْلِدٍ». فَعَزْتُ، فَقُلْتُ: وَمَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ، حَمَرَاءِ الشَّدَقِينَ، هَلَكْتُ فِي الدَّهْرِ، فَأَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا؟! [أخرجه البخاري: ٣٨١٥ و ٣٨١٨ و ٣٨٢٠ ومسلم: ٢٤٣٧].

(٢٢) بَابٌ فِي فَضَائِلِ زَيْنَبَ زَوْجِ النَّبِيِّ ﷺ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا ١٦٧٥ - عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْرَعُكُمْ لِحَاقًا بِي أَطُولُكُمْ يَدًا». قَالَتْ: فَكُنَّ يَطْوُلْنَ أَيُّهُنَّ أَطُولُ يَدًا.

قَالَتْ: فَكَانَتْ أَطْوَلَنَا يَدًا زَيْنَبُ؛ لِأَنَّهَا كَانَتْ تَعْمَلُ بِيَدِهَا وَتَصَدَّقُ. [أخرجه البخاري: ١٤٢٠ ومسلم: ٢٤٥٢].

(٢٣) بَابٌ فِي فَضَائِلِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا ١٦٧٦ - عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَا تَكُونَنَّ إِنْ اسْتَطَعْتَ أَوَّلَ مَنْ يَدْخُلُ السُّوقَ، وَلَا آخَرَ مَنْ يَخْرُجُ مِنْهَا، فَإِنَّهَا مَعْرَكَةُ الشَّيْطَانِ، وَبِهَا يُنْصَبُ رَايَتُهُ.

with him Umm Salamah, and he began to talk with him. He then stood up, whereupon the Prophet of Allâh ﷺ said to Umm Salamah: “(Do you know) who was he (or: what did he say)?” She said: “He was Dihyah Al-Kalbi.” He reported Umm Salamah having said: “By Allâh, I thought he was (Dihyah) until I heard the address of Prophet of Allâh ﷺ informing him about us.”

He said: I said to Abu ‘Uthmân: “From whom did you hear it?” He said: “From Usâmah bin Zaid.”

قَالَ: وَأُنِيتُ أَنَّ جَبْرِيلَ عَلَيْهِ السَّلَامُ أَتَى نَبِيَّ اللَّهِ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ. قَالَ: فَجَعَلَ يَتَحَدَّثُ، ثُمَّ قَامَ، فَقَالَ نَبِيُّ اللَّهِ ﷺ لَأَمْ سَلَمَةَ: «مَنْ هَذَا (أَوْ كَمَا قَالَ)؟». قَالَتْ: هَذَا دِحْيَةُ الْكَلْبِيِّ.

قَالَ: فَقَالَتْ أُمُّ سَلَمَةَ: أَيُّمُ اللَّهِ؛ مَا حَسِبْتُهُ إِلَّا إِيَّاهُ، حَتَّى سَمِعْتُ حُطْبَةَ نَبِيِّ اللَّهِ ﷺ يُخْبِرُ خَبَرَنَا. أَوْ كَمَا قَالَ.

فَقُلْتُ لِأَبِي عُثْمَانَ: مِمَّنْ سَمِعْتَ هَذَا؟ قَالَ: مِنْ أُسَامَةَ بْنِ زَيْدٍ. [أخرجه مسلم: ٢٤٥١].

(24) CHAPTER. The merits of Umm Sulaim the mother of Anas bin Mâlik رضي الله عنها

1677. Anas bin Mâlik رضي الله عنه narrated: The Prophet ﷺ did not enter the house of any woman except that of his wives and that of Umm Sulaim. He used to visit her. When he was asked why, he said, “I feel great compassion for her as her brother was killed while he was with me.” (Bukhârî 2844)

(٢٤) بَابُ فِي فَضَائِلِ أُمِّ سُلَيْمٍ أُمِّ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهَا

١٦٧٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَدْخُلُ عَلَى أَحَدٍ مِنَ النِّسَاءِ؛ إِلَّا عَلَى أَزْوَاجِهِ؛ إِلَّا أُمُّ سُلَيْمٍ؛ فَإِنَّهُ كَانَ يَدْخُلُ عَلَيْهَا، فَقِيلَ لَهُ فِي ذَلِكَ؟ قَالَ: «إِنِّي أَرْحَمُهَا؛ قُتِلَ أَخُوهَا مَعِي». [أخرجه البخاري: ٢٨٤٤ ومسلم: ٢٤٥٥].

1678. Anas bin Mâlik رضي الله عنه narrated that the Prophet ﷺ said: “I entered *Jannah* and heard a noise of some steps. I said: ‘Who is it?’ They said: ‘She is Ghumaisa’, daughter of Milhân, the mother of Anas bin Mâlik.”

١٦٧٨ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «دَخَلْتُ الْجَنَّةَ، فَسَمِعْتُ خُشْفَةً، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذِهِ الْعُمَيْصَاءُ بِنْتُ مِلْحَانَ أُمِّ أَنَسِ بْنِ مَالِكٍ». [أخرجه مسلم: ٢٤٥٦].

(25) CHAPTER. The merits of Umm Aiman

رضي الله عنها

1679. Anas رضي الله عنه reported: After the death of the Messenger of Allāh ﷺ, Abu Bakr رضي الله عنه said to 'Umar رضي الله عنه: "Let us visit Umm Aiman as the Messenger of Allāh ﷺ used to visit her. As we came to her, she wept. They said to her: "What makes you weep? What is in the next world for the Messenger of Allāh ﷺ is better than this worldly life." She said: "I weep not because I am ignorant of the fact that what is in store for the Messenger of Allāh ﷺ is better than this world, but I weep because the Revelation which came from the heaven has ceased to come." This moved both of them to tears, and they began to weep along with her.

(٢٥) بَابٌ فِي فَضَائِلِ أُمِّ أَيْمَنَ،
مَوْلَاةِ النَّبِيِّ ﷺ أُمِّ أُسَامَةَ بْنِ زَيْدٍ
رَضِيَ اللَّهُ عَنْهُمْ

١٦٧٩ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛
قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بَعْدَ
وَفَاةِ رَسُولِ اللَّهِ ﷺ لِعُمَرَ رَضِيَ اللَّهُ
عَنْهُ: انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ نَزُورُهَا
كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَزُورُهَا، فَلَمَّا
انْتَهَيْنَا إِلَيْهَا؛ بَكَتْ، فَقَالَا لَهَا: مَا
يُبْكِيكِ؟ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ ﷺ!
فَقَالَتْ: مَا أَبْكِي أَنْ لَا أَكُونَ أَعْلَمُ
أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ ﷺ،
وَلَكِنِّي أَبْكِي أَنَّ الْوَحْيَ قَدْ انْقَطَعَ مِنَ
السَّمَاءِ. فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ،
فَجَعَلَا يَبْكِيَانِ مَعَهَا. [أَخْرَجَهُ مُسْلِمٌ:
٢٤٥٤].

(26) CHAPTER. The merits of Zaid bin

Hārithah رضي الله عنه

1680. Ibn 'Umar رضي الله عنهما reported: We used not to call Zaid bin Hārithah, the freed slave of the Messenger of Allāh ﷺ except Zaid bin Muhammad ﷺ until the Qur'ānic Verse was revealed: "Call them (adopted sons) by (the names of) their fathers. That is more just with Allāh." (33: 5) (Bukhārī 4782)

(٢٦) بَابٌ فِي فَضَائِلِ زَيْدِ بْنِ حَارِثَةَ
رَضِيَ اللَّهُ عَنْهُ

١٦٨٠ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّهُ كَانَ يَقُولُ: مَا كُنَّا نَدْعُو
زَيْدَ بْنَ حَارِثَةَ؛ إِلَّا زَيْدَ بْنَ مُحَمَّدٍ،
حَتَّى نَزَلَ الْقُرْآنُ: ﴿ادْعُوهُمْ لِأَبَائِهِمْ
هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾ [الْأَحْزَابُ: ٥].
[أَخْرَجَهُ الْبُخَارِيُّ: ٤٧٨٢ وَمُسْلِمٌ:
٢٤٢٥].

(27) CHAPTER. The merits of Zaid bin

Hārithah and Usamah bin Zaid رضي الله عنهم

1681. Ibn 'Umar رضي الله عنهما narrated: The Messenger of Allāh ﷺ said on the

(٢٧) بَابٌ فِي فَضَائِلِ زَيْدِ بْنِ حَارِثَةَ
وَأُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمْ

١٦٨١ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ

pulpit : "If you criticize Usâmah's leadership, you criticized his father's leadership before. By Allâh! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e., Usâmah) is one of the dearest to me after Zaid. Be good to him as he is one of your pious people." (Bukhârî 3730)

على المنبر: «إِنْ تَطَعْنَا فِي إِمَارَتِهِ (يُرِيدُ: أُسَامَةَ بْنَ زَيْدٍ)؛ فَقَدْ طَعَّمْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ، وَأَيْمُ اللَّهِ؛ إِنْ كَانَ لَخَلِيقًا لَهَا، وَأَيْمُ اللَّهِ؛ إِنْ كَانَ لِأَحَبِّ النَّاسِ إِلَيَّ، وَأَيْمُ اللَّهِ؛ إِنْ هَذَا لَهَا لَخَلِيقٌ (يُرِيدُ: أُسَامَةَ بْنَ زَيْدٍ)، وَأَيْمُ اللَّهِ؛ إِنْ كَانَ لِأَحَبِّهِمْ إِلَيَّ مِنْ بَعْدِهِ، فَأَوْصِيكُمْ بِهِ؛ فَإِنَّهُ مِنْ صَالِحِيكُمْ». [أخرجه البخاري: ٣٧٣٠ ومسلم: ٢٤٢٦].

(28) CHAPTER. The merits of Bilâl bin Rabah رضي الله عنها

(٢٨) بَابُ فِي فَضَائِلِ بِلَالِ بْنِ رَبَاحٍ مَوْلَى أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُمَا

1682. Abu Hurairah رضي الله عنه narrated : At the time of the *Fajr* prayer, the Messenger of Allâh ﷺ asked Bilâl, "Tell me of the best deed you did after embracing Islâm, for I heard your footsteps in front of me in Paradise." Bilâl replied, "I did not do anything worth mentioning except that whenever I performed *Wudu'* during the day or night, I prayed after that as much as was written for me." (Bukhârî 1149)

١٦٨٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِبِلَالٍ صَلَاةَ الْعَدَاةِ: «يَا بِلَالُ! حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمَلْتَهُ عِنْدَكَ فِي الْإِسْلَامِ مَنَفَعَةً؛ فَإِنِّي سَمِعْتُ اللَّيْلَةَ خَشَفَ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ». قَالَ بِلَالٌ: مَا عَمَلْتُ عَمَلًا فِي الْإِسْلَامِ أَرْجَى عِنْدِي مَنَفَعَةً مِنْ أَنِّي لَا أَتَطَهَّرُ طَهُورًا تَامًا، فِي سَاعَةٍ مِنْ لَيْلٍ وَلَا نَهَارٍ؛ إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كَتَبَ اللَّهُ لِي أَنْ أَصَلِّيَ. [أخرجه البخاري: ١١٤٩ ومسلم: ٢٤٥٨].

(29) CHAPTER. The merits of Salmân, Suhaib and Bilâl رضي الله عنهم

(٢٩) بَابُ فِي فَضَائِلِ سَلْمَانَ وَصُهَيْبٍ وَبِلَالٍ رَضِيَ اللَّهُ عَنْهُمْ

1683. 'A'idh bin 'Amr رضي الله عنه reported : Abu Sufyân came to Salmân, Suhaib and

١٦٨٣ - عَنْ عَائِذِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ أَبَا سُفْيَانَ أَتَى

Bilâl in the presence of a group of people. They said: "By Allâh, the swords of Allâh did not reach the neck of the enemy of Allâh as it should." Then Abu Bakr رضي الله عنه said: "Do you say this to the old man of the Quraish and their chief?" Then he came to the Prophet ﷺ and informed him of this. The Prophet ﷺ said: "Abu Bakr, you have perhaps annoyed them, and if you annoyed them, you have in fact annoyed your *Rubb*," so Abu Bakr came to them and said: "O my brothers, I have annoyed you." They said: "No, our brother, may Allâh forgive you!"

(30) CHAPTER. The merits Anas bin Mâlik رضي الله عنه

1684. Anas رضي الله عنه narrated: My mother took me to the Messenger of Allâh ﷺ and she put on me a *Rida* (upper garment) and an *Izâr* (lower one) out of her own *Khimâr* (headcover). She said: "O Messenger of Allâh, this is little Anas. I have brought him to serve you, so invoke Allâh for him." The Messenger of Allâh ﷺ said: "O Allâh, make abundant his properties and offspring."

Anas said: I have very much wealth, and the sons and grandsons of mine who visit me today are about one hundred. (Bukhâri 1982).

1685. Anas رضي الله عنه narrated: The Messenger of Allâh ﷺ was passing when Umm Sulaim heard his voice. She said: "O Messenger of Allâh! May my parents be sacrificed for you. Invoke for Anas." The Messenger of Allâh ﷺ invoked Allâh for me for three things: two I have seen realized in

على سَلْمَانَ وَصُهَيْبٍ وَبِلَالٍ فِي نَفَرٍ، فَقَالُوا: وَاللَّهِ؛ مَا أَخَذَتْ سَيْوْفُ اللَّهِ مِنْ عُنُقِي عَدُوَّ اللَّهِ مَأْخَذَهَا. قَالَ: فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَتَقُولُونَ هَذَا لِشَيْخٍ قُرَيْشِي وَسَيِّدِهِمْ؟ فَأَتَى النَّبِيَّ ﷺ، فَأَخْبَرَهُ، فَقَالَ: «يَا أَبَا بَكْرٍ! لَعَلَّكَ أَغْضَبْتَهُمْ؟ لَيْتَنِي كُنْتُ أَغْضَبْتَهُمْ، لَقَدْ أَغْضَبْتَ رَبَّكَ». فَأَتَاهُمْ أَبُو بَكْرٍ، فَقَالَ: يَا إِخْوَتَاهُ! أَغْضَبْتُكُمْ؟ قَالُوا: لَا؛ يَغْفِرُ اللَّهُ لَكَ يَا أَحْي. [أَخْرَجَهُ مُسْلِم: ٢٥٠٤].

(٣٠) بَابُ فِي فَضْلِ أَنَسِ بْنِ مَالِكٍ رضي الله عنه

١٦٨٤ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَتْ بِي أُمِّي أُمُّ أَنَسٍ إِلَى رَسُولِ اللَّهِ ﷺ، وَقَدْ أَرَزَّتْنِي بِنِصْفِ خِمَارِهَا وَرَدَّتْنِي بِنِصْفِهِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! هَذَا أُنَيْسُ ابْنِي، أَتَيْتُكَ بِهِ يَخْدُمُكَ؛ فَادْعُ اللَّهَ لَهُ. فَقَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ».

قَالَ أَنَسٌ: فَوَاللَّهِ؛ إِنَّ مَالِي لَكَثِيرٌ، وَإِنَّ وَلَدِي وَوَلَدَ وَلَدِي لَيَتَعَادُونَ عَلَى نَحْوِ الْمِئَةِ الْيَوْمَ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٩٨٢ وَمُسْلِم: ٢٤٨١].

١٦٨٥ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ، فَسَمِعْتُ أُمِّي أُمُّ سُلَيْمٍ صَوْتَهُ، فَقَالَتْ: يَا أَبَايَ وَأُمِّي يَا رَسُولَ اللَّهِ ﷺ! أُنَيْسُ. فَدَعَا لِي رَسُولُ اللَّهِ ﷺ ثَلَاثَ دَعَوَاتٍ قَدْ

this world, and I wish to see the third in the Hereafter. (Bukhâri 1982)

1686. Thâbit reported that Anas رضي الله عنه said : The Messenger of Allâh ﷺ came to me while I was playing with some boys. He greeted us and sent me to do him a job. I was late when I got back to my mother. She asked me : “What detained you?” I said : “The Messenger of Allâh ﷺ sent me for something.” She said : “What was it?” I said : “It is something secret.” She said : “Never disclose the affairs of the Messenger’s secrets to anybody.” Anas added : “By Allâh, if I told anybody any secret, I would have told you, O Thâbit.” (Bukhâri 6289)

(31) CHAPTER. The merits of Ja’far bin Abu Tâlib, Asmâ’ bint ‘Umais and the people of their boat رضي الله عنهم

1687. Abu Musa رضي الله عنه reported : The news of the migration of the Messenger of Allâh ﷺ (from Makkah to Al-Madinah) reached us while we were in Yemen. So we set out as emigrants to him. We were (three), I and my two brothers. I was the youngest of them, and one of the two was Abu Burdah, and the other Abu Ruhm, and our total number was either 53 or 52 men from my people.

We got on board a boat and our boat took us to Negus in Ethiopia. There we met Ja’far bin Abu Tâlib and stayed with him. Then we all came (to Al-Madinah) and met the Messenger of Allâh ﷺ at the time of the conquest of Khaibar. Some of the people

رَأَيْتُ مِنْهَا اثْنَيْنِ فِي الدُّنْيَا، وَأَنَا أَرْجُو الثَّلَاثَةَ فِي الْآخِرَةِ. [أخرجه البخاري: ١٩٨٢ ومسلم: ٢٤٨١].

١٦٨٦ - عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَتَى عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَلْعَبُ مَعَ الْغِلْمَانِ. قَالَ: فَسَلِّمْ عَلَيْنَا. فَبَعَثَنِي إِلَى حَاجَةٍ، فَأَبْطَأْتُ عَلَى أُمِّي، فَلَمَّا جِئْتُ؛ قَالَتْ: مَا حَبَسَكَ؟ قُلْتُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ لِحَاجَةٍ. قَالَتْ: مَا حَاجَتُهُ؟ قُلْتُ: إِنَّهَا سِرٌّ. قَالَتْ: لَا تُحَدِّثَنَّ بِسِرِّ رَسُولِ اللَّهِ ﷺ أَحَدًا. قَالَ أَنَسٌ: وَاللَّهِ؛ لَوْ حَدَّثْتُ بِهِ أَحَدًا؛ لَحَدَّثْتُكَ يَا ثَابِتُ! [أخرجه البخاري: ٦٢٨٩ ومسلم: ٢٤٨٢].

(٣١) بَابُ فِي فَضَائِلِ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَأَسْمَاءَ بِنْتِ عُمَيْسٍ وَأَهْلِ سَفِينَتِهِمْ رَضِيَ اللَّهُ عَنْهُمْ

١٦٨٧ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَلَّغْنَا مَخْرَجَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ بِالْيَمَنِ، فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا وَأَخْوَانِي لِي، أَنَا أَضْعَرُّهُمَا، أَحَدُهُمَا أَبُو بُرْدَةَ، وَالْآخَرُ أَبُو رُحْمٍ، إِمَّا قَالَ: بِضْعًا، وَإِمَّا قَالَ: ثَلَاثَةً وَخَمْسِينَ، أَوْ اثْنَيْنِ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي.

قَالَ: فَزَكَبْنَا سَفِينَةً، فَأَلْقَيْنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقَنَا جَعْفَرُ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ

used to say to us, namely the people of the boat, "We have emigrated before you." Asmâ' bint 'Umais who was one of those who had come with us, came as a visitor to Hafsa, the wife of the Prophet ﷺ. She had emigrated along with those other Muslims who emigrated to Negus. "Umar came to Hafsa while Asmâ' bint 'Umais was with her. 'Umar, on seeing Asmâ', said, "Who is this?" She said, "Asmâ' bint 'Umais." 'Umar said, "Is she the Ethiopian? Is she the seafarer lady?" Asmâ' replied, "Yes." 'Umar said, "We have emigrated before you (people of the boat), so we have got more right than you over the Messenger of Allâh ﷺ." On that Asmâ' became angry and said, "No, by Allâh, while you were with the Messenger of Allâh ﷺ who was feeding the hungry ones among you, and advised the ignorant ones amongst you, we were in the far-off hatred land of Ethiopia, and all that was for the sake of Allâh and (then) His Messenger ﷺ. By Allâh, I will neither eat any food nor drink anything until I inform the Messenger of Allâh ﷺ of all what you have said. There we were harmed and frightened. I will mention this to the Messenger of Allâh ﷺ and will ask him (about it). By Allâh I will not tell a lie or curtail your saying or add something to it."

So when the Prophet ﷺ came, she said, "O Prophet of Allâh! 'Umar has said such and such." He said (to Asmâ'), "What did you say to him?" Asmâ' said, "I told him such and such." The Messenger of Allâh ﷺ said, "He (i.e., 'Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations."

Asmâ' later on said: "I saw Abu Musa and the other people of the boat coming to me in successive groups, asking me about this

وأصحابه عنده، فقال جعفر: إن رسول الله ﷺ بَعَثَنَا هَاهُنَا، وَأَمَرَنَا بِالْإِقَامَةِ، فَأَقِمُوا مَعَنَا. قَالَ: فَأَقِمْنَا مَعَهُ، حَتَّى قَدِمْنَا جَمِيعًا.

قَالَ: فَوَافَقْنَا جَمِيعًا رَسُولَ اللَّهِ ﷺ حِينَ افْتَتَحَ خَيْبَرَ، فَأَسْهَمَ لَنَا (أَوْ قَالَ: أَعْطَانَا مِنْهَا)، وَمَا قَسَمَ لِأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا؛ إِلَّا لِمَنْ شَهِدَ مَعَهُ، إِلَّا لِأَصْحَابِ سَفِينَتِنَا، مَعَ جَعْفَرٍ وَأَصْحَابِهِ، قَسَمَ لَهُمْ مَعَهُمْ.

قَالَ: فَكَانَ نَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا (يَعْنِي: لِأَهْلِ السَّفِينَةِ): نَحْنُ سَبَقْنَاكُمْ بِالْهَجْرَةِ.

قَالَ: فَدَخَلْتُ أَسْمَاءُ بِنْتُ عُمَيْسٍ (وَهِيَ مِنْ قَدِيمِ مَعَنَا) عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زَائِرَةً، وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ إِلَيْهِ، فَدَخَلَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ عَلَى حَفْصَةَ وَأَسْمَاءَ عِنْدَهَا، فَقَالَ عُمَرُ حِينَ رَأَى أَسْمَاءَ: مَنْ هَذِهِ؟ قَالَتْ: أَسْمَاءُ بِنْتُ عُمَيْسٍ. قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَلْحَبَشِيَّةٌ هَذِهِ؟ أَلْبَحْرِيَّةٌ هَذِهِ؟ فَقَالَتْ أَسْمَاءُ: نَعَمْ. فَقَالَ عُمَرُ: سَبَقْنَاكُمْ بِالْهَجْرَةِ، فَحُزُّ أَحَقُّ بِرَسُولِ اللَّهِ ﷺ مِنْكُمْ. فَغَضِبْتُ، وَقَالَتْ كَلِمَةً: كَذَبْتَ يَا عُمَرُ! كَلَّا وَاللَّهِ، كُنْتُمْ مَعَ رَسُولِ اللَّهِ ﷺ؛ يُطْعَمُ

narration, and to them nothing in the world was more cheerful and greater than what the Prophet ﷺ had said about them."

Abu Burdah told that Asmâ' said: "I saw Abu Musa requesting me to repeat this narration again and again." (Bukhâri 4230)

جَائِعُكُمْ، وَيَعْطُ جَاهِلُكُمْ، وَكُنَّا فِي دَارٍ (أَوْ: فِي أَرْضٍ) الْبُعْدَاءِ وَالْبُعْضَاءِ، فِي الْحَيَاةِ، وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ ﷺ، وَأَيْمُ اللَّهِ؛ لَا أَطْعَمُ طَعَامًا، وَلَا أَشْرَبُ شَرَابًا، حَتَّى أَذْكَرَ مَا قُلْتُ لِرَسُولِ اللَّهِ ﷺ، وَنَحْنُ كُنَّا نُؤْذِي وَنُخَافُ، وَسَأَذْكَرُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ وَأَسْأَلُهُ، وَوَاللَّهِ؛ لَا أَكْذِبُ، وَلَا أَزِيعُ، وَلَا أَزِيدُ عَلَى ذَلِكَ.

قَالَ: فَلَمَّا جَاءَ النَّبِيُّ ﷺ؛ قَالَتْ: يَا نَبِيَّ اللَّهِ! إِنَّ عَمَرَ قَالَ كَذَا وَكَذَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ بِأَحَقَّ بِي مِنْكُمْ، وَلَهُ وَلِأَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ أَهْلُ السَّفِينَةِ هِجْرَتَانِ».

قَالَتْ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَأَصْحَابَ السَّفِينَةِ يَأْتُونَنِي أَرْسَالًا، يَسْأَلُونَنِي عَنْ هَذَا الْحَدِيثِ، مَا مِنَ الدُّنْيَا شَيْءٌ هُمْ بِهِ أَفْرَحُ وَلَا أَعْظَمُ فِي أَنْفُسِهِمْ مِمَّا قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ.

قَالَ أَبُو بُرْدَةَ: فَقَالَتْ أَسْمَاءُ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى، وَإِنَّهُ لَيَسْتَعِيدُ هَذَا الْحَدِيثَ مِنِّي. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٢٣٠ وَمُسْلِمٌ: ٢٥٠٢، ٢٥٠٣].

(32) CHAPTER. The merits of 'Abdullâh bin Ja'far bin Abu Tâlib رضي الله عنهما

1688. 'Abdullâh bin Ja'far رضي الله عنهما reported: The Messenger of Allâh ﷺ used to

(٣٢) بَابُ فِي فَضَائِلِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا ١٦٨٨ - عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ النَّبِيُّ

see us if he came back from a mission. Once he met Al-Hasan and me or Al-Husain رضي الله عنهما and he made us ride with him; one in the front and the other at the back (of the camel) till we entered Al-Madinah.

1688. 'Abdullâh bin Ja'far رضي الله عنهما reported: One day the Messenger of Allâh ﷺ mounted me behind him and confided to me something which I would never tell anyone.

(33) CHAPTER. The merits of 'Abdullâh bin 'Abbâs رضي الله عنهما

1689. Ibn 'Abbâs رضي الله عنهما narrated: Once the Prophet ﷺ entered a lavatory and I placed water for his *Wudu'*. He asked, "Who placed it?" He was told: "Ibn 'Abbâs." He said: "O Allâh! Make him understand the *Deen* (Islâm)." (Bukhâri 143)

(34) CHAPTER. The merits of 'Abdullâh bin 'Umar رضي الله عنهما

1690. 'Abdullâh bin 'Umar رضي الله عنهما narrated: In the lifetime of the Messenger of Allâh ﷺ, whosoever saw a dream would report it to the Messenger of Allâh ﷺ. I wished seeing a dream to report it to the Prophet ﷺ. I was a youth and used to sleep in the mosque in the lifetime of the Messenger of Allâh ﷺ. I saw in a dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and

ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ؛ تَلَّقَيْ بِنَا. قَالَ: فَتَلَّقَيْ بِي وَبِالْحَسَنِ أَوْ بِالْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: فَحَمَلْ أَحَدَنَا بَيْنَ يَدَيْهِ وَالْآخَرَ خَلْفَهُ، حَتَّى دَخَلْنَا الْمَدِينَةَ. [أخرجه مسلم: ٢٤٢٨].

١٦٨٨ - عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ؛ قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ، فَاسْرَ إِلَيَّ حَدِيثًا لَا أَحَدٌ بِهِ أَحَدًا مِنَ النَّاسِ. [أخرجه مسلم: ٢٤٢٩].

(٣٣) بَابُ فِي فَضَائِلِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

١٦٨٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ أَتَى الْخَلَاءَ، فَوَضَعَتْ لَهُ وَضُوءًا، فَلَمَّا خَرَجَ؛ قَالَ: «مَنْ وَضَعَ هَذَا؟». (فِي رِوَايَةٍ زُهَيْرٍ: قَالُوا، وَفِي رِوَايَةٍ أَبِي بَكْرٍ: قُلْتُ): ابْنُ عَبَّاسٍ. قَالَ: «اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ». [أخرجه البخاري: ١٤٣ و مسلم: ٢٤٧٧].

(٣٤) بَابُ فِي فَضَائِلِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

١٦٩٠ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ إِذَا رَأَى رُؤْيَا؛ فَصَّهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَتَمَيَّتُ أَنْ أَرَى رُؤْيَا أَفْصُهَا عَلَى النَّبِيِّ ﷺ. قَالَ: وَكُنْتُ غُلَامًا شَابًّا عَرَبًا، وَكُنْتُ أَنَا فِي الْمَسْجِدِ عَلَى

had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allâh from the Fire." Then I met another angel who told me not to be afraid. I reported the dream to Hafsah who told it to the Messenger of Allâh ﷺ. The Prophet ﷺ said, "Abdullâh is a good man, if he performs *Tahajjud* prayer."

Sâlim said: After that 'Abdullâh (i.e., Sâlim's father) used to sleep but a little at night. (Bukhâri 1121)

عَهْدَ رَسُولِ اللَّهِ ﷺ، فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَئِينَ أَحْذَانِي، فَذَهَبَا بِي إِلَى النَّارِ؛ فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ، وَإِذَا لَهَا قَرْزَانِ كَقَرْنَيِ الْبِئْرِ، وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقُولُ: أَعُوذُ بِاللَّهِ مِنَ النَّارِ، أَعُوذُ بِاللَّهِ مِنَ النَّارِ، أَعُوذُ بِاللَّهِ مِنَ النَّارِ. قَالَ: فَلَقِيَهُمَا مَلَكٌ، فَقَالَ لِي: لَمْ تُرْعَ.

فَقَصَصْتُهَا عَلَى حَفْصَةَ، فَقَصَصْتُهَا حَفْصَةُ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «نِعَمَ الرَّجُلُ عَبْدُ اللَّهِ، لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ».

قَالَ سَالِمٌ: فَكَانَ عَبْدُ اللَّهِ يُعَدُّ ذَلِكَ لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَلِيلًا. [أَخْرَجَهُ الْبُخَارِيُّ: ١١٢١ وَمُسْلِمٌ: ٢٤٧٩].

(35) CHAPTER. The merits of 'Abdullâh bin Az-Zubair رضي الله عنهما

1691. 'Abdullâh bin Abu Mulaikah reported that 'Abdullâh bin Ja'far said to Ibn Zubair: "Do you remember when I, you and Ibn 'Abbâs went out to receive the Messenger of Allâh ﷺ?" Ibn Zubair replied in the affirmative. 'Abdullâh bin Ja'far added, "And the Messenger of Allâh ﷺ made us (i.e., I and Ibn 'Abbâs) ride along with him and left you." (Bukhâri 3082)

(٣٥) بَابٌ فِي فَضْلِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا

١٦٩١ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ؛ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ لِابْنِ الزُّبَيْرِ: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ؛ فَحَمَلْنَا وَتَرَكَكَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٠٨٢ وَمُسْلِمٌ: ٢٤٧٧].

(36) CHAPTER. The merits of 'Abdullâh bin Mas'ûd رضي الله عنه

1692. 'Abdullâh bin Mas'ûd رضي الله عنه narrated: When this Verse was revealed:

(٣٦) بَابٌ فِي فَضْلِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ

١٦٩٢ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا نَزَلَتْ هَذِهِ

“There is no harm on those who believe and do good deeds, what they ate (in the past) if they fear (Allâh) and believe” (5:93) up to the end. The Messenger of Allâh ﷺ said to me: “You are one of them.”

1693. Abu Musa رضي الله عنه reported: My brother and I came from Yemen (to Al-Madinah) and remained for some time, thinking that Ibn Mas‘ûd and his mother belonged to the family of the Prophet ﷺ because of their frequent visiting (of the Prophet ﷺ) and keeping his company. (Bukhâri 3763)

1694. Abul-Ahwas reported: We were in Abu Musa’s house with some companions of ‘Abdullâh (bin Mas‘ûd) and they were looking at the Holy Book. When ‘Abdullâh stood up, whereupon Abu Mas‘ûd said: “The Messenger of Allâh ﷺ left no man behind who knows Allâh’s Revelation more than this standing man (Ibn Mas‘ûd).” Abu Musa said: “You say so because he used to be present (with the Prophet ﷺ) when were absent, and was permitted to enter his house when we were not.” (Bukhâri 3763)

1695. Once ‘Abdullâh bin Mas‘ûd recited: “and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally).” (3:161) and said: “Whose recitation shall I follow? By Allâh, I learnt over seventy *Sûrah* direct from the mouth of the Messenger of Allâh ﷺ. By Allâh, the Companions of the Messenger of Allâh ﷺ came to know that I am one of those who

الْآيَةِ: ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا﴾ إِلَى آخِرِ الْآيَةِ؛ قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قِيلَ لِي: أَنْتَ مِنْهُمْ». [أَخْرَجَهُ مُسْلِمٌ: ٢٤٥٩].

١٦٩٣ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ، وَكُنَّا جِئْنَا وَمَا نَرَى ابْنَ مَسْعُودٍ وَأُمَّهُ إِلَّا مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ، مِنْ كَثَرَةِ دُخُولِهِمْ وَلُزُومِهِمْ لَهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٧٦٣ وَمُسْلِمٌ: ٢٤٦٠].

١٦٩٤ - عَنْ أَبِي الْأَخْوَصِ؛ قَالَ: كُنَّا فِي دَارِ أَبِي مُوسَى مَعَ نَفَرٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ، وَهُمْ يَنْظُرُونَ فِي مُصْحَفٍ، فَقَامَ عَبْدُ اللَّهِ، فَقَالَ أَبُو مَسْعُودٍ: مَا أَعْلَمُ رَسُولَ اللَّهِ ﷺ تَرَكَ بَعْدَهُ أَعْلَمَ بِمَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ مِنْ هَذَا الْقَائِمِ. فَقَالَ أَبُو مُوسَى: أَمَّا لَيْتَنِي قُلْتُ ذَاكَ؛ لَقَدْ كَانَ يَشْهَدُ إِذَا غَبْنَا، وَيُؤَدِّنُ لَهُ إِذَا حُجِبْنَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٧٦٣ وَمُسْلِمٌ: ٢٤٦١].

١٦٩٥ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: ﴿وَمَنْ يَغْلُلْ يَأْتِ بِمَا عَلَى يَوْمِ الْقِيَمَةِ﴾ [آل عمران: ١٦١]. ثُمَّ قَالَ: عَلَى قِرَاءَةٍ مَنْ تَأْمُرُونِي أَنْ أَقْرَأَ، فَلَقَدْ قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ بَضْعًا وَسَبْعِينَ سُورَةً، وَلَقَدْ عَلِمَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ

know Allâh's Book best of all of them, yet if I were to know that someone had better understanding than I, I would have gone to him."

Shaqiq said: "I sat in in the company of the Companions with him, but I did not hear anybody having rejected that (i.e., his recitation) or finding fault with it." (Bukhârî 5000)

1696. Masrûq reported: Ibn Mas'ûd رضي الله عنه was mentioned before 'Abdullâh bin 'Amr رضي الله عنه. The latter said, "That is a man I continue to love because I heard the Messenger of Allâh ﷺ saying: 'Learn the recitation of the Qur'ân from (any of these) four persons: 'Abdullâh bin Mas'ûd, Sâlim the freed slave of Abu Hudhaifah, Ubai bin Ka'b, and Mu'adh bin Jabal'." (Bukhârî 3758)

(37) CHAPTER. The merits of 'Abdullâh bin 'Amr bin Harâm رضي الله عنه

1697. Jâbir bin 'Abdullâh رضي الله عنهما narrated: My father was killed on the day of Uhud Battle. I attempted to uncover his face and weep, people forbade me to do this, but the Messenger of Allâh ﷺ did not forbid me. Fâtimah bint 'Amr was also weeping. The Messenger of Allâh ﷺ said to her: "You may weep or you may not weep, the angels provide him shade with their wings until you lift him (to be buried in the grave)." (Bukhârî 1293)

أَنِّي أَعْلَمُهُمْ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ، وَلَوْ أَعْلَمُ أَنَّ أَحَدًا أَعْلَمُ مِنِّي، لَرَحَلْتُ إِلَيْهِ.

قَالَ شَقِيقٌ: فَجَلَسْتُ فِي حَلْقِ أَصْحَابِ مُحَمَّدٍ ﷺ، فَمَا سَمِعْتُ أَحَدًا يَرُدُّ ذَلِكَ عَلَيْهِ وَلَا يَعْيبُهُ.

[أخرجه البخاري: ٥٠٠٠ ومسلم:

٢٤٦٢].

١٦٩٦ - عَنْ مَسْرُوقٍ؛ قَالَ: كُنَّا

عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، فَذَكَّرْنَا حَدِيثًا عَنْ ابْنِ مَسْعُودٍ، فَقَالَ: إِنَّ ذَلِكَ الرَّجُلُ لَا أَزَالُ أُحِبُّهُ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُهُ، سَمِعْتُهُ يَقُولُ: «افْرُؤُوا الْقُرْآنَ مِنْ أَرْبَعَةِ نَفَرٍ: مِنْ ابْنِ أُمِّ عَبْدِ (قَبْدًا بِهِ)، وَمِنْ أَبِي بِنِ كَعْبٍ، وَمِنْ سَالِمٍ مَوْلَى أَبِي حُدَيْفَةَ، وَمِنْ مُعَاذِ بْنِ جَبَلٍ». [أخرجه البخاري: ٣٧٥٨ ومسلم: ٢٤٦٤].

(٣٧) بَابُ فِي فَضْلِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ حَرَامٍ رَضِيَ اللَّهُ عَنْهُ

١٦٩٧ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: أُصِيبَ أَبِي يَوْمَ أُحُدٍ، فَجَعَلْتُ أَكْثِفُ التَّوْبَ عَنْ وَجْهِهِ وَأَبْكِي، وَجَعَلُوا يَنْهَوْنِي، وَرَسُولُ اللَّهِ ﷺ لَا يَنْهَانِي. قَالَ: وَجَعَلْتُ فَاطِمَةَ بِنْتُ عَمْرِو تَبْكِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَبْكِيهِ أَوْ لَا تَبْكِيهِ؛ فَمَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ

بِأَجْنَحَيْهَا حَتَّى رَفَعْتُمُوهُ». [أخرجه

البخاري: ١٢٩٣ ومسلم: ٢٤٧١].

(38) CHAPTER. The merits of 'Abdullāh bin Salām رضي الله عنه.

(٣٨) بَابُ فِي فَضْلِ عَبْدِ اللَّهِ بْنِ سَلَامٍ رَضِيَ اللَّهُ عَنْهُ

1698. 'Āmir bin Sa'd reported : I heard my father saying: I have never heard the Messenger of Allāh ﷺ saying about anybody walking on earth that he is from the people of *Jannah* except 'Abdullāh bin Salām. (Bukhārī 3812)

١٦٩٨ - عَنْ عَامِرِ بْنِ سَعْدٍ؛ قَالَ: سَمِعْتُ أَبِي يَقُولُ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَيٍّ يَمْشِي: إِنَّهُ فِي الْجَنَّةِ؛ إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَامٍ. [أخرجه البخاري: ٣٨١٢ ومسلم:

٢٤٨٣].

1699. Kharashah bin Al-Hurr said : While I was siting in a group in the Mosque of Al-Madinah with whom was a handsome old man who was 'Abdullāh bin Salām. He was giving a good speech, and when he stood up, a man said : "Who likes to look at a man of the people of *Jannah*, should look at this ('Abdullāh bin Salām)." I said : "I should follow him and know his residence." So I followed him. He walked to almost outside Al-Madinah then he entered his house. I asked permission and he allowed me in and said : "What can I do for you, O son of my brother?" I said : "As you stood up, I heard people saying about you : 'Who likes to look at a man from *Jannah*, should look at you.' So, I wanted to be with you." He said : "Allāh knows best who the people of *Jannah* are. I will tell you why they said that : Once while I was asleep, a man came to me (in a dream) and asked me to stand up. He took me by hand and we left together. Then I saw paths on my left and tried to take this path but he said to me : 'Leave it, this leads to the people of the left (or Hell people).' Then I saw a path on my right. He told me to take it. He led me then to a mountain and asked me to climb. I tried but every time I came down

١٦٩٩ - عَنْ خَرَّشَةَ بْنِ الْحُرِّ؛ قَالَ: كُنْتُ جَالِسًا فِي حَلْقَةٍ فِي مَسْجِدِ الْمَدِينَةِ. قَالَ: وَفِيهَا شَيْخٌ حَسَنُ الْهَيْئَةِ، وَهُوَ عَبْدُ اللَّهِ بْنُ سَلَامٍ. قَالَ: فَجَعَلَ يُحَدِّثُهُمْ حَدِيثًا حَسَنًا. قَالَ: فَلَمَّا قَامَ؛ قَالَ الْقَوْمُ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ؛ فَلْيَنْظُرْ إِلَى هَذَا.

قَالَ: فَقُلْتُ: وَاللَّهِ؛ لَا تَتَّبَعْتُهُ، فَلَا أَعْلَمَنَّ مَكَانَ بَيْتِهِ. قَالَ: فَتَبِعْتُهُ، فَانْطَلَقْتُ، حَتَّى كَادَ أَنْ يَخْرُجَ مِنَ الْمَدِينَةِ، ثُمَّ دَخَلَ مَنَزِلَهُ.

قَالَ: فَاسْتَأْذَنْتُ عَلَيْهِ، فَأَذِنَ لِي. فَقَالَ: مَا حَاجُّكَ يَا ابْنَ أَخِي؟ قَالَ: فَقُلْتُ لَهُ: سَمِعْتُ الْقَوْمَ يَقُولُونَ لَكَ لَمَّا قُتِمَتْ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا. فَأَعْجَبَنِي أَنْ أَكُونَ مَعَكَ.

قَالَ: اللَّهُ أَعْلَمُ بِأَهْلِ الْجَنَّةِ،

on my buttocks. I did this many times. Then I came to a pillar, one end of which was fixed in earth and the other in the sky. Its upper end had a ring. He told me to climb that pillar. I said: 'How can I climb this pillar, the head of which is in the sky?' He took my hand and pushed me and I was holding the ring. He then hit the pillar which fell down and I remained clung to the ring. I came to the Prophet ﷺ and told my dream, and he ﷺ said: 'The path on your left is that of people of left (denizens of Hell). The one on your right is that of people of right (dwellers of *Jannah*). As for the mountain, it is the destination of martyrs which you will not attain, but the pillar is the pillar of Islam, and the ring is the handle of Islam by which you will be clung until you die.'" (Bukhâri 3813)

وَسَأَحَدْتُكَ مِمَّ قَالُوا ذَاكَ: إِنِّي بَيْنَمَا أَنَا نَائِمٌ؛ إِذْ أَتَانِي رَجُلٌ، فَقَالَ لِي: قُمْ. فَأَخَذَ بِيَدِي، فَأَنْطَلَقْتُ مَعَهُ. قَالَ: فَإِذَا أَنَا بِجَوَادٍّ عَنْ شِمَالِي. قَالَ: فَأَخَذْتُ لِأَخَذَ فِيهَا، فَقَالَ لِي: لَا تَأْخُذْ فِيهَا؛ فَإِنَّهَا طُرُقُ أَصْحَابِ الشَّمَالِ. قَالَ: وَإِذَا جَوَادٌّ مَنُهْجٌ عَلَى يَمِينِي. فَقَالَ لِي: خُذْ هَاهُنَا. قَالَ: فَأَتَى بِي جَبَلًا، فَقَالَ لِي: اصْعَدْ. قَالَ: فَجَعَلْتُ إِذَا أَرَدْتُ أَنْ أَصْعَدَ؛ خَرَرْتُ عَلَى أَسْتِي. قَالَ: حَتَّى فَعَلْتُ ذَلِكَ مِرَارًا. قَالَ: ثُمَّ انْطَلَقْتُ بِي، حَتَّى أَتَى بِي عَمُودًا رَأْسُهُ فِي السَّمَاءِ، وَأَسْفَلُهُ فِي الْأَرْضِ، فِي أَعْلَاهُ حَلْقَةٌ، فَقَالَ لِي: اصْعَدْ فَارْقُ هَذَا. قَالَ: قُلْتُ: كَيْفَ أَصْعَدُ هَذَا وَرَأْسُهُ فِي السَّمَاءِ؟! قَالَ: فَأَخَذَ بِيَدِي، فَزَجَلَ بِي. فَقَالَ: فَإِذَا أَنَا مُتَعَلِّقٌ بِالْحَلْقَةِ. قَالَ: ثُمَّ ضَرَبَ الْعَمُودَ، فَخَرَّ. قَالَ: وَبَقِيتُ مُتَعَلِّقًا بِالْحَلْقَةِ حَتَّى أَصْبَحْتُ.

قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ، فَقَصَصْتُهَا عَلَيْهِ؟ فَقَالَ: «أَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَسَارِكَ؛ فَهِيَ طُرُقُ أَصْحَابِ الشَّمَالِ». قَالَ: «وَأَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَمِينِكَ؛ فَهِيَ طُرُقُ أَصْحَابِ الْيَمِينِ. وَأَمَّا الْجَبَلُ؛ فَهُوَ مَنْزِلُ الشُّهَدَاءِ، وَلَنْ تَنَالَهُ. وَأَمَّا الْعَمُودُ؛ فَعَمُودُ الْإِسْلَامِ. وَأَمَّا

الْعُرْوَةُ؛ فَهِيَ عُرْوَةُ الْإِسْلَامِ، وَلَنْ تَزَالَ مُتَمَسِّكًا بِهَا حَتَّى تَمُوتَ.
[أَخْرَجَهُ الْبُخَارِيُّ: ٣٨١٣ وَمُسْلِمٌ: ٢٤٨٤].

(39) CHAPTER. The merits of Sa'd bin Mu'adh رضي الله عنه

1700. Jâbir bin 'Abdullâh رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "The Divine Throne (of Allâh) shook at the death of Sa'd bin Mu'adh." (Bukhâri 3803)

1701. Al-Barâ' رضي الله عنه narrated: A silken cloth was given as a present to the Messenger of Allâh ﷺ. His Companions started touching it and admiring its softness. The Prophet ﷺ said, "Are you admiring its softness? The handkerchiefs of Sa'd bin Mu'adh (in Jannah) are better and softer than it." (Bukhâri 3802)

(40) CHAPTER. The merits of Abu Talhah and Umm Sulaim رضي الله عنهما

1702. Anas رضي الله عنه said: A child of Abu Talhah died, his mother was Umm Sulaim. She said: "Nobody should tell Abu Talhah unless I tell him." Abu Talhah came and she prepared dinner for him. He ate and drank. She prepared herself for him and he slept with her. When he was gratified and happy, she said: "O Abu Talhah, if some people gave others a loan and then demand it, can they withhold it from them?" He said: "No,"

(٣٩) بَابٌ فِي فَضْلِ سَعْدِ بْنِ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ

١٧٠٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَجَنَارَةُ سَعْدِ بْنِ مُعَاذٍ بَيْنَ أَيْدِيهِمْ: «اهْتَزَّتْ لَهَا عَرْشُ الرَّحْمَنِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٨٠٣ وَمُسْلِمٌ: ٢٤٦٦].

١٧٠١ - عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ حُلَّةٌ خَرِيرٌ، فَجَعَلَ أَصْحَابُهُ يَمَسُّونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا، فَقَالَ: «اتَّعْجَبُونَ مِنْ لِينِ هَذِهِ؟ لِمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ خَيْرٌ مِنْهَا وَالَّذِينَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٨٠٢ وَمُسْلِمٌ: ٢٤٦٨].

(٤٠) بَابٌ فِي فَضَائِلِ أَبِي طَلْحَةَ الْأَنْصَارِيِّ وَامْرَأَتِهِ أُمِّ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهُمَا

١٧٠٢ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: مَاتَ ابْنُ أَبِي طَلْحَةَ مِنْ أُمِّ سُلَيْمٍ، فَقَالَتْ لِأَهْلِهَا: لَا تُحَدِّثُوا أَبَا طَلْحَةَ بِأَبْنِهِ حَتَّى أَكُونَ أَنَا أَحَدُهُ.
قَالَ: فَجَاءَ، فَفَرَّغَتْ إِلَيْهِ عَشَاءً، فَأَكَلَ، وَشَرِبَ. قَالَ: ثُمَّ تَصَنَعَتْ لَهُ أَحْسَنَ مَا كَانَ تَصْنَعُ قَبْلَ ذَلِكَ، فَوَقَعَ

she said: “(If so) ask reward for your son’s death.” He was angry and said: “You made me do all that and you tell me now that my son has died?”

Abu Talhah went to the Messenger of Allāh ﷺ and told him what happened. The Messenger of Allāh ﷺ said: “May Allāh bless your last night.”

She said: Then I was pregnant. The Messenger of Allāh ﷺ was on a trip and I was with him. The Messenger of Allāh ﷺ used not to enter Al-Madinah in a hurry if returning from a travel. She said: We were near Al-Madinah when I was in labor and he ﷺ asked Abu Talhah to wait with me and went. Abu Talhah said: “O Allāh, You know that I like going out with Your Messenger ﷺ and entering Al-Madinah with Your Messenger ﷺ and I am detained here by what You see.” Umm Sulaim said: “O Abu Talhah! Let us go, now I do not feel any labor,” and we went.

She said: I had labor when we reached, and I gave birth to a boy. Anas said: My mother (Umm Sulaim) said to me: “O Anas, nobody shall feed the baby by breast unless I have taken him to the Messenger of Allāh ﷺ.” She said: In the morning, I took it to the Messenger of Allāh ﷺ. I met him and a branding iron was with him. When he ﷺ saw me, he said: “I hope Umm Sulaim has delivered.” I said: “Yes.” He put down the iron and came and I put the baby in his lap. He ﷺ asked for *Ajwah* (date) of Al-Madinah and chewed it and when it melted, he put it in the baby’s mouth and the baby started sucking it. He ﷺ said: “See how the *Ansār* love dates.” Then the Messenger of Allāh ﷺ rubbed the baby’s face (for blessing) and named it ‘Abdullāh.” (Bukhārī 5824)

بِهَا، فَلَمَّا رَأَتْ أَنَّهُ قَدْ شَبَعَ وَأَصَابَ مِنْهَا؛ قَالَتْ: يَا أَبَا طَلْحَةَ! أَرَأَيْتَ لَوْ أَنَّ قَوْمًا أَعَارَوْا عَارِيَتَهُمْ أَهْلَ بَيْتٍ، فَطَلَبُوا عَارِيَتَهُمْ، أَلَهُمْ أَنْ يَمْنَعُوهُمْ؟ قَالَ: لَا. قَالَتْ: فَاحْتَسِبِ ابْنَكَ. قَالَ: فَغَضِبَ، فَقَالَ: تَرَكْتَنِي حَتَّى تَلَطَّخْتُ، ثُمَّ أَخْبَرْتَنِي بِإِنِّي؟! فَاَنْطَلَقَ حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ، فَأَخْبَرَهُ بِمَا كَانَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَارَكَ اللَّهُ لَكُمَا فِي غَابِرِ لَيْلَيْكُمَا».

قَالَ: فَحَمَلْتُ. قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ وَهِيَ مَعَهُ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَى الْمَدِينَةَ مِنْ سَفَرٍ؛ لَا يَطْرُقُهَا طَرُوقًا، فَدَنَوْا مِنَ الْمَدِينَةِ، فَضَرَبَهَا الْمَخَاضُ، فَاحْتَسَبَ عَلَيْهَا أَبُو طَلْحَةَ، وَاَنْطَلَقَ رَسُولُ اللَّهِ ﷺ. قَالَ: يَقُولُ أَبُو طَلْحَةَ: إِنَّكَ لَتَعْلَمُ يَا رَبِّ أَنَّهُ يُعْجِبُنِي أَنْ أَخْرُجَ مَعَ رَسُولِكَ إِذَا خَرَجَ، وَأَدْخَلَ مَعَهُ إِذَا دَخَلَ، وَقَدْ اخْتَبَسْتُ بِمَا تَرَى.

قَالَ: تَقُولُ أُمُّ سُلَيْمٍ: يَا أَبَا طَلْحَةَ! مَا أَجْدُ الَّذِي كُنْتُ أَجِدُ؛ اَنْطَلِقُ. فَاَنْطَلَقْنَا.

قَالَ: وَضَرَبَهَا الْمَخَاضُ حِينَ قَدِمَا، فَوَلَدْتُ غُلَامًا، فَقَالَتْ لِي أُمِّي: يَا أَنَسُ! لَا يُرْضِعُهُ أَحَدٌ حَتَّى تَعْدُو بِهِ عَلَى رَسُولِ اللَّهِ ﷺ.

فَلَمَّا أَصْبَحَ؛ اخْتَمَلْتُهُ، فَاَنْطَلَقْتُ بِهِ

إِلَى رَسُولِ اللَّهِ ﷺ. قَالَ: فَصَادَفْتُهُ
وَمَعَهُ مَيْسَمٌ، فَلَمَّا رَأَنِي؛ قَالَ: «لَعَلَّ
أُمَّ سُلَيْمٍ وَلَدَتْ؟». قُلْتُ: نَعَمْ.
قَالَ: فَوَضَعَ الْمَيْسَمَ. قَالَ: وَجِئْتُ
بِهِ، فَوَضَعْتُهُ فِي حَجَرِهِ، وَدَعَا رَسُولُ
اللَّهِ ﷺ بِعَجْوَةٍ مِنْ عَجْوَةِ الْمَدِينَةِ،
فَلَاكَهَا فِي فِيهِ حَتَّى ذَابَتْ، ثُمَّ قَذَفَهَا
فِي فِي الصَّبِيِّ، فَجَعَلَ الصَّبِيُّ
يَتَلَمَّظُهَا. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ:
«انْظُرُوا إِلَى حُبِّ الْأَنْصَارِ التَّمَرِّ».
قَالَ: فَمَسَحَ وَجْهَهُ، وَسَمَّاهُ: عَبْدُ
اللَّهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٨٢٤ وَمُسْلِمٌ:
٢١٤٤].

(41) CHAPTER. The merits of Ubai bin Ka'b
رضي الله عنه

1703. Anas رضي الله عنه reported: The Qur'ân was compiled in the lifetime of the Messenger of Allâh ﷺ by four (men), all of whom were from the *Ansâr*: Mu'âdh bin Jabal, Ubai bin Ka'b, Zaid bin Thâbit and Abu Zaid.

Qatâdah said: I asked Anas: "Who is Abu Zaid?" He said: "One of my uncles."
(Bukhârî 3810)

(٤١) بَابٌ فِي فَضْلِ أَبِي بِنِ كَعْبٍ
رضي الله عنه

١٧٠٣ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛
قَالَ: جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ أَرْبَعَةً، كُلُّهُمْ مِنَ الْأَنْصَارِ:
مُعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَزَيْدُ
بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ.
قَالَ قَتَادَةُ: فَقُلْتُ لِأَنَسٍ: مَنْ أَبُو
زَيْدٍ؟ قَالَ: أَحَدُ عُمُومَتِي. [أَخْرَجَهُ
الْبُخَارِيُّ: ٣٨١٠ وَمُسْلِمٌ: ٢٤٦٥].

(42) CHAPTER. The merits of Abu Dhar Al Ghifârî
رضي الله عنه

1704. 'Abdullâh bin As-Sâmit reported that Abu Dhar رضي الله عنه said: We set out from our tribe Ghifâr who deemed the prohibited months as violable. My brother Unais, our mother and I stayed with our

(٤٢) بَابٌ فِي فَضْلِ أَبِي ذَرِّ الْغِفَارِيِّ
رضي الله عنه

١٧٠٤ - عَنْ عَبْدِ اللَّهِ بْنِ
الصَّامِتِ؛ قَالَ: قَالَ أَبُو ذَرِّ رَضِيَ
اللَّهُ عَنْهُ: خَرَجْنَا مِنْ قَوْمِنَا غِفَارًا،
وَكَانُوا يُجِلُّونَ الشَّهْرَ الْحَرَامَ،

maternal uncle who treated us well. The men of his tribe felt jealous and they said: "When you are away from your house, Unais commits adultery with your wife." Our maternal uncle came and he accused us of the sin about which he had been informed. I said: "You have undone the good you did to us. We cannot stay with you after this."

We came to our camels and loaded (our) luggage. Our maternal uncle began to weep, covering himself with (a piece of) cloth. We proceeded until we encamped by the side of Makkah. Unais cast lot on the camels (we had) and an equal number (above that). They both went to a soothsayer and he made Unais win and Unais came with our camels and an equal number along with them.

He (Abu Dhar) said: "O my nephew, I used to observe prayer three years before my meeting with the Messenger of Allâh ﷺ." I said: "To whom did you say your prayer?" He said: "To Allâh." I said: "In which direction did you turn your face (for observing prayer)?" He said: "I used to turn my face as Allâh has directed me to turn my face. I used to observe the night prayer towards the end of night and I fell down in prostration like a mantle until the sun rose over me."

Unais said: "I have a work in Makkah, so you better stay here." Unais continued until he came to Makkah and he came back to me late. I said: "What did you do?" He said: "I met a person in Makkah who is of your religion and he claims that verily it is Allâh Who has sent him." I said: "What do the people say about him?" He said: "They say that he is a poet or a soothsayer or magician." Unais who was himself one of the poets said: "I have heard the words of a soothsayer, but his words in no way resemble their (words). I also compared his words with the verses of poets, but such words cannot be

فَحَرَجْتُ أَنَا وَأَخِي أُنَيْسٌ وَأُمْنَا،
فَنَزَلْنَا عَلَى خَالٍ لَنَا، فَأَكْرَمَنَا خَالُنَا،
وَأَحْسَنَ إِلَيْنَا، فَحَسَدَنَا قَوْمُهُ، فَقَالُوا:
إِنَّكَ إِذَا خَرَجْتَ عَنْ أَهْلِكَ؛ خَالَفَ
إِلَيْهِمْ أُنَيْسٌ، فَجَاءَ خَالُنَا، فَتَنَا عَلَيْنَا
الَّذِي قِيلَ لَهُ، فَقُلْتُ: أَمَّا مَا مَضَى
مِنْ مَعْرُوفِكَ؛ فَقَدْ كَدَّرْتَهُ، وَلَا جِمَاعَ
لَكَ فِيمَا بَعْدُ.

فَقَرَّبْنَا صِرْمَتَنَا، فَاحْتَمَلْنَا عَلَيْهَا،
وَتَغَطَّى خَالُنَا ثَوْبُهُ، فَجَعَلَ يَبْكِي،
فَانْطَلَقْنَا حَتَّى نَزَلْنَا بِحَضْرَةِ مَكَّةَ.

فَنَافَرَ أُنَيْسٌ عَنْ صِرْمَتِنَا وَعَنْ
مِثْلِهَا، فَأَتَى الْكَاهِنَ، فَخَيَّرَ أُنَيْسًا،
فَاتَانَا أُنَيْسٌ بِصِرْمَتِنَا وَمِثْلِهَا مَعَهَا.

قَالَ: وَقَدْ صَلَّيْتُ يَا ابْنَ أَخِي قَبْلَ
أَنْ أَلْقَى رَسُولَ اللَّهِ ﷺ بِثَلَاثِ سِنِينَ.
قُلْتُ: لِمَنْ؟ قَالَ: لِلَّهِ. قُلْتُ: فَأَيْنَ
تَوَجَّهَ؟ قَالَ: أَتَوَجَّهَ حَيْثُ يُوجَّهُنِي
رَبِّي عَزَّ وَجَلَّ؛ أَصَلِّي عِشَاءً، حَتَّى
إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ؛ أَلْقَيْتُ كَأَنِّي
خِفَاءً، حَتَّى تَعْلُونِي الشَّمْسُ.

فَقَالَ لِي أُنَيْسٌ: إِنَّ لِي حَاجَةً
بِمَكَّةَ؛ فَكُفِّنِي. فَانْطَلَقَ أُنَيْسٌ، حَتَّى
أَتَى مَكَّةَ، فَرَأَتْ عَلَيَّ، ثُمَّ جَاءَ،
فَقُلْتُ: مَا صَنَعْتَ؟ قَالَ: لَقِيتُ رَجُلًا
بِمَكَّةَ عَلَى دِينِكَ، يَزْعُمُ أَنَّ اللَّهَ تَبَارَكَ
وَتَعَالَى أَرْسَلَهُ. قُلْتُ: فَمَا يَقُولُ
النَّاسُ؟ قَالَ: يَقُولُونَ: شَاعِرٌ،
كَاهِنٌ، سَاحِرٌ. وَكَانَ أُنَيْسٌ أَحَدَ

uttered by any poet. By Allâh, he is truthful and they are liars.”

Then I said: “You stay here while I go to see him.” He said: “I came to Makkah and I selected an insignificant man from among them and said to him: “Where is he whom you call a *Sâbi*?” He pointed towards me, saying: “He is *Sâbi*.” Thereupon people of the valley attacked me with sods and bows until I fell down unconscious. I stood up after regaining consciousness and I found that I resembled a red idol. I came to Zamzam, washed blood from myself and drank water from it.

Listen, O son of my brother, I stayed there for thirty nights or days, and there was no food for me but the water of Zamzam. And I became so fat that my belly became floppy I did not feel any hunger. It was during this time that the people of Makkah slept during the moonlit night and there was none to circumambulate the House except two women who had been invoking the name of Isâfa and Nâ'ilah (the two idols). They came to me while on their circuit and I said: “Marry one to the other,” but they did not dissuade from their invocation. They came to me and I said to them: “Insert wood (in the idols' private parts).” I said this to them in such plain words) as I could not express it in metaphorical terms. These women went away crying and saying: “Had there been one of our people (he would have taught a lesson to you for the obscene words used for our idols before us).”

These women met the Messenger of Allâh ﷺ and Abu Bakr who had also been coming down the hill. He asked them: “What happened to you?” They said: “It is Sabian, who has hidden himself between the Ka'bah and its curtain.” He said: “What did he say to you?” They said: “He uttered such words before us as we cannot express.”

الشُّعْرَاءُ.

قَالَ أَنَيْسٌ: لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ؛ فَمَا هُوَ بِقَوْلِهِمْ، وَلَقَدْ وَضَعْتُ قَوْلَهُ عَلَى أَقْرَاءِ الشُّعْرَى؛ فَمَا يَلْتَمِمْ عَلَى لِسَانِ أَحَدٍ بَعْدِي أَنَّهُ شِعْرٌ، وَاللَّهِ؛ إِنَّهُ لَصَادِقٌ، وَإِنَّهُمْ لَكَاذِبُونَ.

قَالَ: قُلْتُ: فَاكْفِنِي حَتَّى أَذْهَبَ فَأَنْظُرَ. قَالَ: فَأَتَيْتُ مَكَّةَ، فَتَضَعَّفْتُ رَجُلًا مِنْهُمْ، فَقُلْتُ: أَيْنَ هَذَا الَّذِي تَدْعُوهُ الصَّابِي؟ فَأَشَارَ إِلَيَّ، فَقَالَ: الصَّابِيُ فَمَا لِي عَلَى أَهْلِ الْوَادِي بِكُلِّ مَدْرَةٍ وَعَظْمٍ، حَتَّى خَرَرْتُ مَعْشِيًا عَلَيَّ.

قَالَ: فَارْتَفَعْتُ حِينَ ارْتَفَعْتُ كَأَنِّي نُصَبُّ أَحْمَرَ. قَالَ: فَأَتَيْتُ زَمْزَمَ، فَعَسَلْتُ عَنِّي الدَّمَاءَ، وَشَرِبْتُ مِنْ مَائِهَا.

وَلَقَدْ لَبِثْتُ يَا ابْنَ أَخِي ثَلَاثِينَ بَيْنَ لَيْلَةٍ وَيَوْمٍ، مَا كَانَ لِي طَعَامٌ إِلَّا مَاءُ زَمْزَمَ، فَسَمِنْتُ حَتَّى تَكَسَّرَتْ عُنْكَ بَطْنِي، وَمَا وَجَدْتُ عَلَى كِبْدِي سَخْفَةً جُوعٍ.

قَالَ: فَبَيْنَا أَهْلُ مَكَّةَ فِي لَيْلَةٍ قَمَرَاءَ إِضْحِيَانٍ؛ إِذْ ضُرِبَ عَلَى أَسْمَحِيهِمْ، فَمَا يَطُوفُ بِالْبَيْتِ أَحَدٌ، وَامْرَأَتَانِ مِنْهُمْ تَدْعُوَانِ إِسَافًا وَنَائِلَةً. قَالَ: فَأَتَانَا عَلَيَّ فِي طَوَافِهِمَا، فَقُلْتُ: أَنْكِحَا أَحَدَهُمَا الْأُخْرَى. قَالَ: فَمَا تَنَاهَتَا عَلَى قَوْلِهِمَا. قَالَ: فَأَتَانَا عَلَيَّ،

The Messenger of Allâh ﷺ came and he kissed the Black Stone, circumambulated the House along with his companion and then observed prayer. Abu Dhar said: When he had finished his prayer, I was the first to greet him with the salutation of Islam. I said: "O Messenger of Allâh, may there be peace upon you." Thereupon he said: "It may be upon you too and the Mercy of Allâh." He then said: "Who are you?" I said: "From the tribe of Ghifâr." He raised his hand and placed his finger on his forehead and I said to myself: "Perhaps he does not like my belonging to the tribe of Ghifâr." I attempted to get hold of his hand but his friend, who knew about him more than I, dissuaded me from doing so. He then lifted his head and said: "For how long have you been here?" I said: "I have been here for the last thirty nights or days." He said: "Who has been feeding you?" I said: "There has been no food for me but the water of Zamzam. I have grown so fat that my belly has become floppy, and I do not feel any hunger." He said: "It is blessed (water) and it also serves as food."

Thereupon Abu Bakr رضي الله عنه said: "O Messenger of Allâh, allow me to give dinner tonight." The Messenger of Allâh ﷺ proceeded forth, so did Abu Bakr, and I went with him. Abu Bakr رضي الله عنه opened the door and then he brought for us the raisins of Tâ'if and that was the first food which I ate there. Then I stayed as long as I had to stay. I then came to the Messenger of Allâh ﷺ and he said: "I have been shown the land abounding in palm trees and I think it must be that of Yathrib (that is the old name of Al-Madinah). You are a preacher to your people on my behalf. I hope Allâh will benefit them through you and He will reward you."

I came to Unais and he said: "What have

فَقُلْتُ: هُنَّ مِثْلُ الْحَشْبَةِ؛ غَيْرَ أَنِّي لَا أَكْنِي. فَاذْهَبْنَا تَوَلَّوْنَا وَتَقُولَانِ: لَوْ كَانَ هَاهُنَا أَحَدٌ مِنْ أَقْبَارِنَا.

قَالَ: فَاسْتَقْبَلَهُمَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَهُمَا هَابِطَانِ. قَالَ: «مَا لَكُمَا؟». قَالَتَا: الصَّابِيُّ بَيْنَ الْكَعْبَةِ وَأُسْتَارِهَا. قَالَ: «مَا قَالَ لَكُمَا؟». قَالَتَا: إِنَّهُ قَالَ لَنَا كَلِمَةً تَمْلَأُ الْفَمَ.

وَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى اسْتَلَمَ الْحَجَرَ، وَطَافَ بِالْبَيْتِ هُوَ وَصَاحِبُهُ، ثُمَّ صَلَّى، فَلَمَّا قَضَى صَلَاتَهُ؛ قَالَ أَبُو ذَرٍّ: فَكُنْتُ أَنَا أَوَّلَ مَنْ حَيَّاهُ بِتَجِيَّةِ الْإِسْلَامِ. قَالَ: فَقُلْتُ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ! فَقَالَ: «وَعَلَيْكَ وَرَحْمَةُ اللَّهِ». ثُمَّ قَالَ: «مَنْ أَنْتَ؟».

قَالَ: قُلْتُ: مِنْ غِفَارٍ. قَالَ: فَأَهْوَى بِيَدِهِ، فَوَضَعَ أَصَابِعَهُ عَلَى جَبْهَتِي، فَقُلْتُ فِي نَفْسِي: كَرِهَ أَنْ انْتَمَيْتُ إِلَى غِفَارٍ، فَذَهَبْتُ أَخَذُ بِيَدِهِ، فَقَدَعَنِي صَاحِبُهُ، وَكَانَ أَعْلَمَ بِهِ مِنِّي، ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ: «مَتَى كُنْتَ هَاهُنَا؟».

قَالَ: قُلْتُ: قَدْ كُنْتُ هَاهُنَا مُنْذُ ثَلَاثِينَ بَيْنَ لَيْلَةٍ وَيَوْمٍ. قَالَ: «فَمَنْ كَانَ يُطْعِمُكَ؟». قَالَ: قُلْتُ: مَا كَانَ لِي طَعَامٌ إِلَّا مَاءُ زَمْزَمَ، فَسَمِنْتُ حَتَّى تَكَسَّرَتْ عَمَّكَ بَطْنِي، وَمَا أَجِدُ عَلَى كِبْدِي سَخْفَةَ جُوعٍ. قَالَ: «إِنَّهَا مُبَارَكَةٌ، إِنَّهَا طَعَامُ طَعْمٍ».

فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَا

you done?" I said: "What I have done is to embrace Islam and testify (to the Prophethood of Messenger of Allāh)." He said: "I have no aversion for your religion and I also embrace Islam and testify (to the Prophethood of Muhammad)." Then both of us came to our mother and she said: "I have no aversion for your religion and I also embrace Islam and testify (to the Prophethood of Muhammad)."

We then loaded our camels and came to our tribe Ghifār. Half of the tribe embraced Islam and their chief was Imâ' bin Rahadah Al-Ghifâri and he was their leader. And half of the tribe said: "We will embrace Islam when the Messenger of Allāh ﷺ comes to Al-Madinah, and when the Messenger of Allāh ﷺ came to Al-Madinah, the remaining half also embraced Islam. Then the tribe Aslam came to the Prophet ﷺ and said: "O Messenger of Allāh, we also embrace Islam like our brothers who have embraced Islam." And they also embraced Islam. Thereupon the Messenger of Allāh ﷺ said: "Allāh granted pardon to the tribe of Ghifār and Allāh saved (from destruction) the tribe of Aslam."

رَسُولَ اللَّهِ! ائْذَنْ لِي فِي طَعَامِهِ
الَلَّيْلَةِ.

فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ،
وَانْطَلَقْتُ مَعَهُمَا، فَفَتَحَ أَبُو بَكْرٍ رَضِيَ
اللَّهُ عَنْهُ بَابًا، فَجَعَلَ يَقْبِضُ لَنَا مِنْ
زَبِيبِ الطَّائِفِ، وَكَانَ ذَلِكَ أَوَّلَ طَعَامٍ
أَكَلْتُهُ بِهَا، ثُمَّ غَبَرْتُ مَا غَبَرْتُ، ثُمَّ
أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «إِنَّهُ قَدْ
وُجِّهَتْ لِي أَرْضُ ذَاتِ نَخْلٍ، لَا
أُرَاهَا إِلَّا يَتَرَبَّ؛ فَهَلْ أَنْتَ مُبْلِغٌ عَنِّي
قَوْمَكَ، عَسَى اللَّهُ أَنْ يَنْفَعَهُمْ بِكَ
وَيَأْمُرَكَ فِيهِمْ؟».

فَأْتَيْتُ أُتَيْسًا، فَقَالَ: مَا صَنَعْتَ؟
قُلْتُ: صَنَعْتُ أَنِّي قَدْ أَسْلَمْتُ
وَصَدَّقْتُ. قَالَ: مَا بِي رَغْبَةً عَنْ
دِينِكَ؟ فَإِنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ.
فَأْتَيْنَا أُمْنَا، فَقَالَتْ: مَا بِي رَغْبَةً عَنْ
دِينِكُمْ؟ فَإِنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ.

فَاخْتَمَلْنَا حَتَّى أَتَيْنَا قَوْمَنَا غِفَارًا،
فَأَسْلَمَ يَصْفُهُمْ، وَكَانَ يُؤْمُهُمْ إِيمَاءُ بْنُ
رَحْضَةَ الْغِفَارِيِّ، وَكَانَ سَيِّدُهُمْ،
وَقَالَ يَصْفُهُمْ: إِذَا قَدِمَ رَسُولُ اللَّهِ ﷺ
الْمَدِينَةَ؛ أَسْلَمْنَا، فَقَدِمَ رَسُولُ اللَّهِ
ﷺ الْمَدِينَةَ، فَأَسْلَمَ يَصْفُهُمُ الْبَاقِي،
وَجَاءَتْ أَسْلَمُ، فَقَالُوا: يَا رَسُولَ
اللَّهِ! إِخْوَتُنَا نُسَلِّمُ عَلَى الَّذِي أَسْلَمُوا
عَلَيْهِ. فَأَسْلَمُوا، فَقَالَ رَسُولُ اللَّهِ
ﷺ: «غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ
سَالَمَهَا اللَّهُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٤٧٣].

1705. Ibn ‘Abbâs رضي الله عنهما reported that when the news of the advent of the Prophet ﷺ reached Abu Dhar, he said to his brother Unais, “Ride to this valley and bring me the news of this man (i.e., the Prophet ﷺ) who claims to be a Prophet receiving news from heaven. Listen to him and then come to me.” His brother set out until he met the Prophet ﷺ in Makkah and listened to his speech and returned to Abu Dhar and said to him, “I have seen him exhorting people to virtues and his speech was not like poetry.” Abu Dhar said, “You have not satisfied me as to what I wanted.”

So, he took his journey-food and a water-skin full of water and set out until he reached Makkah, where he went to the Mosque looking for the Prophet ﷺ, whom he did not know, and he would not like to ask someone about him. So, a portion of the night had passed when ‘Ali رضي الله عنه saw him and realized that he was a stranger. Abu Dhar followed him (to his house), but neither of them asked the other about anything until it was morning, when he carried his water-skin and food and went to the Mosque. He spent that day without being observed by the Prophet ﷺ until it was night. When he returned to his sleeping place, ‘Ali رضي الله عنه again passed by him and said, “Hasn’t the man (i.e., Abu Dhar) recognized his dwelling place yet?” So, ‘Ali let him get up and took him (to his house), but neither of them asked the other about anything, until it was the third day when ‘Ali had the same experience with him and Abu Dhar again stayed with him. ‘Ali رضي الله عنه then asked, “Won’t you tell me what brought you here?” He replied, “If you give me a promise and a pledge that you will guide me, then I will tell you”. When ‘Ali did, Abu Dhar told him (of his purpose). ‘Ali said, “It is the truth, and he (i.e., Muhammad ﷺ) is the Messenger of

١٧٠٥ - عن ابن عباس رضي الله عنهما؛ قال: لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعَثُ النَّبِيِّ ﷺ بِمَكَّةَ؛ قَالَ لِأَخِيهِ أُتَيْسٍ: ارْكَبْ وَسِرْ إِلَى هَذَا الْوَادِي؛ فَاعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ يَأْتِيهِ الْخَبَرُ مِنَ السَّمَاءِ؛ فَاسْمَعْ مِن قَوْلِهِ، ثُمَّ أَتَيْتَنِي.

فَانْطَلَقَ الْآخَرُ حَتَّى قَدِمَ مَكَّةَ، وَاسْمِعَ مِن قَوْلِهِ، ثُمَّ رَجَعَ إِلَى أَبِي ذَرٍّ فَقَالَ: رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ، وَيَقُولُ كَلَامًا مَا هُوَ بِالشَّعْرِ. فَقَالَ: مَا شَفَيْتَنِي فِيمَا أَرَدْتُ.

فَتَرَوَدُّ، وَحَمَلَ شَنَّةً لَهُ فِيهَا مَاءٌ، وَسَارَ حَتَّى قَدِمَ مَكَّةَ، فَأَتَى الْمَسْجِدَ، فَالْتَمَسَ النَّبِيَّ ﷺ وَلَا يَعْرِفُهُ، وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ، حَتَّى أَذْرَكَهُ (يَعْنِي: اللَّيْلَ)، فَاضْطَجَعَ، فَرَأَاهُ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ، فَعَرَفَ أَنَّهُ غَرِيبٌ، فَلَمَّا رَأَاهُ تَبِعَهُ، فَلَمْ يَسْأَلْ وَاحِدًا مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ حَتَّى أَصْبَحَ، ثُمَّ اخْتَمَلَ قَرْبَتَهُ وَزَادَهُ إِلَى الْمَسْجِدِ، فَظَلَّ ذَلِكَ الْيَوْمَ فِيهِ، وَلَا يَرَى النَّبِيَّ ﷺ، حَتَّى أَمْسَى، فَعَادَ إِلَى مَضْجَعِهِ، فَمَرَّ بِهِ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: مَا آنَ لِلرَّجُلِ أَنْ يَعْلَمَ مَنَزِلَهُ؟ فَأَقَامَهُ، فَذَهَبَ بِهِ مَعَهُ، وَلَا يَسْأَلُ وَاحِدًا مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ.

حَتَّى إِذَا كَانَ يَوْمُ الثَّالِثِ؛ فَعَلَ مِثْلَ ذَلِكَ، فَأَقَامَهُ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ

Allâh. So, when the morning comes, follow me, and if I should perceive any danger threatening you, I will give you a hint by pretending to go to pass water. But if I carried on walking, follow me until you enter the place that I will enter."

Abu Dhar agreed and followed 'Ali till he entered the place of the Prophet ﷺ and Abu Dhar entered with him. He then listened to the speech of the Prophet ﷺ and embraced Islam on that very spot. The Prophet ﷺ said to him, "Go back to your people and inform them (of this religion) until you receive my (further) orders." Abu Dhar said, "By Him in Whose Hand is my life! I will proclaim my conversion to Islâm publicly among them (i.e., infidels)."

He went out until he reached the Mosque and announced as loudly as possible: "I testify that there is no true God except Allâh and that Muhammad is the Messenger of Allâh." People then got up and beat him until they knocked him down. Al-'Abbâs bin Abdul-Muttalib رضي الله عنه came and threw himself over him (to protect him) saying, "Woe to you! Don't you know that he is from Ghifâr and there is the route (road) to your merchants to Syria (i.e., through the place where this tribe dwell)?" Thus he saved him from them. Abu Dhar did the same on the next day and the people beat him again and Al-'Abbâs leaned upon him and saved him. (Bukhârî 3522)

مَعَهُ، ثُمَّ قَالَ لَهُ: أَلَا تُحَدِّثُنِي مَا الَّذِي أَقْدَمَكَ هَذَا الْبَلَدَ؟ قَالَ: إِنْ أُعْطِيتُنِي عَهْدًا وَمِيثَاقًا لَتُرْسِدَنِي؛ فَعَلْتُ. فَفَعَلْتُ، فَأَخْبَرَهُ، فَقَالَ: فَإِنَّهُ حَقٌّ، وَهُوَ رَسُولُ اللَّهِ ﷺ، فَإِذَا أَضْبَحْتَ؛ فَاتَّبِعْنِي؛ فَإِنِّي إِنْ رَأَيْتُ شَيْئًا أَخَافُ عَلَيْكَ؛ قُمْتُ كَأَنِّي أُرِيقُ الْمَاءَ، فَإِنْ مَضَيْتُ؛ فَاتَّبِعْنِي حَتَّى تَدْخَلَ مَدْحَلِي.

فَفَعَلْتُ، فَأَنْطَلَقَ يَقْفُوهُ، حَتَّى دَخَلَ عَلَى النَّبِيِّ ﷺ، وَدَخَلَ مَعَهُ، فَسَمِعَ مِنْ قَوْلِهِ ﷺ، وَأَسْلَمَ مَكَانَهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ إِلَى قَوْمِكَ، فَأَخْبِرْهُمْ حَتَّى يَأْتِيَكَ أَمْرِي». فَقَالَ. وَالَّذِي نَفْسِي بِيَدِهِ؛ لَأُصْرَحَنَّ بِهَا بَيْنَ ظَهْرَانِيهِمْ.

فَفَرَجَ حَتَّى أَتَى الْمَسْجِدَ، فَنَادَى بِأَعْلَى صَوْتِهِ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. وَثَارَ الْقَوْمُ إِلَيْهِ، فَضَرَبُوهُ حَتَّى أَضْجَعُوهُ عَلَى الْأَرْضِ، فَأَتَى الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ، فَأَكْبَّ عَلَيْهِ، فَقَالَ: وَيْلَكُمْ! أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارٍ، وَأَنَّ طَرِيقَ تِجَارَتِكُمْ إِلَى الشَّامِ عَلَيْهِمْ؟! فَأَنْقَذَهُ مِنْهُمْ.

ثُمَّ عَادَ مِنَ الْعَدِّ بِمِثْلِهَا، وَثَارُوا عَلَيْهِ، فَضَرَبُوهُ، فَأَكْبَّ عَلَيْهِ الْعَبَّاسُ، فَأَنْقَذَهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٥٢٢

(43) CHAPTER. The merits of Abu Musa Al-Ash'ari رضي الله عنه

1706. Abu Musa Al-Ash'ari رضي الله عنه reported: I was at Ji'rânah with the Prophet ﷺ between Makkah and Al-Madinah and Bilâl رضي الله عنه was with him. A bedouin came to the Messenger of Allâh ﷺ and said: "O Muhammad, will you give me what you promised me?" The Messenger of Allâh ﷺ said to him: "Rejoice." The bedouin said: "You have said to me 'Rejoice' too many times." The Messenger of Allâh ﷺ turned towards Bilâl and Abu Musa in a state of annoyance and said: "This man refused the good tiding, so you (both) accept it." They both said: "We have accepted, O Messenger of Allâh."

Then the Messenger of Allâh ﷺ asked for a vessel of water, he washed his face and hands in it and put the saliva in it and said: "Drink out of it and pour it over your faces and over your chest and rejoice." They took the vessel and did what the Messenger of Allâh ﷺ asked them to do. Umm Salamah رضي الله عنها called them from behind the curtain and said: "Leave some water from your vessels for your mother (Umm Salamah)." They left some for her. (Bukhâri 3428).

(44) CHAPTER. The merits of Abu Musa and Abu 'Âmir Al-Ash'ari رضي الله عنهما

1707. Abu Burdah reported that his father said: When the Prophet ﷺ finished with Hunain, he sent Abu 'Âmir with an army to Autâs where he met Duraid bin Simmah; he

(٤٣) بَابٌ فِي فَضْلِ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ

١٧٠٦ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ وَهُوَ نَازِلٌ بِالْجِعْرَانَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، وَمَعَهُ بِلَالٌ، فَأَتَى رَسُولَ اللَّهِ ﷺ رَجُلٌ أَعْرَابِيٌّ، فَقَالَ: أَلَا تُنَجِّزُ لِي يَا مُحَمَّدٌ مَا وَعَدْتَنِي؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَبْشِرْ». فَقَالَ لَهُ الْأَعْرَابِيُّ: أَكْثَرْتَ عَلَيَّ مِنْ أَبْشِرٍ. فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي مُوسَى وَبِلَالٍ كَهَيْئَةِ الْغَضْبَانِ، فَقَالَ: «إِنَّ هَذَا قَدْ رَدَّ الْبُشْرَى؛ فَأَقْبَلَا أُنْتَمَا». فَقَالَا: قَبِلْنَا يَا رَسُولَ اللَّهِ!

ثُمَّ دَعَا رَسُولُ اللَّهِ ﷺ بِقَدَحٍ فِيهِ مَاءٌ، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ، ثُمَّ قَالَ: «اشْرَبَا مِنْهُ، وَأَفْرِغَا عَلَى وُجُوهِكُمَا وَنُحُورِكُمَا، وَأَبْشِرَا». فَأَخَذَا الْقَدَحَ، فَفَعَلَا مَا أَمَرَهُمَا بِهِ رَسُولُ اللَّهِ ﷺ، فَنَادَتْهُمَا أُمُّ سَلَمَةَ مِنْ وَرَاءِ السَّتْرِ: أَفْضِلَا لَأُمُّكُمَا مِمَّا فِي إِيْنَاكُمَا. فَأَفْضَلَا لَهَا مِنْهُ طَائِفَةً. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٣٢٨]

ومسلم: ٢٤٩٧.]

(٤٤) بَابٌ فِي فَضْلِ أَبِي مُوسَى وَأَبِي عَامِرٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُمَا

١٧٠٧ - عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ؛ قَالَ: لَمَّا فَرَغَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ؛ بَعَثَ أَبَا عَامِرٍ عَلَى جَيْشٍ إِلَى

killed Duraid bin Simmah, his companions were defeated by Allāh.

Abu Musa said: The Prophet ﷺ sent me with Abu 'Âmir who was wounded in his knee by a man from Jusham by an arrow. The arrow remained in his knee. I asked Abu 'Âmir: "O uncle, who shot your knee?" He said: "That man you see is my killer." Abu Musa said: I chased the man and almost caught him but he took flight. I continued chasing him and said: "Don't you feel ashamed? Are you not an Arab? Why do you not stop?" He stopped, we exchanged two strikes and then I killed him by the sword.

Then I went back to Abu 'Âmir and said: "Allāh has put an end to your fellow." He asked me to pull out the arrow from his knee, and I did. His wound bled some water. He said: "O my nephew, go to the Messenger of Allāh ﷺ and give him my regards and tell him that Abu 'Âmir begs you to ask forgiveness for him." Abu 'Âmir appointed me as a governor and died after a short time.

I went back to the Prophet ﷺ and visited him and he had been lying on the cot woven by strings and there was (no) bed over it and so there had been marks of the strings on the back and sides of the Messenger of Allāh ﷺ. I told him what happened to us and to Abu 'Âmir and said to him: "He asked you to pray Allāh to forgive him."

The Messenger of Allāh ﷺ asked for some water, performed *Wudu'* and raised his hands and said: "O Allāh, forgive Your slave Abu 'Âmir." I could see the whiteness of his armpits. Then he said: "O Allāh raise him on the Day of Resurrection above many of your creatures (or: many people)." I said: "Pray Allāh for me, too, O Messenger of Allāh." The Prophet ﷺ said: "O Allāh forgive 'Abdullāh bin Qais his sins and give him a

أوطاس، فلقِيَ دُرَيْدَ بْنَ الصَّمَةِ، فَقُتِلَ دُرَيْدُ بْنُ الصَّمَةِ، وَهَزَمَ اللَّهُ أَصْحَابَهُ.

فَقَالَ أَبُو مُوسَى: وَبَعَثَنِي مَعَ أَبِي عَامِرٍ. قَالَ: فَرُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ، رَمَاهُ رَجُلٌ مِنْ بَنِي جُشَمٍ بِسَهْمٍ فَأَثْبَتَهُ فِي رُكْبَتِهِ، فَأَتَيْتُهُ إِلَيْهِ، فَقُلْتُ: يَا عَمُّ! مَنْ رَمَاكَ؟ فَأَشَارَ أَبُو عَامِرٍ إِلَى أَبِي مُوسَى، فَقَالَ: إِنَّ ذَاكَ قَاتِلِي تَرَاهُ، ذَلِكَ الَّذِي رَمَانِي. قَالَ أَبُو مُوسَى: فَقَصَدْتُ لَهُ، فَأَعْتَمَدْتُهُ، فَلَحَقْتُهُ، فَلَمَّا رَأَيْتِي ذَاهِبًا، فَأَتَيْتُهُ، وَجَعَلْتُ أَقُولُ لَهُ: أَلَا تَسْتَحْيِي؟ أَلَسْتَ عَرَبِيًّا؟ أَلَا تَتَّبِعُ؟ فَكَفَّ، فَالْتَقَيْتُ أَنَا وَهُوَ، فَاخْتَلَفْنَا أَنَا وَهُوَ ضَرْبَتَيْنِ، فَضْرَبْتُهُ بِالسَّيْفِ، فَقَتَلْتُهُ.

ثُمَّ رَجَعْتُ إِلَى أَبِي عَامِرٍ، فَقُلْتُ: إِنَّ اللَّهَ قَدْ قَتَلَ صَاحِبَكَ. قَالَ: فَانْزِعْ هَذَا السَّهْمَ، فَتَرَعْتُهُ، فَتَزَا مِنْهُ الْمَاءُ، يَا ابْنَ أَخِي! انْطَلِقْ إِلَى رَسُولِ اللَّهِ ﷺ؛ فَأَقْرِئْهُ مِنِّي السَّلَامَ، وَقُلْ لَهُ: يَقُولُ لَكَ أَبُو عَامِرٍ: اسْتَغْفِرُ لِي.

قَالَ: وَاسْتَعْمَلَنِي أَبُو عَامِرٍ عَلَى النَّاسِ، وَمَكَثَ بَسِيرًا، ثُمَّ إِنَّهُ مَاتَ. فَلَمَّا رَجَعْتُ إِلَى النَّبِيِّ ﷺ، دَخَلْتُ عَلَيْهِ، وَهُوَ فِي بَيْتٍ عَلَى سَرِيرٍ مُرْمَلٍ، وَعَلَيْهِ فِرَاشٌ، وَقَدْ أَتَرَ رِمَالِ السَّرِيرِ بِظَهْرِ رَسُولِ اللَّهِ ﷺ.

honorable entrance on the Day of Resurrection.”

Abu Burdah said: One (invocation) was for Abu ‘Âmir and the other was for Abu Musa.

وَجَنَّتْهُ، فَأَخْبَرْتُهُ بِخَبَرِنَا وَخَبَرَ أَبِي
عَامِرٍ، وَقُلْتُ لَهُ: قَالَ: قُلْ لَهُ يَسْتَغْفِرُ
لِي.

فَدَعَا رَسُولَ اللَّهِ ﷺ بِمَاءٍ، فَتَوَضَّأَ
مِنْهُ، ثُمَّ رَفَعَ يَدَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ
اغْفِرْ لِعَبْدِي أَبِي عَامِرٍ». حَتَّى رَأَيْتُ
بَيَاضَ إِبْطِئِهِ، ثُمَّ قَالَ: «اللَّهُمَّ اجْعَلْهُ
يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ (أَوْ:
مِنَ النَّاسِ)». فَقُلْتُ: وَلِي يَا رَسُولَ
اللَّهِ فَاسْتَغْفِرْ. فَقَالَ النَّبِيُّ ﷺ:
«اللَّهُمَّ! اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبَهُ،
وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلًا كَرِيمًا».

قَالَ أَبُو بُرْدَةَ: إِحْدَاهُمَا لِأَبِي
عَامِرٍ، وَالْأُخْرَى لِأَبِي مُوسَى.

[أَخْرَجَهُ مُسْلِمٌ: ٢٤٩٨].

(45) CHAPTER. The merits of Abu Hurairah Ad-Dausi رضي الله عنه

1708. Abu Hurairah رضي الله عنه narrated: I used to call my mother to Islam when she was a polytheist. One day I asked her to embrace Islam, but she made me hear something I did not like about the Messenger of Allâh ﷺ. I went to the Messenger of Allâh ﷺ crying and weeping. I said: “O Messenger of Allâh, I was asking my mother to embrace Islam, she used to refuse and today I asked her again and she made hear something I did not like about you. So, ask Allâh to guide Abu Hurairah’s mother to Islam.” The Messenger of Allâh ﷺ said: “O Allâh guide Abu Hurairah’s mother to Islam.”

I went out happy with the invocation of the Prophet of Allâh ﷺ. When I reached the door of our house, my mother heard my

(٤٥) بَابُ فِي فَضْلِ أَبِي هُرَيْرَةَ الدَّوْسِيِّ رَضِيَ اللَّهُ عَنْهُ

١٧٠٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ؛ قَالَ: كُنْتُ أَدْعُو أُمِّي إِلَى
الْإِسْلَامِ، وَهِيَ مُشْرِكَةٌ، فَدَعَوْتُهَا
يَوْمًا، فَاسْمَعَنِي فِي رَسُولِ اللَّهِ ﷺ
مَا أَكْرَهُ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا
أَبْكِي؛ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي
كُنْتُ أَدْعُو أُمِّي إِلَى الْإِسْلَامِ، فَتَأْتِي
عَلَيَّ، فَدَعَوْتُهَا الْيَوْمَ، فَاسْمَعَنِي فِيكَ
مَا أَكْرَهُ؛ فَادْعُ اللَّهَ أَنْ يَهْدِيَ أُمَّ أَبِي
هُرَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ
اهْدِ أُمَّ أَبِي هُرَيْرَةَ».

فَخَرَجْتُ مُسْتَبْشِرًا بِدَعْوَةِ نَبِيِّ اللَّهِ

footsteps and she said: "Stand at your place, O Abu Hurairah." I heard the noise of falling of water. She had a bath and put on her upper garment and headcover, then she opened the door and said: "O Abu Hurairah, I testify that there is no true God but Allâh, and that Muhammad is His slave and Messenger."

I went crying again to the Messenger of Allâh ﷺ happy for her Islam and said: "O Messenger of Allâh, rejoice, Allâh has responded to your invocation and guided Umm Abu Hurairah to Islam." The Prophet ﷺ praised Allâh and glorified Him and said every good.

I said: "O Messenger of Allâh, ask Allâh to make my mother and myself loved by the believers and make us love them. The Messenger of Allâh ﷺ said: "O Allâh make these slaves of Yours loved by the believers and make them love the believer," so every Muslim who saw me loved me.

ﷺ، فَلَمَّا جِئْتُ، فَصِرْتُ إِلَى الْبَابِ؛ فَإِذَا هُوَ مُجَافٌ فَسَمِعْتُ أُمِّي خَشَفَ قَدَمَيَّ، فَقَالَتْ: مَكَانَكَ يَا أَبَا هُرَيْرَةَ! وَسَمِعْتُ خَضْخَضَةَ الْمَاءِ. قَالَ: فَاعْتَسَلْتُ، وَلَبِسْتُ دِرْعَهَا، وَعَجَلْتُ عَنْ خِمَارِهَا، فَفَتَحَتِ الْبَابَ، ثُمَّ قَالَتْ: يَا أَبَا هُرَيْرَةَ! أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

قَالَ: فَارْجَعْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُهُ وَأَنَا أَبْكِي مِنَ الْفَرَحِ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَبْشِرْ؛ قَدْ اسْتَجَابَ اللَّهُ دَعْوَتَكَ، وَهَدَى أُمَّ أَبِي هُرَيْرَةَ. فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ، وَقَالَ خَيْرًا.

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يُحِبِّبَنِي أَنَا وَأُمِّي إِلَى عِبَادِهِ الْمُؤْمِنِينَ وَيُحِبِّبَهُمْ إِلَيْنَا. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ حَبِّبْ عَبْدَكَ هَذَا (يَعْنِي: أَبَا هُرَيْرَةَ) وَأُمَّهُ إِلَى عِبَادِكَ الْمُؤْمِنِينَ، وَحَبِّبْ إِلَيْهِمُ الْمُؤْمِنِينَ». فَمَا خُلِقَ مُؤْمِنٌ يَسْمَعُ بِي وَلَا يَرَانِي؛ إِلَّا أَحَبَّنِي. [أُخْرَجَ مُسْلِمًا: ٢٤٩١].

1709. 'Urwah (bin Az-Zubair) reported: 'Aishah رضي الله عنها said (to me), "Don't you wonder at Abu Hurairah who came and sat by my apartment and started reciting the Prophet's *Hadith* to let me hear that, while I was engaged in reciting *Subhân Allâh*. He left before I finished my repetition of *Subhân*

١٧٠٩ - عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: أَلَا يُعْجِبُكَ أَبُو هُرَيْرَةَ؟ جَاءَ فَجَلَسَ إِلَى جَانِبِ حُجْرَتِي، يُحَدِّثُ عَنِ النَّبِيِّ ﷺ يُسَمِعُنِي ذَلِكَ، وَكُنْتُ أُسَبِّحُ، فَقَامَ

Allâh. Had I found him still there, I would have said to him: 'The Messenger of Allâh ﷺ did not recite the *Hadith* as you do'."

Ibn Shihâb reported from Ibn Al-Musaiyab that Abu Hurairah said: People say: "Abu Hurairah has too many *Ahadith* to recite," whereas Allâh is the Reckoner, and they say: "How is it with the *Muhâjirin* and the *Ansâr* that they do not narrate *Ahadith* like him," and I will tell you why:

My brothers from the *Muhâjirin* were busy trading in the markets, and my *Ansâr* brethren were busy with their properties. While I was a poor man keeping the company of the Messenger of Allâh ﷺ and was satisfied with what filled my stomach. So, I used to be present while they (i.e., the *Muhâjirin* and the *Ansâr*) were absent, and I used to remember while they forgot (the *Hadith*). One day the Messenger of Allâh ﷺ said, "Whoever spreads his garment and listens my *Hadith* and gathers it to his chest, he will never forget anything he hears." So, I spread my garment which was the only garment I had, until the Prophet ﷺ finished his statement and then I gathered it over my chest. By Him Who had sent him with the truth, ever since then I did not forget even a single word of that statement of his until this day of mine. By Allâh, had it not been for two Verses in the Book of Allâh, I would never have related any narration (from the Prophet ﷺ)." (These two Verses are): "Verily! Those who conceal the clear proofs, evidences and the guidance which we have sent down" (2:159 & 160) (Bukhâri 2350, 3568)

قَبْلَ أَنْ أَقْضِيَ سُبْحَتِي، وَلَوْ أَدْرَكْتُهُ؛ لَرَدَدْتُ عَلَيْهِ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسَرْدُكُمْ. [أخرجه مسلم: ٢٤٩٣].

قال ابن شِهَاب: وقال ابنُ المُسَيَّب: إِنَّ أَبَا هُرَيْرَةَ قَالَ: يَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ قَدْ أَكْثَرَ! وَاللَّهُ الْمَوْعِدُ، وَيَقُولُونَ: مَا بَالُ الْمُهَاجِرِينَ وَالْأَنْصَارِ لَا يَتَحَدَّثُونَ مِثْلَ أَحَادِيثِهِ؟ وَسَأُخْبِرُكُمْ عَنْ ذَلِكَ:

إِنَّ إِخْوَانِي مِنَ الْأَنْصَارِ كَانَ يَسْأَلُهُمْ عَمَلُ أَرْضِيهِمْ، وَإِنَّ إِخْوَانِي مِنَ الْمُهَاجِرِينَ كَانَ يَسْأَلُهُمُ الصَّمُوقَ بِالْأَسْوَاقِ، وَكُنْتُ أُلْزِمُ رَسُولَ اللَّهِ ﷺ عَلَى مِلءِ بَطْنِي، فَأَشْهَدُ إِذَا غَابُوا، وَأَحْفَظُ إِذَا نَسُوا، وَلَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ يَوْمًا: «أَيُّكُمْ يَسْطُ نُوبُهُ، فَيَأْخُذُ مِنْ حَدِيثِي هَذَا، ثُمَّ يَجْمَعُهُ إِلَى صَدْرِهِ؛ فَإِنَّهُ لَمْ يَنْسَ شَيْئًا سَمِعَهُ». فَبَسَطْتُ بُرْدَةً عَلَيَّ حَتَّى فَرَعُ مِنْ حَدِيثِهِ، ثُمَّ جَمَعْتُهَا إِلَى صَدْرِي، فَمَا نَسَيْتُ بَعْدَ ذَلِكَ الْيَوْمِ شَيْئًا حَدَّثَنِي بِهِ، وَلَوْ لَا آيَاتَانِ أُنْزِلَهُمَا اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ؛ مَا حَدَّثْتُ شَيْئًا أَبَدًا: ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُنْزِلَنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى﴾ إِلَى آخِرِ الْآيَتَيْنِ. [أخرجه البخاري: ٣٥٦٨ و ٢٣٥٠ و مسلم: ٢٤٩٢].

(٤٦) بَابُ فِي فَضْلِ أَبِي دُجَانَةَ سِمَاكِ بْنِ خَرْشَةَ رَضِيَ اللَّهُ عَنْهُ

(46) CHAPTER. The merits of Abu Dujānah Simāk bin Kharashah رضي الله عنه

1710. Anas bin Mâlik رضي الله عنه narrated: The Messenger of Allâh ﷺ took hold of his sword on the Day of Uhud and said: "Who will take it from me?" All of them stretched their hands saying: "I will, I will." The Messenger of Allâh ﷺ said: "Who will take it to fulfill its right?" Then people withdrew their hands. Simâk bin Kharashah Abu Dujânah said: "I am here to take it and fulfill its right." He took it and struck the heads of the polytheists.

(47) CHAPTER. The merits of Abu Sufyân رضي الله عنه Sakhr bin Harb

1711. Abu Zmail reported that 'Abdullâh bin 'Abbâs رضي الله عنهما said: The Muslims neither looked at Abu Sufyân (with respect) nor did they sit in his company. Abu Sufyân said to the Prophet ﷺ: "O Prophet of Allâh, give me three things." He replied in the affirmative. He (further) said: "I have with me the most beautiful woman and the best (woman) Umm Habibah, daughter of Abu Sufyân; marry her." He said: "Yes." And he again said: "Accept Mu'âwiyah to serve as your scribe." He said: "Yes." He again said: "Appoint me as a commander to fight the infidels as I fought the Muslims." He said: "Yes."

Abu Zmail said: If he had not asked for these three things from the Prophet ﷺ, he would have never given him, for it was (his habit) to say 'Yes' to anybody's request.

(48) CHAPTER. The merits of Julaibib رضي الله عنه

١٧١٠ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ سَيْفًا يَوْمَ أُحُدٍ، فَقَالَ: «مَنْ يَأْخُذُ مِنِّي هَذَا؟». فَبَسَطُوا أَيْدِيَهُمْ، كُلُّ إِنْسَانٍ مِنْهُمْ يَقُولُ: أَنَا، أَنَا. قَالَ: «فَمَنْ يَأْخُذُهُ بِحَقِّهِ؟». فَأَحْجَمَ الْقَوْمُ، فَقَالَ سِمَاكُ بْنُ خَرْشَةَ أَبُو دُجَانَةَ: أَنَا أَخْذُهُ بِحَقِّهِ. قَالَ: فَأَخْذَهُ، فَفَلَقَ بِهِ هَامَ الْمُشْرِكِينَ. [أخرجه مسلم: ٢٠٧٠].

(٤٧) بَابٌ فِي فَضْلِ أَبِي سُفْيَانَ صَخْرُ بْنُ حَرْبٍ رَضِيَ اللَّهُ عَنْهُ

١٧١١ - عَنْ أَبِي زُمَيْلٍ؛ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ الْمُسْلِمُونَ لَا يَنْظُرُونَ إِلَى أَبِي سُفْيَانَ وَلَا يُقَاعِدُونَهُ، فَقَالَ لِلنَّبِيِّ ﷺ: يَا نَبِيَّ اللَّهِ! ثَلَاثَ أَعْطَيْتَنِي. قَالَ: «نَعَمْ». قَالَ: عِنْدِي أَحْسَنُ نِسَاءِ الْعَرَبِ وَأَجْمَلُهُ: أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ؛ أُرْزُوجُكَهَا. قَالَ: «نَعَمْ». قَالَ: وَمُعَاوِيَةُ تَجْعَلُهُ كَاتِبًا بَيْنَ يَدَيْكَ. قَالَ: «نَعَمْ». قَالَ: وَتُؤَمِّرُنِي حَتَّى أَقَاتِلَ الْكُفَّارَ كَمَا كُنْتُ أَقَاتِلُ الْمُسْلِمِينَ. قَالَ: «نَعَمْ».

قَالَ أَبُو زُمَيْلٍ: وَلَوْلَا أَنَّهُ طَلَبَ ذَلِكَ مِنَ النَّبِيِّ ﷺ؛ مَا أَعْطَاهُ ذَلِكَ؛ لِأَنَّهُ لَمْ يَكُنْ يُسْأَلُ شَيْئًا؛ إِلَّا قَالَ: «نَعَمْ». [أخرجه مسلم: ٢٥٠١].

(٤٨) بَابٌ فِي فَضْلِ جُلَيْبِ رَضِيَ اللَّهُ عَنْهُ

1712. Abu Barzah رضي الله عنه reported: The Prophet ﷺ was in one of his expeditions when Allâh gave him spoils. He ﷺ said to his Companions: "Do you miss anybody?" They said: "Yes, so-and-so, and so-and-so and so-and-so." He ﷺ again said: "Do you miss anybody?" They said: "No (other than those)." He said: But I miss Julaibib, can you find him?" They looked at the dead bodies and found him among seven he had killed, and got killed. The Prophet ﷺ came and stood by his body and said: "He killed seven and then was killed. He is of me and I am of him. He is of me and I am of him."

The Prophet ﷺ took him put him on his arms as there was no bed for him except the arms of the Prophet ﷺ. He put him in the grave and no mention was made about giving him a bath.

١٧١٢ - عَنْ أَبِي بَرْزَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ كَانَ فِي مَعْزَى لَهُ، فَأَفَاءَ اللَّهُ عَلَيْهِ، فَقَالَ لِأَصْحَابِهِ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟». قَالُوا: نَعَمْ؛ فُلَانًا، وَفُلَانًا، وَفُلَانًا، ثُمَّ قَالَ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟». قَالُوا: نَعَمْ؛ فُلَانًا، وَفُلَانًا، وَفُلَانًا. ثُمَّ قَالَ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟». قَالُوا: لَا. قَالَ: «لَكِنِّي أَفْقِدُ جُلَيْبِيبًا؛ فَاطْلُبُوهُ». فَطُلِبَ فِي الْقَتْلِ، فَوَجَدُوهُ إِلَى جَنْبِ سَبْعَةٍ قَدْ قَتَلَهُمْ، ثُمَّ قَتَلُوهُ، فَأَتَاهُ النَّبِيُّ ﷺ، فَوَقَفَ عَلَيْهِ، فَقَالَ: «قَتَلَ سَبْعَةً ثُمَّ قَتَلُوهُ، هَذَا مِنِّي وَأَنَا مِنْهُ، هَذَا مِنِّي وَأَنَا مِنْهُ».

قَالَ: فَوَضَعَهُ عَلَى سَاعِدَيْهِ، لَيْسَ لَهُ سَرِيرٌ إِلَّا سَاعِدَا النَّبِيِّ ﷺ. قَالَ: فَحَفِرَ لَهُ وَوُضِعَ فِي قَبْرِهِ. وَلَمْ يَذْكُرْ عَسَلًا. [أخرجه مسلم: ٢٤٧٢].

(49) CHAPTER. The merits of Hassân bin Thâbit رضي الله عنه.

(٤٩) بَابُ فِي فَضْلِ حَسَّانَ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ

1713. Abu Hurairah رضي الله عنه reported: 'Umar bin Al-Khattâb رضي الله عنه came to the Mosque while Hassân was reciting a poem. 'Umar disapproved of that. Hassân said, "I used to recite poetry in this very Mosque in the presence of one who was better than you." Then he turned towards Abu Hurairah and said, "I ask you by Allâh, did you hear the Messenger of Allâh ﷺ saying (to me), 'Respond on my behalf. O Allâh! Support him (i.e., Hassân) with the *Ruh-ul-Qudus*

١٧١٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ مَرَّ بِحَسَّانَ وَهُوَ يُنْشِدُ الشَّعْرَ فِي الْمَسْجِدِ، فَلَحَظَ إِلَيْهِ، فَقَالَ: قَدْ كُنْتُ أُنْشِدُ فِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ. ثُمَّ التَّمَتَ إِلَى أَبِي هُرَيْرَةَ، فَقَالَ: أُنْشِدْكَ اللَّهَ؛ أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَجِبْ عَنِّي، اللَّهُمَّ أَيْدُهُ بِرُوحِ

(Holy Spirit)?" Abu Hurairah said, "Yes." (Bukhârî 3212)

1714. Al-Barâ' bin 'Âzib رضي الله عنه narrated: The Messenger of Allâh ﷺ said to Hassân bin Thâbit, "Lampoon them (i.e., the disbelievers) and Jibril is with you." (Bukhârî 3213)

1715. Masrûq reported: We went to 'Âishah رضي الله عنها while Hassân bin Thâbit was with her reciting poetry to her from some of his poetic verses, saying: "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)." 'Âishah said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allâh تبارك said: 'and as for him among them, who had the greater share therein, his will be a severe torment.' (24:11)." On that, 'Âishah said, "And what punishment is more than blinding?" She added, "Hassân used to defend or say poetry on behalf of the Messenger of Allâh ﷺ (against the infidels)." (Bukhârî 4146)

1716. 'Âishah رضي الله عنها narrated that the Messenger of Allâh ﷺ said: "Satirise the (non-believing amongst) Quraish, for (satire) is harder on them than being shot by arrows." So, the Prophet ﷺ sent (someone) to Ibn Rawâhah and asked him to satirise them. He composed a satire, but it did not appeal to the Prophet ﷺ. He then sent (someone) to

الْقُدْسِ؟ قَالَ: اللَّهُمَّ نَعَمْ. [أخرجه البخاري: ٣٢١٢ ومسلم: ٢٤٨٥].

١٧١٤ - عن البراء بن عازب رضي الله عنهما؛ قال: سمعتُ رسول الله ﷺ يقول لحسان بن ثابت: «اهجهم» (أؤ: هاجهم)، وجبريل معك. [أخرجه البخاري: ٣٢١٣ ومسلم: ٢٤٨٦].

١٧١٥ - عن مسروق؛ قال: دخلتُ على عائشة رضي الله عنها، وعندها حسان بن ثابت، يُنشدُها شعرًا، يُشَبِّبُ بِأَيَّاتِ لَهُ، فقال: حَصَانُ رَزَانٌ مَا تَزُنُّ بِرَبِيبَةٍ وَتُضْبِجُ عَرْنَى مِنْ لُحُومِ الْغَوَافِلِ فَقَالَتْ لَهُ عَائِشَةُ: لَكِنَّكَ لَسْتَ كَذَلِكَ.

قَالَ مَسْرُوقٌ: فَقُلْتُ لَهَا: لِمَ تَأْذِنِينَ لَهُ يَدْخُلُ عَلَيْكَ، وَقَدْ قَالَ اللَّهُ: ﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ﴾ [النور: ١١]؟ فَقَالَتْ: فَأَيُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَى؟ فَقَالَتْ: إِنَّهُ كَانَ يُنْفِخُ (أؤ: يُهاجي) عَنْ رَسُولِ اللَّهِ ﷺ. [أخرجه البخاري: ٤١٤٦ ومسلم: ٢٤٨٨].

١٧١٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اهْجُوا قُرَيْشًا؛ فَإِنَّهُ أَشَدُّ عَلَيْهِمْ مِنْ رَشْقِي بِالسَّيْلِ».

فَأَرْسَلَ إِلَى ابْنِ رَوَاحَةَ، فَقَالَ: «اهْجُهُمْ». فَهَجَاهُمْ، فَلَمْ يُرْضَ.

Ka'b bin Mâlik (to do the same, but what he composed did not appeal to the Prophet ﷺ).

He then sent one to Hassân bin Thâbit. As he entered his presence, Hassân said: "Now you have called for this lion who strikes (the enemies) with his tail." He then brought out his tongue and began to move it and said: "By Him Who has sent you with Truth, I shall tear them with my tongue as the leather is torn." The Messenger of Allâh ﷺ said: "Don't be hasty; (let) Abu Bakr who has the best knowledge of the lineage of the Quraish draw a distinction for you in regard to my lineage, as my lineage is the same as theirs." Hassân then came to him (Abu Bakr) and after making inquiries (in regard to the lineage of the Prophet ﷺ) came back to the Prophet ﷺ and said: "O Messenger of Allâh, he has briefed me about your lineage (and that of the Quraish). By Him Who has sent you with Truth, I shall draw out from them (your name) as a hair is drawn out from the dough."

‘Aishah said: I heard the Messenger of Allâh ﷺ saying to Hassân: "Verily, *Ruh-ul-Qudus* (the Holy Spirit) will continue to help you so long as you defence Allâh and His Messenger." I heard the Messenger of Allâh ﷺ saying: "Hassân satirised them and gave satisfaction to the (Muslims) and disquieted (the non-Muslims)."

Hassân said:

You satirised Muhammad, but I replied on his behalf, and there is a reward from Allâh for this.

You satirised Muhammad, the virtuous, the righteous, the Messenger of Allâh, whose nature is truthfulness.

So, verily my father, his father and my honor are a protection to the honor of Muhammad.

May I lose my dear daughter if you don't see her wiping away the dust from both sides

فَأَرْسَلَ إِلَى كَعْبِ بْنِ مَالِكٍ .

ثُمَّ أَرْسَلَ إِلَى حَسَّانَ بْنِ ثَابِتٍ ، فَلَمَّا دَخَلَ عَلَيْهِ ؛ قَالَ حَسَّانُ : قَدْ آنَ لَكُمْ أَنْ تُرْسِلُوا إِلَى هَذَا الْأَسَدِ الضَّارِبِ بِذَنَبِهِ . ثُمَّ أَذْلَعَ لِسَانَهُ ، فَجَعَلَ يُحَرِّكُهُ ، فَقَالَ : وَالَّذِي بَعَثَكَ بِالْحَقِّ ؛ لِأَقْرِبَتِهِمْ بِلِسَانِي فَرِي الْأَدِيمِ . فَقَالَ رَسُولُ اللَّهِ ﷺ : « لَا تَعْجَلْ ؛ فَإِنَّ أَبَا بَكْرٍ أَعْلَمُ فَرِيضٍ بِأَنْسَابِهَا ، وَإِنَّ لِي فِيهِمْ نَسَبًا ، حَتَّى يُلْخَصَّ لَكَ نَسَبِي » .

فَأَتَاهُ حَسَّانُ ، ثُمَّ رَجَعَ ، فَقَالَ : يَا رَسُولَ اللَّهِ ! قَدْ لَخَصَّ لِي نَسَبَكَ ، وَالَّذِي بَعَثَكَ بِالْحَقِّ ؛ لِأَسْلُتَكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةَ مِنَ الْعَجِينِ .

قَالَتْ عَائِشَةُ : فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَسَّانَ : « إِنَّ رُوحَ الْقُدُسِ لَا يَزَالُ يُؤَيِّدُكَ مَا نَافَعَتْ عَنْ اللَّهِ وَرَسُولِهِ » .

وَقَالَتْ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : « هَجَاهُمْ حَسَّانُ فَشَفَى وَاشْتَفَى » .

قَالَ حَسَّانُ :

هَجَوْتُ مُحَمَّدًا فَأَجَبْتُ عَنْهُ

وَعِنْدَ اللَّهِ فِي ذَاكَ الْجَزَاءُ

هَجَوْتُ مُحَمَّدًا بَرًّا حَنِيفًا

رَسُولَ اللَّهِ شَيْمَتُهُ الْوَفَاءُ

فَإِنَّ أَبِي وَوَالِدَهُ وَعِرْضِي

لِعِرْضِ مُحَمَّدٍ مِنْكُمْ وَقَاءُ

of Kada'.

They pull at the reins, going upward. On their shoulders are spears thirsting (for the blood of the enemy).

Our steeds are sweating - our women wipe them with their mantles.

If you had not interfered with us, we would have performed the 'Umrah. And (then) there was the Victory, and the darkness cleared away.

Otherwise wait for the fighting on the day on which Allāh will honor whom He pleases.

Allāh said: "I have sent a slave who says the Truth in which there is no ambiguity."

Allāh said: "I have prepared an army—they are the *Ansār* whose object is fighting (the enemy)."

There arrives every day from Ma'add abuse, fighting or satire.

Whoever among you satirises the Messenger, or praises him and helps him, it is all the same.

And Jibril, the angel of Allāh is among us, the Holy Spirit who has no match.

نَكَلْتُ بُنَيَّتِي إِنْ لَمْ تَرَوْهَا
تُشِيرُ النَّقْعَ غَايَتُهَا كَدَاءُ
يُبَارِيزْنَ الْأَعْنَةَ مُضْعِدَاتٍ
عَلَى أَكْتَافِهَا الْأَسْلُ الظَّمَاءُ
تَظَلُّ جِيَادُنَا مُتَمَطِّرَاتٍ
تُلَطِّمُهُنَّ بِالْخُمْرِ النَّسَاءُ
فَإِنْ أَغْرَضْتُمُو عَنَّا اغْتَمَرْنَا
وَكَانَ الْفَتْحُ وَانْكَشَفَ الْغَطَاءُ
وَالَّا فَاصْبِرُوا لِضَرَابِ يَوْمٍ
يُعِزُّ اللَّهُ فِيهِ مَنْ يَشَاءُ
وَقَالَ اللَّهُ قَدْ أَرْسَلْتُ عَبْدًا
يَقُولُ الْحَقَّ لَيْسَ بِهِ خَفَاءُ
وَقَالَ اللَّهُ قَدْ يَسَّرْتُ جُنْدًا
هُمُ الْأَنْصَارُ عُرَضَتْهَا اللَّقَاءُ
لَنَا فِي كُلِّ يَوْمٍ مِنْ مَعَدٍّ
سَبَابٌ أَوْ قِتَالٌ أَوْ هِجَاءُ
فَمَنْ يَهْجُو رَسُولَ اللَّهِ مِنْكُمْ
وَيَمْدَحْهُ وَيَنْصُرْهُ سَوَاءُ
وَجِبْرِيلُ رَسُولُ اللَّهِ فِينَا
وَرُوحُ الْقُدُسِ لَيْسَ لَهُ كِفَاءُ
[أخرجه مسلم: 2490].

(50) CHAPTER. The merits of Jarir bin 'Abdullāh Al-Bajali رضي الله عنه

1717. Jarir رضي الله عنه reported: The Messenger of Allāh ﷺ never denied me admission to him since I became a Muslim, nor did he ever looked at me but with a smile. (Bukhāri 3035)

(٥٠) بَابُ فِي فَضْلِ جَرِيرِ بْنِ عَبْدِ
اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ
١٧١٧ - عَنْ جَرِيرٍ رَضِيَ اللَّهُ
عَنْهُ؛ قَالَ: مَا حَاجَبَنِي رَسُولُ اللَّهِ ﷺ
مُنْذُ أَسْلَمْتُ، وَلَا رَأَيْتِي؛ إِلَّا تَبَسَّمَ
فِي وَجْهِهِ. [أخرجه البخاري: ٣٠٣٥
ومسلم: ٢٤٧٥].

1718. Jarir رضي الله عنه narrated: The

Messenger of Allāh ﷺ said to me, “Will you not relieve me from Dhul-Khalasah? Dhul-Khalasah was a house belonging to the tribe of Khath'am and it was also called Al-Ka'bah Al-Yamāniyah.

So, I went with one hundred and fifty cavalrymen. It happened that I could not sit firm on horses, and I mentioned that to the Messenger of Allāh, so the Prophet ﷺ stroke me over my chest and said: “O Allāh! Make him firm and make him a guiding and rightly-guided man.” Jarir proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to the Messenger of Allāh ﷺ informing him of that. Jarir's messenger said, “By Him Who has sent you with the Truth, I did not come to you before I left it like an scabby camel (i.e., completely covered with tar).” Jarir added: “The Prophet ﷺ invoked Allāh to bless the horses and the men of Ahmas five times.” (Bukhārī 3020)

عنه؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا جَرِيرُ! أَلَا تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ؟»؛ بَيْتٍ لِحَنْعَمَ كَانَ يُدْعَى كَعْبَةَ الْيَمَانِيَّةِ.

قَالَ: فَتَقَرَّرْتُ إِلَيْهِ فِي خَمْسِينَ وَمِئَةِ فَارِسٍ، وَكُنْتُ لَا أَثْبُتُ عَلَى الْخَيْلِ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَضَرَبَ يَدَهُ فِي صَدْرِي، فَقَالَ: «اللَّهُمَّ! ثَبِّتْهُ، وَاجْعَلْهُ هَادِيًا مَهْدِيًا».

قَالَ: فَانْطَلَقَ فَحَرَّقَهَا بِالنَّارِ، ثُمَّ بَعَثَ جَرِيرٌ إِلَى رَسُولِ اللَّهِ ﷺ رَجُلًا يُسَمُّهُ، يُكْنَى أَبَا أَرْطَاةَ، مِنَّا، فَأَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ لَهُ: مَا جِئْتُكَ حَتَّى تَرَكْنَاهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ. فَبَرَكَ رَسُولُ اللَّهِ ﷺ عَلَى خَيْلٍ أَرْبَعِينَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ.

[أَخْرَجَهُ الْبُخَارِيُّ: ٣٠٢٠ وَمُسْلِمٌ: ٢٤٧٦].

(51) CHAPTER. The merits of the People of the Tree رضي الله عنهم

1719. Umm Mubashshir رضي الله عنها narrated that she heard the Prophet ﷺ saying in the presence of Hafsa: “Allāh willing, the People of the Tree will never enter the Fire of Hell; none of those who gave allegiance under that tree.” She said: “O Messenger of Allāh, why not?” He scolded her. Hafsa said: “And there is none of you but shall have to pass over that (narrow Bridge).” (19:71) Thereupon the Prophet ﷺ said: “Allāh, the Exalted and Glorious, has said: ‘Then We will save those who are pious, and will leave the

(٥١) بَابُ فَضْلِ أَصْحَابِ الشَّجَرَةِ رَضِيَ اللَّهُ عَنْهُمْ

١٧١٩ - عَنْ أُمِّ مُبَشِّرٍ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقُولُ عِنْدَ حَفْصَةَ: «لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللَّهُ تَعَالَى مِنْ أَصْحَابِ الشَّجَرَةِ أَحَدٌ، الَّذِينَ بَايَعُوا تَحْتَهَا». قَالَتْ: بَلَى يَا رَسُولَ اللَّهِ! فَانْتَهَرَهَا، فَقَالَتْ حَفْصَةُ: «وَإِنْ مَنَعَكَ إِلَّا وَارِدُهَا» [مريم: ٧١]. فَقَالَ النَّبِيُّ ﷺ: «قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: «ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ

infidels in it kneeling.' (19:72)."

أَفْطَلَمِينَ فِيهَا جَنِيًّا [مريم: ٧٢].

[أخرجه مسلم: ٢٤٩٦].

(52) CHAPTER. The merits of the martyrs of Badr

(٥٢) بَابُ فَضْلِ مَنْ شَهِدَ بَدْرًا

1720. 'Ali رضي الله عنه narrated: The Messenger of Allāh ﷺ sent me, Az-Zubair and Al-Miqdād somewhere saying: "Proceed until you reach Rawdah Khâkh. There you will find a lady with a letter. Take the letter from her."

So, we set out and our horses ran at full pace until we found the lady and said (to her). "Give us the letter." She replied, "I have no letter with me." We said, "Either you give the letter or else we will take off your clothes." So, she took it out of her braid.

We brought the letter to the Messenger of Allāh ﷺ and it contained a statement from Hâtib bin Abu Balta'ah to some of the Makkan disbelievers informing them of some of the intentions of the Messenger of Allāh ﷺ. Then the Messenger of Allāh ﷺ said, "O Hâtib! What is this?" Hâtib replied, "O Messenger of Allāh! Don't hasten to give your judgement about me. I was a man closely related to the Quraish, but I did not belong to this tribe, while the other emigrants with you had their relatives in Makkah who would protect their dependants and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favor so that they might protect my dependants. I did this neither because of disbelief nor apostasy nor out of preferring *Kufr* (disbelief) to Islam." The Prophet ﷺ said, "Hâtib has told you the truth." 'Umar رضي الله عنه said, "O Messenger of Allāh! Allow me to chop off the head of this hypocrite." The Messenger of Allāh ﷺ said, "Hâtib participated in the battle of Badr, and who knows, perhaps Allāh has

١٧٢٠ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ؛

قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ رَضِيَ اللَّهُ عَنْهُمْ، فَقَالَ: «اأْتُوا رَوْضَةَ خَاخٍ؛ فَإِنَّ بِهَا طَعْنَةً مَعَهَا كِتَابٌ؛ فَخُذُوهُ مِنْهَا».

فَانْطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا؛ فَإِذَا نَحْنُ بِالْمَرْأَةِ، فَقُلْنَا: أَخْرِجِي الْكِتَابَ. فَقَالَتْ: مَا مَعِيَ كِتَابٌ. فَقُلْنَا: لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الثِّيَابَ. فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا.

فَأْتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ؛ فَإِذَا فِيهِ: مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ ﷺ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا حَاطِبُ! مَا هَذَا؟!». قَالَ: لَا تَعْجَلْ عَلَيَّ يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ أَمْرًا مُلْصَقًا فِي قُرَيْشٍ (قَالَ سُفْيَانُ: كَانَ حَلِيفًا لَهُمْ، وَلَمْ يَكُنْ مِنْ أَنْفُسِهِمَا)، وَكَانَ مَعَنُ كَانَ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ، فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي، وَلَمْ أَفْعَلْهُ كُفْرًا، وَلَا ارْتِدَادًا عَنْ دِينِي، وَلَا رِضًا بِالْكَفْرِ بَعْدَ الْإِسْلَامِ. فَقَالَ النَّبِيُّ

already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you.'

Then Allâh revealed: "O you who believe, take not my enemy and your enemy (the disbelievers) as friends" (60:1) Ishâq made this Verse recitation according to Sufyân. (Bukhârî 3007)

ﷺ: «صَدَقَ». فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبُ عُنُقَ هَذَا الْمُنَافِقِ. فَقَالَ: «إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ؟ لَعَلَّ اللَّهَ عَزَّ وَجَلَّ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ، فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ؛ فَقَدْ غَفَرْتُ لَكُمْ».

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾ [الممتحنة: ١].

وَجَعَلَهَا (يَعْنِي: الْآيَةَ) إِسْحَاقُ فِي رِوَايَتِهِ مِنْ تِلَاوَةِ سُفْيَانَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٠٠٧ وَمُسْلِمٌ: ٢٤٩٤].

(53) CHAPTER. The merits of Quraish and the Ansâr and others

1721. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The tribes of Quraish, Al-Ansâr, Muzainah, Juhainah, Aslam, Ghifâr and Ashja' are my helpers, and they have no *Maula* (i.e., protector or master) except Allâh and His Messenger." (Bukhârî 3504)

(٥٣) بَابٌ فِي فَضْلِ قُرَيْشٍ وَالْأَنْصَارِ وَغَيْرِهِمْ

١٧٢١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قُرَيْشٌ وَالْأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَأَسْلَمٌ وَغِفَارٌ وَأَشْجَعُ مَوَالِيٍّ، لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَرَسُولِهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٥٠٤ وَمُسْلِمٌ: ٢٥٢٠].

(54) CHAPTER. The women of Quraish

1722. Abu Hurairah رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ saying: "The Quraish women are the best women to ride camels. They are merciful and kind to their offspring and the best guardians of their husbands' properties." Abu Hurairah added: "Maryam, the daughter of 'Imrân never rode a camel." (Bukhârî 3434)

(٥٤) بَابٌ فِي نِسَاءِ قُرَيْشٍ

١٧٢٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءِ رَكِبَنَ الْإِبِلَ؛ أَحْنَاهُ عَلَى طِفْلِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ».

قَالَ: يَقُولُ أَبُو هُرَيْرَةَ عَلَى إِثْرِ ذَلِكَ: وَلَمْ تَرَ كَبْ مَرَمُ بِنْتُ عِمْرَانَ بَعِيرًا قَطُّ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٤٣٤ وَمُسْلِمٌ: ٢٥٢٧].

(55) CHAPTER. The merits of the *Ansâr* رضي الله عنهم

1723. Jâbir رضي الله عنه reported: This Verse: "When two parties from you were about to lose heart but Allâh was their *Wali* (Supporter and Protector)," (3:122) was revealed in our case, i.e., Banu Salimah and Banu Hârithah. And I would not have liked that, if it was not revealed, for Allâh said: "But Allâh was their *Wali* (Protector and Supporter)" (Bukhârî 4051)

1724. Zaid bin Arqam رضي الله عنه narrated that the Messenger of Allâh said: "O Allâh, grant forgiveness to the *Ansâr*, the offspring of the *Ansâr* and the offspring of the offspring of the *Ansâr*." (Bukhârî 4906)

1725. Anas رضي الله عنه narrated: The Prophet ﷺ saw the women and children (of the *Ansâr*) coming back from a wedding party. The Prophet of Allâh ﷺ stood up and said thrice, "By Allâh! You are from the most beloved people to me. By Allâh! You are from the most beloved people to me." He meant: *Ansâr* (Bukhârî 3785)

1725.(a) Anas رضي الله عنه reported: A woman from the *Ansâr* came to the Messenger of Allâh ﷺ. He met her and said: "By Him in Whose Hand is my life, you are the most beloved people to me." He said three times.

(٥٥) بَابُ فِي فَضَائِلِ الْأَنْصَارِ رَضِيَ اللَّهُ عَنْهُمْ

١٧٢٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: فِينَا نَزَلَتْ: ﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا﴾ [آل عمران: ١٢٢]؛ بَنُو سَلَمَةَ وَبَنُو حَارِثَةَ، وَمَا نُحِبُّ أَنَّهَا لَمْ تَنْزَلْ، لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَاللَّهُ وَلِيُّهُمَا﴾. [أخرجه البخاري: ٤٠٥١ ومسلم: ٢٥٥٥].

١٧٢٤ - عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ، وَلِأَبْنَاءِ الْأَنْصَارِ، وَلِأَبْنَاءِ أَبْنَاءِ الْأَنْصَارِ». [أخرجه البخاري: ٤٩٠٦ ومسلم: ٢٥٠٦].

١٧٢٥ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ رَأَى صَبِيانًا وَنِسَاءً مُقْبِلِينَ مِنْ عُرْسٍ، فَقَامَ نَبِيُّ اللَّهِ ﷺ مُمْتَلًا، فَقَالَ: «اللَّهُمَّ! أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، اللَّهُمَّ! أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ»؛ يَعْنِي: الْأَنْصَارَ. [أخرجه البخاري: ٣٧٨٥ ومسلم: ٢٥٠٨].

١٧٢٥م - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ ﷺ. قَالَ: فَحَلَا بِهَا رَسُولُ اللَّهِ ﷺ، وَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ؛ إِنَّكُمْ لَأَحَبُّ النَّاسِ إِلَيَّ»؛ ثَلَاثَ مَرَّاتٍ. [أخرجه مسلم: ٢٥٠٩].

1726. Anas رضي الله عنه reported: The Messenger of Allâh ﷺ sought forgiveness for the *Ansâr* and he said: I think (he also sought forgiveness) for the children of the *Ansâr* and the slaves and the free men of the *Ansâr*. I have no doubt about it.

1727. Anas رضي الله عنه narrated: The Messenger of Allâh ﷺ said: "The *Ansâr* are my near companions to whom I confided my private secrets. People will go on increasing but the *Ansâr* will decrease, so accept the good deeds of the gooddoers among them, and excuse the wrongdoers among them." (Bukhârî 3801)

(56) CHAPTER. The best of the *Ansâr* families

1728. Abu Usaid Al-Ansârî رضي الله عنه said: I bear witness to the fact that the Messenger of Allâh ﷺ said, "The best of the *Ansâr* families are those of Banu An-Najjâr and then (those of) Banu 'Abdul-Ashhal, then (those of) Banu Al-Hârith bin Al-Khazraj and then (those of) Banu Sâ'idah; nevertheless, there is good in all the families (houses) of the *Ansâr*."

Abu Salamah reported that Abu Usaid said: "Can I tell a lie about the Messenger of Allâh ﷺ? And if I were a liar, I would have started with my tribe Banu Sâ'idah."

Sa'd (bin 'Ubâdah) heard that and asked for a saddle and a donkey as he felt uneasy and said: "We are the last of the four." His nephew Sahl said: "Shall you go to the Messenger of Allâh ﷺ to answer him and he knows better? Is it not enough to be the fourth of four?" Sa'd returned saying: "Allâh and His Messenger know best," and let the donkey free. (Bukhârî 3789)

١٧٢٦ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَغْفَرَ لِلْأَنْصَارِ. قَالَ: وَأَحْسِبُهُ قَالَ: وَلِذَرَارِي الْأَنْصَارِ وَلِمَوَالِي الْأَنْصَارِ. لَا أَشْكُ فِيهِ. [أخرجه مسلم: ٢٥٠٧].

١٧٢٧ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْأَنْصَارَ كَرِّشِي وَعَيْبَتِي، وَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقِلُّونَ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ، وَاعْفُوا عَنْ مُسِيئِهِمْ». [أخرجه البخاري: ٣٨٠١ ومسلم: ٢٥١٠].

(٥٦) بَابٌ فِي خَيْرِ دُورِ الْأَنْصَارِ

١٧٢٨ - عَنْ أَبِي أُسَيْدٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ يَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَيْرُ دُورِ الْأَنْصَارِ: بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ، وَفِي كُلِّ دُورٍ الْأَنْصَارِ خَيْرٌ». قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو أُسَيْدٍ: أَتُحِبُّ أَنَا عَلَى رَسُولِ اللَّهِ ﷺ؟! لَوْ كُنْتُ كَاذِبًا؛ لَبَدَأْتُ بِقَوْمِي بَنِي سَاعِدَةَ.

وَبَلَغَ ذَلِكَ سَعْدَ بْنَ عُبَادَةَ، فَوَجَدَ فِي نَفْسِهِ، وَقَالَ: خُلِفْنَا فَكُنَّا آخِرَ الْأَرْبَعِ، أَسْرَجُوا لِي حِمَارِي آتَى رَسُولَ اللَّهِ ﷺ. فَكَلَّمَهُ ابْنُ أَخِيهِ سَهْلٌ، فَقَالَ: أَتَذْهَبُ لِتَرُدَّ عَلَى رَسُولِ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ

أَعْلَمُ؟! أَوَلَيْسَ حَسْبُكَ أَنْ تَكُونَ رَابِعَ
أَرْبَعٍ؟! فَرَجَعَ وَقَالَ: اللَّهُ وَرَسُولُهُ
أَعْلَمُ. وَأَمَرَ بِحِمَارِهِ فَحُلَّ عَنْهُ.
[أَخْرَجَهُ الْبُخَارِيُّ: ٣٧٨٩ وَمُسْلِمٌ:
٢٥١١].

(57) CHAPTER. Companionship of the
رضي الله عنهم *Ansâr*

1729. Anas bin Mâlik رضي الله عنه said: I was in the company of Jarir bin 'Abdullâh Al-Bajali in a journey and he used to serve me. Jarir said, "I saw the *Ansâr* doing a thing (i.e., showing deep respect and great reverence) to the Messenger of Allâh ﷺ for which I have vowed that whenever I meet any of them, I will serve him." In another narration he added: Jarir was older than Anas. (Bukhârî 2888)

(٥٧) بَابُ فِي حُسْنِ صُحْبَةِ الْأَنْصَارِ
رضي الله عنهم

١٧٢٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رضي
الله عنه؛ قَالَ: خَرَجْتُ مَعَ جَرِيرِ بْنِ
عبدالله البجلي في سفرٍ، فكانَ
يَخْدُمُنِي، فَقُلْتُ لَهُ: لَا تَفْعَلْ. فَقَالَ:
إِنِّي قَدْ رَأَيْتُ الْأَنْصَارَ تَصْنَعُ بِرَسُولِ
الله ﷺ شَيْئاً أَلَيْتُ أَنْ لَا أَصْحَبَ
أَحَدًا مِنْهُمْ إِلَّا خَدَمْتُهُ.

وزاد في رواية: وكان جرير أكبر
من أنس. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٨٨٨
وَمُسْلِمٌ: ٢٥١٣].

(58) CHAPTER. The merits of *Al-Ash'ariyin*
رضي الله عنهم

1730. Abu Musa رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "I recognize the voice of the group of *Al-Ash'ariyin*, when they recite the Qur'ân, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'ân at night although I have not seen their houses when they stayed during the day time. Amongst them is Hakim who, on meeting the cavalry (or said: the enemy), used to say to them (i.e., the enemy): "My companions order you to wait for them." (Bukhârî 4232)

(٥٨) بَابُ فِي فَضَائِلِ الْأَشْعَرِيِّينَ
رضي الله عنهم

١٧٣٠ - عَنْ أَبِي مُوسَى رضي الله
عنه؛ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي
لَأَعْرِفُ أَصْوَاتَ رُفَقَةِ الْأَشْعَرِيِّينَ
بِالْقُرْآنِ حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ
مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ،
وَإِنْ كُنْتُ لَمْ أَرِ مَنَازِلَهُمْ حِينَ نَزَلُوا
بِالنَّهَارِ، وَمِنْهُمْ حَكِيمٌ إِذَا لَقِيَ الْخَيْلَ
أَوْ قَالَ: الْعَدُوَّ؛ قَالَ لَهُمْ: إِنَّ
أَصْحَابِي بِأَمْرُونَكُمْ أَنْ تَنْظُرُوهُمْ».
[أَخْرَجَهُ الْبُخَارِيُّ: ٤٢٣٢ وَمُسْلِمٌ: ٢٤٩٩].

1731. Abu Musa رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When the people of Ash'ari tribe ran short of food during the battles, or the food of their families in Al-Madinah ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them." (Bukhâri 2486)

(59) CHAPTER. The Prophet ﷺ invoked for Ghifâr and Aslam

1732. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "May Allâh save the tribe of Aslam, and may Allâh forgive the tribe of Ghifâr! I did not say, but Allâh has said it." (Bukhâri 3514)

1733. Khufâf bin Imâ' Al-Ghifârî رضي الله عنه narrated that the Messenger of Allâh ﷺ said in prayer: "O Allâh, hurl curse upon Banu Lihyân and Ri'l and Dhakwân and 'Usaiyah tribes for they disobeyed Allâh and His Messenger. (As for) Ghifâr, Allâh has granted pardon; and (for the tribe of) Aslam, Allâh has granted safety."

(60) CHAPTER. The merits of Muzainah, Juhainah and Ghifâr tribes

1734. Abu Bakrah رضي الله عنه said: Al-Aqra' bin Hâbis came to the Messenger of Allâh ﷺ and said: "Those who paid you pledge are the robbers of Hajj (pilgrimage)

١٧٣١ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْأَشْعَرِيَّينَ إِذَا أَرْمَلُوا فِي الْعَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ؛ جَمَعُوا مَا كَانَ عَنْدهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ؛ فَهُمْ مِنِّي وَأَنَا مِنْهُمْ». [أخرجه البخاري: ٢٤٨٦ ومسلم: ٢٥٠٠].

(٥٩) بَابُ دُعَاءِ النَّبِيِّ ﷺ لِغِفَارٍ وَأَسْلَمَ

١٧٣٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَسْلَمَ سَالَمُهَا اللَّهُ، وَغِفَارٌ غَفَرَ اللَّهُ لَهَا، أَمَّا إِنِّي لَمْ أَقُلْهَا، وَلَكِنْ قَالَهَا اللَّهُ عَزَّ وَجَلَّ». [أخرجه البخاري: ٣٥١٤ ومسلم: ٢٥١٦].

١٧٣٣ - عَنْ خُفَّافِ بْنِ إِيمَاءٍ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي صَلَاةٍ: «اللَّهُمَّ الْعَنَ بَنِي لِحْيَانَ وَرِغْلَانَ وَعُصَيَّةَ؛ عَصَوْا اللَّهَ وَرَسُولَهُ. غِفَارٌ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللَّهُ عَزَّ وَجَلَّ». [أخرجه مسلم: ٢٥١٧].

(٦٠) بَابُ فَضْلِ مُزَيْنَةَ وَجُهَيْنَةَ وَغِفَارَ

١٧٣٤ - عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنَّمَا بَايَعَكَ

from Aslam, Ghifâr, Muzainah (and Juhainah tribes —Muhammad, the narrator was not sure of Juhainah). The Messenger of Allâh ﷺ said: “Do you think that Aslam, Ghifâr, Muzainah, (and he said: I think he added Juhainah) are better than Banu Tamim, Banu ‘Âmir, Banu Asad, and Ghatfân? Then they (the latter group) are losers and failures. By Whom in Whose Hand is my life, they are better than them (Banu Tamim, Banu ‘Âmir, Banu Asad and Ghatfân).” (Bukhârî 3325)

سَرَّاقُ الْحَجِيجِ مِنْ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ (وَأَحْسِبُ: جُهَيْنَةَ. مُحَمَّدُ الَّذِي شَكَّ). فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ (وَأَحْسِبُ: جُهَيْنَةَ) خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ وَأَسَدٍ وَغَطَفَانَ؛ أَخَابُوا وَخَسِرُوا» فَقَالَ: نَعَمْ. قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ؛ إِنَّهُمْ لَأَخِيرُ مِنْهُمْ». [أخرجه البخاري: ٣٣٢٥ ومسلم: ٢٥٢٢].

(61) CHAPTER. The mention of Tai' Tribe

1735. 'Adi bin Hâtim رضي الله عنه reported: I came to 'Umar bin Khattâb رضي الله عنه and he said to me: “The first consignment of *Sadaqah* brought to the Messenger of Allâh ﷺ which brightened the face of the Messenger of Allâh ﷺ and the faces of his Companions was that of Tai'.”

(٦١) بَابُ مَا ذُكِرَ فِي طَيْئٍ ١٧٣٥ - عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَتَيْتُ عَمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لِي: إِنَّ أَوَّلَ صَدَقَةٍ بَيَّضَتْ وَجْهَ رَسُولِ اللَّهِ ﷺ وَوُجُوهَ أَصْحَابِهِ صَدَقَةُ طَيْئٍ، جِئْتُ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ. [أخرجه مسلم: ٢٥٢٣].

(62) CHAPTER. The mention of Daus Tribe

1736. Abu Hurairah رضي الله عنه said: Tufail and his companions came to the Prophet ﷺ and said, “O Messenger of Allâh! People of the tribe of Daus disobeyed and refused to follow you; so invoke Allâh against them.” The people said, “The tribe of Daus is ruined.” The Prophet ﷺ said, “O Allâh! Give guidance to the people of Daus, and let them embrace Islam.” (Bukhârî 2937)

(٦٢) بَابُ مَا ذُكِرَ فِي دَوْسٍ ١٧٣٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَدِمَ الطُّفَيْلُ وَأَصْحَابُهُ، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ دَوْسًا قَدْ كَفَرَتْ وَأَبَتْ؛ فَادْعُ اللَّهَ عَلَيْهَا. فَقِيلَ: هَلَكْتُ دَوْسٌ. فَقَالَ: «اللَّهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ». [أخرجه البخاري: ٢٩٣٧ ومسلم: ٢٥٢٤].

(63) CHAPTER. The merits of Banu Tamim

1737. Abu Zur'ah reported that Abu Hurairah رضي الله عنه said: I have loved the

(٦٣) بَابُ فِي فَضْلِ بَنِي تَمِيمٍ ١٧٣٧ - عَنْ أَبِي زُرْعَةَ؛ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: لَا

people of the tribe of Banu Tamim ever since I heard three things the Messenger of Allāh ﷺ said about them. I heard him saying, "These people (of the tribe of Banu Tamim) would stand firm against *Ad-Dajjāl*." When the *Sadaqāt* (gift of charity) from that tribe came, the Messenger of Allāh ﷺ said, "These are the *Sadaqāt* (i.e., charitable gifts) of our folk." 'Aishah had a slave-girl from that tribe, and the Messenger of Allāh ﷺ said to 'Aishah, "Free her as she is a descendant of Ishmael (the Prophet)." (Bukhārī 2543)

(64) CHAPTER. The brotherhood of the Companions

1738. Anas رضي الله عنه reported: The Messenger of Allāh ﷺ established fraternity between Abu 'Ubaidah bin Al-Jarrāh and Abu Talhah.

1739. 'Āsim Al-Ahwal reported: I asked Anas bin Mālik: "Have you been conveyed (or ever heard) that the Messenger of Allāh ﷺ said: 'There is no alliance in Islam'?" Anas replied, "The Messenger of Allāh ﷺ made alliance between Quraish and the *Ansār* in my house." (Bukhārī 2294)

1740. Jubair bin Mut'im رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "There is no alliance (*Hilf*) in Islam but (the *Hilf*) established in the pre-Islamic days (for good), Islam intensifies and strengthens it."

أَزَالَ أَحِبُّ بَنِي تَمِيمٍ مِنْ ثَلَاثٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هُمْ أَشَدُّ أَمْتِي عَلَى الدَّجَالِ». قَالَ: وَجَاءَتْ صَدَقَاتُهُمْ، فَقَالَ النَّبِيُّ ﷺ: «هَذِهِ صَدَقَاتُ قَوْمِنَا». قَالَ: وَكَانَتْ سَبِيَّةً مِنْهُمْ عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْتِقْهَا؛ فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٥٤٣ ومسلم: ٢٥٢٥].

(٦٤) بَابُ فِي الْمُوَاخَاةِ بَيْنَ أَصْحَابِ النَّبِيِّ ﷺ

١٧٣٨ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَى بَيْنَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَبَيْنَ أَبِي طَلْحَةَ. [أَخْرَجَهُ مُسْلِمٌ: ٢٥٢٨].

١٧٣٩ - عَنْ عَاصِمِ الْأَحْوَلِ؛ قَالَ: قِيلَ لَأَنَسِ بْنِ مَالِكٍ: بَلَّغْكَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا حِلْفَ فِي الْإِسْلَامِ»؟ فَقَالَ أَنَسٌ: قَدْ حَالَفَ رَسُولُ اللَّهِ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ فِي دَارِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٢٩٤ ومسلم: ٢٥٢٩].

١٧٤٠ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حِلْفَ فِي الْإِسْلَامِ، وَأَيُّمَا حِلْفٍ كَانَ فِي الْجَاهِلِيَّةِ؛ لَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا شِدَّةً». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٣٠].

(65) CHAPTER. The Prophet ﷺ and his Companions are a safeguard

1741. Abu Burdah reported from his father: We performed the Evening prayer with the Messenger of Allāh ﷺ and said: "We rather sit until we perform the Night prayer with him."

So we sat down. The Prophet ﷺ came to us and said: "Are you still here?" We said: "O Messenger of Allāh, we performed the prayer and said: 'We would rather wait until we have performed the Night prayer with you'." He said: "You have done well (or said: got it)." Then the Messenger of Allāh ﷺ raised his head towards heaven as he used always to do and said: "The stars are a guard, of the sky, if they are gone, the sky cannot escape what is ordained; and I am a safeguard to my Companions, if I am not there, their fate will befall them; and they are a safeguard to my nation, if they are gone, my nation will have what is doomed for them."

(٦٥) بَابُ قَوْلِ النَّبِيِّ ﷺ: «أَنَا أَمَنَةٌ لِأَصْحَابِي وَأَصْحَابِي أَمَنَةٌ لَأُمَّتِي».

١٧٤١ - عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ؛ قَالَ: صَلَّيْنَا الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ قُلْنَا: لَوْ جَلَسْنَا حَتَّى نُصَلِّيَ مَعَهُ الْعِشَاءَ.

قَالَ: فَجَلَسْنَا، فَخَرَجَ عَلَيْنَا، فَقَالَ: «مَا زِلْتُمْ هَاهُنَا؟». قُلْنَا: يَا رَسُولَ اللَّهِ! صَلَّيْنَا مَعَكَ الْمَغْرِبَ، ثُمَّ قُلْنَا: نَجْلِسُ حَتَّى نُصَلِّيَ مَعَكَ الْعِشَاءَ. قَالَ: «أَحْسَنْتُمْ (أَوْ: أَصَبْتُمْ)». قَالَ: فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، وَكَانَ كَثِيرًا مَا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ، فَقَالَ: «النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ، فَإِذَا ذَهَبَتِ النُّجُومُ؛ أَتَى السَّمَاءَ مَا تُوعَدُ، وَأَنَا أَمَنَةٌ لِأَصْحَابِي، فَإِذَا ذَهَبْتُ؛ أَتَى أَصْحَابِي مَا يُوعَدُونَ، وَأَصْحَابِي أَمَنَةٌ لَأُمَّتِي، فَإِذَا ذَهَبَ أَصْحَابِي؛ أَتَى أُمَّتِي مَا يُوعَدُونَ». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٣١].

(66) CHAPTER. He who sees the Prophet ﷺ

1742. Abu Sa'īd Al-Khudri رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "A time will come when a group of people will wage war and it will be said, 'See if there is any of the Prophet's Companions?' They will say, 'Yes.' And so victory will be given to them. Then a time will come upon the people

(٦٦) بَابُ فِيمَنْ رَأَى النَّبِيَّ ﷺ أَوْ رَأَى أَصْحَابَ النَّبِيِّ ﷺ أَوْ رَأَى أَصْحَابَ النَّبِيِّ ﷺ

١٧٤٢ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ، يُبْعَثُ مِنْهُمْ الْبَغْتُ، فَيَقُولُونَ: انْظُرُوا هَلْ تَجِدُونَ فِيكُمْ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ».

when a group of people will wage a war, and it will be said, 'Is there amongst you anyone who has enjoyed the company of the Prophet's Companions.' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a war, and it will be said, 'Is there among you anyone who has enjoyed the company of the companions of the Prophet's Companions?' They will say, 'Yes.' And victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a war, and it will be said, 'Is there among you anyone who has enjoyed the company of the companions who were the companions of the Prophet's Companions?' They will say, 'Yes.' And victory will be bestowed on them." (Bukhârî 2897)

(67) CHAPTER. The Best Generation is that of the Companions and so are those coming after them

1743. 'Imrân bin Husain رضي الله عنهما narrated that the Messenger of Allâh ﷺ said, "The best among you people are those living in my century (generation), then those coming after them, and then those coming after (the second century (generation))." 'Imrân said, "I do not know whether the Messenger of Allâh ﷺ mentioned two or three centuries (generations) after your century (generation)." The Prophet ﷺ added, "There will be some people after you, who will be dishonest and will not be trustworthy and will give witness (evidences) without being asked to give witness, and will vow but will not fulfill their vows, and obesity will appear among them." (Bukhârî 2651)

(68) CHAPTER. People are of different calibers

1744. Abu Hurairah رضي الله عنه narrated

ﷺ؟ فَيُوجَدُ الرَّجُلُ، فَيُفْتَحُ لَهُمْ بِهِ. ثُمَّ يُبْعَثُ الْبَعْثُ الثَّانِي، فَيَقُولُونَ: هَلْ فِيهِمْ مَنْ رَأَى أَصْحَابَ النَّبِيِّ ﷺ؟ فَيُفْتَحُ لَهُمْ بِهِ. ثُمَّ يُبْعَثُ الْبَعْثُ الثَّالِثُ، فَيُقَالُ: انْظُرُوا؛ هَلْ تَرَوْنَ فِيهِمْ مَنْ رَأَى مَنْ رَأَى أَصْحَابَ النَّبِيِّ ﷺ؟ ثُمَّ يَكُونُ الْبَعْثُ الرَّابِعُ، فَيُقَالُ: انْظُرُوا؛ هَلْ تَرَوْنَ فِيهِمْ أَحَدًا رَأَى مَنْ رَأَى أَحَدًا رَأَى أَصْحَابَ النَّبِيِّ ﷺ؟ فَيُوجَدُ الرَّجُلُ، فَيُفْتَحُ لَهُمْ بِهِ.

[أخرجه البخاري: ٢٨٩٧ ومسلم: ٢٥٣٢]

(٦٧) بَابُ خَيْرِ الْقُرُونِ قَرْنُ الصَّحَابَةِ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ،

١٧٤٣ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ خَيْرَكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». قَالَ عِمْرَانُ: فَلَا أَذْرِي أَقَالَ رَسُولُ اللَّهِ ﷺ بَعْدَ قَرْنِهِ مَرَّتَيْنِ أَوْ ثَلَاثًا. «ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ؛ يَشْهَدُونَ وَلَا يُسْتَشْهِدُونَ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ، وَيَنْذُرُونَ وَلَا يُوفُونَ، وَيَظْهَرُ فِيهِمُ السَّمَنُ». [أخرجه

البخاري: ٢٦٥١ ومسلم: ٢٥٣٥]

(٦٨) بَابُ تَحِدُونَ النَّاسَ مَعَادِنَ

١٧٤٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

that the Messenger of Allāh ﷺ said: “You see that the people are like metals (of different origins and natures). Those who were the best in the Pre-Islamic period of Ignorance are also the best in Islam if they comprehend religious knowledge. You see that the best among the people in this respect (to authority) are those who hate it most. And you see that the worst of people is the double-faced (person) who appears to these with one face and to the others with another face (i.e., hypocrite).” (Bukhārī 3493)

(69) CHAPTER. The Prophet's saying:
“Every 100 years people perish.”

1745. ‘Abdullāh bin ‘Umar رضي الله عنهما narrated: The Messenger of Allāh ﷺ prayed one of the ‘*Ishā*’ prayer in his last days and after finishing it with *Taslim*, he stood up and said: “Do you realise (the importance of) this night? Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night.” Ibn ‘Umar said: The people made a mistake in grasping the meaning of this statement of the Messenger of Allāh ﷺ. And they indulged in those things which are said about these narrations but the Prophet ﷺ said: “Nobody present on the surface of earth tonight will be living after the completion of 100 years from this night,” he meant: “When that century (people of that century) would pass away.” (Bukhārī 601)

(70) CHAPTER. Not to curse the Companions of the Prophet ﷺ

1746. Abu Hurairah رضي الله عنه narrated

عنه؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَجِدُونَ النَّاسَ مَعَادِنَ؛ فَخِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوا، وَتَجِدُونَ مِنْ خَيْرِ النَّاسِ فِي هَذَا الْأَمْرِ أَكْرَهُهُمْ لَهُ قَبْلَ أَنْ يَقَعَ فِيهِ، وَتَجِدُونَ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ؛ الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهِ وَهَؤُلَاءِ بِوَجْهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٤٩٣ ومسلم: ٢٥٢٦].

(٦٩) بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَا تَأْتِي مِثَّةَ سَنَةٍ وَعَلَى الْأَرْضِ نَفْسٌ مَنفُوسَةٌ مِمَّنْ هُوَ عَلَيْهَا»

١٧٤٥ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ صَلَاةَ الْعِشَاءِ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ؛ قَامَ، فَقَالَ: أَرَأَيْتَكُمْ لَيَلَتَكُمْ هَذِهِ؟ فَإِنَّ عَلَى رَأْسِ مِثَّةِ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ. قَالَ ابْنُ عُرْمَرَ: فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ تِلْكَ، فِيمَا يَتَحَدَّثُونَ مِنْ هَذِهِ الْأَحَادِيثِ عَنْ مِثَّةِ سَنَةٍ، وَإِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ»؛ يُرِيدُ بِذَلِكَ أَنْ يَنْحَرِمَ ذَلِكَ الْقَرْنُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٠١ ومسلم: ٢٥٣٧].

(٧٠) بَابُ النَّهْيِ عَنْ سَبِّ أَصْحَابِ النَّبِيِّ ﷺ وَفَضْلُهُمْ عَلَى مَنْ بَعْدَهُمْ
١٧٤٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

that the Messenger of Allâh ﷺ said: "Do not abuse my Companions. Do not abuse my Companions. By the One in Whose Hand is my life, were one of you to spend an amount of gold equal to Mount Uhud in charity, he will never attain the reward one of them gets for giving a *Mudd* or even a half *Mudd* spent by one of them." (Bukhârî 3673)

(71) CHAPTER. The merits of Uwais Al-Qarani رضي الله عنه

1747. 'Umar bin Al-Khattâb رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ saying: "The best amongst the followers is someone called Uwais and he has a mother and a white spot of leucoderma in his body. You should ask him to pray Allâh to forgive you."

1748. Usair bin Jâbir reported that when people from Yemen came to help (the Muslim army at the time of *Jihâd*), 'Umar bin Al-Khattâb رضي الله عنه asked them: "Is there among you Uwais bin 'Âmir?" (He continued looking for him) until he met Uwais. He said: "Are you Uwais bin 'Âmir?" He said: "Yes." He said: "Are you from the Murâd tribe of Qaran?" He said: "Yes." 'Umar (again) said: "Did you suffer from leucoderma and then you were cured of it except for a patch of the size of a dirham?" He said: "Yes." 'Umar said: "Is your mother (living)?" He said: "Yes." He ('Umar) said: "I heard the Messenger of Allâh ﷺ say: 'There will come to you Uwais bin 'Âmir with the reinforcements from the people of Yemen. (He will be) from the Murâd tribe of Qaran. He has suffered from leucoderma, of which he has been cured except for a patch

عنه؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا أَصْحَابِي، لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ؛ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا؛ مَا أَذْرَكَ مَدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ». [أخرجه البخاري: ٣٦٧٣ ومسلم: ٢٥٤٠].

(٧١) بَابُ ذِكْرِ أُوَيْسِ الْقَرَنِيِّ مِنَ التَّابِعِينَ وَفَضْلُهُ رَضِيَ اللَّهُ عَنْهُ

١٧٤٧ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَالُ لَهُ: أُوَيْسٌ، وَلَهُ الْوِلْدَةُ، وَكَانَ بِهِ بَيَاضٌ؛ فَمُرُوهُ؛ فَلْيَسْتَعْفِرْ لَكُمْ». [أخرجه مسلم: ٢٥٤٢].

١٧٤٨ - عَنْ أُسَيْرِ بْنِ جَابِرٍ؛ قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ إِذَا أَتَى عَلَيْهِ أَمْدَادُ أَهْلِ الْيَمَنِ؛ سَأَلَهُمْ: أَفِيكُمْ أُوَيْسُ بْنُ عَامِرٍ؟ حَتَّى أَتَى عَلَى أُوَيْسٍ، فَقَالَ: أَنْتَ أُوَيْسُ بْنُ عَامِرٍ؟ قَالَ: نَعَمْ. قَالَ: مِنْ مُرَادٍ تُمْ مِنْ قَرْنٍ؟ قَالَ: نَعَمْ. قَالَ: فَكَانَ بِكَ بَرَصٌ فَبَرِئْتَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ؟ قَالَ: نَعَمْ. قَالَ: لَكَ الْوِلْدَةُ؟ قَالَ: نَعَمْ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ، مِنْ مُرَادٍ تُمْ مِنْ قَرْنٍ، كَانَ بِهِ بَرَصٌ فَبَرِئَ مِنْهُ؛ إِلَّا مَوْضِعَ دِرْهَمٍ،

of the size of a dirham. His treatment with his mother has been excellent. If he were to take an oath in the Name of Allāh, He would honor it. If it is possible for you, then do ask him to beg forgiveness for you.” So, Uwais begged forgiveness for him. ‘Umar said: “Where do you intend to go?” He said: “To Kufah.” ‘Umar said: “Let me write a letter for you to its governor.” Uwais said: “I love to live among the poor people.” The following year, a man from the elite of Kufah performed *Hajj* and he met ‘Umar. He asked him about Uwais. He said: “I left him in a state of meager means of sustenance.” ‘Umar said: “I heard the Messenger of Allāh ﷺ saying: ‘There will come to you Uwais bin ‘Āmir from the Murād tribe of Qaran, with the reinforcements of the people of Yemen. He suffered from leucoderma, which has been cured except for a patch of the size of a dirham. His treatment with his mother has been very excellent. If he took an oath in the Name of Allāh, He would honor it. Ask him to beg forgiveness for you from Allāh if it is possible for you.’” So he came to Uwais and said: “Beg forgiveness from Allāh for me.” Uwais said: “You have just come from *Hajj*, you therefore ask forgiveness for me.” The man who had performed *Hajj*, said: “Ask forgiveness for me from Allāh.” Uwais again said: “You have just come from the sacred journey, so you ask forgiveness for me.” Uwais (further) said: “Did you meet ‘Umar?” He said: “Yes.” Uwais then begged forgiveness for him from Allāh. So, the people came to know about the status (of religious piety) of Uwais. He went away. Usair said: His clothing consisted of a mantle, and whoever saw him said: “Where did Uwais find this mantle?”

لَهُ وَالِدَةٌ، هُوَ بِهَا بَرٌّ، لَوْ أَقْسَمَ عَلَى اللَّهِ؛ لِأَبَرَّةٍ، فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ؛ فَافْعَلْ». فَاسْتَغْفِرَ لِي. فَاسْتَغْفَرَ لَهُ، فَقَالَ لَهُ عُمَرُ: أَيْنَ تُرِيدُ؟ قَالَ: الْكُوفَةَ. قَالَ: أَلَا أَكْتُبُ لَكَ إِلَى عَامِلِهَا؟ قَالَ: أَكُونُ فِي غُبَرَاءِ النَّاسِ أَحَبَّ إِلَيَّ.

قَالَ: فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ؛ حَجَّ رَجُلٌ مِنْ أَشْرَافِهِمْ، فَوَافَقَ عُمَرَ، فَسَأَلَهُ عَنْ أُوَيْسٍ؟ قَالَ: تَرَكْتُهُ رَثَّ الْبَيْتِ، قَلِيلَ الْمَتَاعِ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أُمْدَادٍ مِنْ أَهْلِ الْيَمَنِ، مِنْ مُرَادٍ ثُمَّ مِنْ قَرْنٍ، كَانَ بِهِ بَرَصٌ فَبَرِيٌّ مِنْهُ؛ إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ، لَوْ أَقْسَمَ عَلَى اللَّهِ؛ لِأَبَرَّةٍ، فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ؛ فَافْعَلْ». فَأَتَى أُوَيْسًا، فَقَالَ: اسْتَغْفِرْ لِي. قَالَ: أَنْتَ أَحَدْتُ عَهْدًا يَسْفِرُ صَالِحٌ؛ فَاسْتَغْفِرْ لِي. قَالَ: اسْتَغْفِرْ لِي. قَالَ: أَنْتَ أَحَدْتُ عَهْدًا يَسْفِرُ صَالِحٌ؛ فَاسْتَغْفِرْ لِي. قَالَ: لَقِيتُ عُمَرَ؟ قَالَ: نَعَمْ. فَاسْتَغْفَرَ لَهُ، فَفَطِنَ لَهُ النَّاسُ، فَاذْطَلَقَ عَلَى وَجْهِهِ. قَالَ أُسَيْرٌ: وَكَسَوْتُهُ بُرْدَةً، فَكَانَ كُلَّمَا رَأَاهُ إِنْسَانٌ؛ قَالَ: مِنْ أَيْنَ لَأُوَيْسٍ هَذِهِ الْبُرْدَةُ؟ [أَخْرَجَهُ مُسْلِمٌ: ٢٥٤٢].

1749. Abu Dhar رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “You would soon conquer Egypt and that is a land which is known as Qirât. So when you conquer it, treat its inhabitants well. For there lies upon you the responsibility because of blood-tie or relationship of marriage. And when you see two persons falling into dispute amongst themselves for the space of a brick, then get out of that.” He said: “I saw ‘Abdur-Rahmân bin Shurahbil bin Hasanah and his brother Rabi’ah disputing with one another for the space of a brick. So, I left that (land).”

١٧٤٩ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَفَتْحُونَ مِصْرَ، وَهِيَ أَرْضٌ يُسَمَّى فِيهَا الْقِيْرَاطُ، فَإِذَا فَتَحْتُمُوهَا، فَأَحْسِنُوا إِلَى أَهْلِهَا؛ فَإِنَّ لَهُمْ دِمَّةً وَرَجِمًا (أَوْ قَالَ: دِمَّةً وَصِهْرًا)، فَإِذَا رَأَيْتَ رَجُلَيْنِ يَخْتَصِمَانِ فِيهَا فِي مَوْضِعِ لَبَنَةٍ؛ فَاخْرُجْ مِنْهَا». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٤٣].

قَالَ: فَرَأَيْتُ عَبْدَ الرَّحْمَنِ بْنِ شُرَحْبِيلَ بْنِ حَسَنَةَ وَأَخَاهُ رَبِيعَةَ يَخْتَصِمَانِ فِي مَوْضِعِ لَبَنَةٍ، فَخَرَجْتُ مِنْهَا.

(73) CHAPTER. The mention of Oman

1750. Abu Barzah رضي الله عنه narrated: The Messenger of Allāh ﷺ sent a man to a tribe amongst the tribes of Arabia. They reviled him and beat him. He came to the Messenger of Allāh ﷺ and told him. The Messenger of Allāh ﷺ said: “If you were to come to the people of Oman, they will have neither reviled you nor beaten you.”

(٧٣) بَابُ مَا ذُكِرَ فِي عُمَانَ
١٧٥٠ - عَنْ أَبِي بَرْزَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَجُلًا إِلَى حَيٍّ مِنْ أَهْلِيَاءِ الْعَرَبِ، فَسَبُّوهُ وَضَرَبُوهُ، فَجَاءَ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ أَهْلَ عُمَانَ أَتَيْتَ؛ مَا سَبُّوكَ وَلَا ضَرَبُوكَ». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٤٤].

(74) CHAPTER. The mention of Fâris (Persia)

1751. Abu Hurairah رضي الله عنه narrated: While we were sitting with the Prophet ﷺ, *Sûrat Al-Jumû'ah* was revealed to him, and when the Verse: “And He (Allāh) has sent him (Prophet Muhammad ﷺ) also to others among them, (Muslims)” (62:3) was recited by the Prophet ﷺ, a person said: “Who are they, O Messenger of Allāh?” The Prophet

١٧٥١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ؛ إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ، فَلَمَّا قُرَأَ: ﴿وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ [الجمعة: ٣]؛ قَالَ رَجُلٌ: مَنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ؟ فَلَمْ يُرَاجِعْهُ

النبي ﷺ، حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ
أَوْ ثَلَاثًا. قَالَ: وَفِينَا سَلْمَانُ
الْفَارِسِيُّ. قَالَ: فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ
عَلَى سَلْمَانَ، ثُمَّ قَالَ: «لَوْ كَانَ
الْإِيمَانُ عِنْدَ الثُّرَيَّا؛ لَنَالَهُ رِجَالٌ مِنْ
هَؤُلَاءِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٤٨٩٧
وَمُسْلِمٌ: ٢٥٤٦].

(٧٥) **بَابُ النَّاسِ كَيْفَ مِثْلِ مِثْلِ لَا تَجِدُ**
فِيهَا رَاحِلَةً

١٧٥٢ - عَنْ ابْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَجِدُونَ النَّاسَ كَلْبِلَ مِثَّةٍ، لَا يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً». [أخرجه البخاري: ٦٤٩٨ ومسلم: ٢٥٤٧].

(٧٦) **بَابُ** مَا ذُكِرَ فِي كَذَابِ نَقِيفٍ
وَمُيْبِرِهَا

١٧٥٣ - عَنْ أَبِي نَوْفَلٍ؛ قَالَ:
رَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ رَضِيَ اللَّهُ
عَنْهُمَا عَلَى عَقَبَةِ الْمَدِينَةِ. قَالَ:
فَجَعَلْتُ قُرَيْشٌ تَمُرُّ عَلَيْهِ وَالنَّاسُ،
حَتَّى مَرَّ عَلَيْهِ عَبْدُ اللَّهِ ابْنُ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا، فَوَقَفَ عَلَيْهِ، فَقَالَ:
السَّلَامُ عَلَيْكَ أبا حُبَيْبٍ! السَّلَامُ
عَلَيْكَ أبا حُبَيْبٍ! السَّلَامُ عَلَيْكَ أبا
حُبَيْبٍ! أَمَا وَاللَّهِ؛ لَقَدْ كُنْتُ أَنُهَاكَ
عَنْ هَذَا، أَمَا وَاللَّهِ؛ لَقَدْ كُنْتُ أَنُهَاكَ
عَنْ هَذَا، أَمَا وَاللَّهِ؛ لَقَدْ كُنْتُ أَنُهَاكَ
عَنْ هَذَا، أَمَا وَاللَّهِ؛ إِنْ كُنْتُ مَا
عَلِمْتُ لَصَوَّامًا قَوَّامًا وَصَوْلًا لِلرَّحِمِ،

His words (in that connection) were conveyed to Hajjāj and (as a consequence of that) he (the body of ‘Abdullāh bin Zubair) was brought down from the stump (the scaffold) from which it was hanging and thrown into the graves of the Jews. He (Hajjāj) sent (his messenger) to Asmā’ bint Abu Bakr رضي الله عنهما ‘Abdullāh’s mother. But she refused to come. He again sent the messenger to her with the message that she must come, otherwise he would bring her forcibly dragged by the hair. But she again refused and said: “By Allāh, I shall not come to you until you send to me one who will drag me by the hair.” Thereupon he said: “Bring me my sandals.” He put them on and walked quickly, swollen with vanity and pride until he came to her and said: “How do you find what I have done with the enemy of Allāh?” She said: “I find that you wronged him in this world, whereas he has spoiled your next life. It has been conveyed to me that you used to call him (‘Abdullah bin Zubair) the son of one having two belts. By Allāh, I am indeed (a woman) of two belts. With the help of one of them I used to suspend high the food of the Messenger of Allāh ﷺ and that of Abu Bakr (keeping it out of the reach) of animals. And, so far as the second belt is concerned, that is the belt which no woman can dispense with. Verily, the Messenger of Allāh ﷺ told us that in Thaḳīf there would be born a great liar and a great murderer. The liar we have seen, and as far as the murderer is concerned, I do not find anyone other than you.” Thereupon, he (Hajjāj) stood up and did not give any reply to her.

أَمَّا وَاللَّهِ؛ لَأَمُّهُ أَنْتَ أَشْرُهَا لَأَمُّهُ خَيْرٌ. ثُمَّ نَفَذَ عَبْدُ اللَّهِ بْنُ عُمَرَ.

فَبَلَغَ الْحَجَّاجَ مَوْقِفَ عَبْدِ اللَّهِ وَقَوْلُهُ، فَأَرْسَلَ إِلَيْهِ، فَأَنْزَلَ عَنْ جِذْعِهِ، فَأُلْقِيَ فِي قُبُورِ الْيَهُودِ، ثُمَّ أَرْسَلَ إِلَى أُمِّهِ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا، فَأَبَتْ أَنْ تَأْتِيَهُ، فَأَعَادَ عَلَيْهَا الرَّسُولَ: لَتَأْتِيَنِي أَوْ لَا بُعْثَنَ إِلَيْكَ مَنْ يَسْحَبُكَ بِقُرُونِكَ. قَالَ: فَأَبَتْ، وَقَالَتْ: وَاللَّهِ؛ لَا أَتِيكَ حَتَّى تَبْعَثَ إِلَيَّ مَنْ يَسْحَبُنِي بِقُرُونِي. قَالَ: فَقَالَ: أُرُونِي سَبْتِي. فَأَخَذَ نَعْلَيْهِ، ثُمَّ انْطَلَقَ يَتَوَدَّفُ، حَتَّى دَخَلَ عَلَيْهَا، فَقَالَ: كَيْفَ رَأَيْتِي صَنَعْتُ بِعَدُوِّ اللَّهِ؟ قَالَتْ: رَأَيْتُكَ أَفْسَدْتَ عَلَيْهِ دُنْيَاهُ وَأَفْسَدَ عَلَيْكَ آخِرَتَكَ.

بَلَّغَنِي أَنْكَ تَقُولُ لَهُ: يَا ابْنَ ذَاتِ النِّطَاقَيْنِ! أَنَا وَاللَّهُ ذَاتُ النِّطَاقَيْنِ، أَمَّا أَحَدُهُمَا؛ فَكُنْتُ أَرْفَعُ بِهِ طَعَامَ رَسُولِ اللَّهِ ﷺ وَطَعَامَ أَبِي بَكْرٍ مِنَ الدَّوَابِّ، وَأَمَّا الْآخَرُ؛ فَيَطَاقُ الْمَرْأَةَ الَّتِي لَا تَسْتَغْنِي عَنْهُ.

أَمَّا إِنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَنَا أَنَّ فِي ثَقِيفٍ كَذَّابًا وَمُبِيرًا، فَأَمَّا الْكَذَّابُ؛ فَرَأَيْنَاهُ، وَأَمَّا الْمُبِيرُ؛ فَلَا إِحَالَكَ إِلَّا إِلَيْهِ.

قَالَ: فَقَامَ عَنْهَا وَلَمْ يُرَاجِعْهَا.

[أَخْرَجَهُ مُسْلِمٌ: ٢٥٤٥].

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

55- THE BOOK OF VIRTUE, GOOD MANNERS AND TIES OF RELATIONSHIP

(1) CHAPTER. Parent's rights

1754. Abu Hurairah رضي الله عنه narrated: A man came to the Messenger of Allâh ﷺ and said, "O Messenger of Allâh! Who is more entitled to my best companionship?" The Prophet ﷺ said, "Your mother." The man said, "Who is next?" The Prophet ﷺ said, "Your mother." The man further said, "Who is next?" The Prophet ﷺ said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet ﷺ said, "Your father." (Bukhârî 5971)

(2) CHAPTER. Priority of the service of parents over worship

1755. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "None spoke in cradle except three: 'Iesa bin Maryam, and the companion of Juraij. Juraij was a pious person and had built a hermitage and confined himself in that. While he was performing prayer, his mother came and called him. He said (to himself): 'Shall I answer her or keep on praying?' He continued with the prayer. She came on the next day and called him. He was performing prayer. He said (to himself): 'Shall I answer her or keep on praying?' He continued with the prayer. On the next day she again came and called him. He was performing prayer. He said (to himself): 'Shall I answer her or keep on praying?' He continued with the

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٥ - كِتَابُ الْبِرِّ وَالصَّلَةِ

(١) بَابٌ فِي بِرِّ الْوَالِدَيْنِ وَأَيْهُمَا أَحَقُّ بِحُسْنِ الصُّحْبَةِ

١٧٥٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: «أُمُّكَ». قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أُمُّكَ». قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أُمُّكَ». قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أَبُوكَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٩٧١ ومسلم: ٢٥٤٨].

(٢) بَابٌ تَقْدِيمُ بِرِّ الْوَالِدَيْنِ عَلَى الْعِبَادَةِ

١٧٥٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى بْنُ مَرْيَمَ، وَصَاحِبُ جُرَيْجٍ. وَكَانَ جُرَيْجٌ رَجُلًا عَابِدًا، فَاتَّخَذَ صَوْمَعَةً، فَكَانَ فِيهَا، فَأَتَتْهُ أُمُّهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ! فَقَالَ: يَا رَبِّ! أُمِّي وَصَلَاتِي؟ فَأَقْبَلَ عَلَى صَلَاتِهِ، فَانْصَرَفَتْ، فَلَمَّا كَانَ مِنَ الْغَدِ؛ أَتَتْهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ! فَقَالَ: يَا رَبِّ! أُمِّي وَصَلَاتِي؟ فَأَقْبَلَ عَلَى صَلَاتِهِ،

prayer. His mother said : 'O Allâh! Do not let him die before he sees the faces of prostitutes.' So while he was in his hermitage, a woman came and sought to seduce him, but he refused. She went to a shepherd and presented herself to him to commit illegal sexual intercourse with her. Later, she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. He said : 'What is the matter?' They said : 'You have committed illegal act with this prostitute and she has given birth to your child.' He said : 'Where is the child?' They brought the child and he said : 'Just leave me so that I should observe prayer.' Juraij performed the prayer, and then came to the child and said : 'O child! Who is your father?' The child replied : 'The shepherd.' (After hearing this) people said : 'We shall rebuild your hermitage of gold,' but he said : 'No, of nothing but mud.'

(The third was the hero of the following story). A woman from the Children of Israel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allâh! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allâh! Do not make me like him.' The child then started sucking her breast again. After a while they (some people) passed by with a slave-girl and she (i.e., the child's mother) said, 'O Allâh! Do not make my child like this (slave-girl)!' On that the child left her breast and said, 'O Allâh! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse.' (Bukhâri 3436)

فَانْصَرَفَتْ، فَلَمَّا كَانَ مِنَ الْعَدَى؛ أَتَتْهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ! فَقَالَ: أَيُّ رَبِّ! أُمِّي وَصَلَاتِي؟ فَأَقْبَلَ عَلَى صَلَاتِهِ، فَقَالَتْ: اللَّهُمَّ لَا تُؤْتِنَهُ حَتَّى يَنْظُرَ إِلَى وُجُوهِ الْمُؤْمِسَاتِ.

فَتَذَاكَّرَ بَنُو إِسْرَائِيلَ جُرَيْجًا وَعِبَادَتَهُ، وَكَانَتْ امْرَأَةٌ بَغِيٌّ يُمَثِّلُ بِحُسْنِهَا، فَقَالَتْ: إِنَّ شَيْئًا؛ لِأَفْتِنَهُ لَكُمْ.

قَالَ: «فَعَرَضْتُ لَهُ، فَلَمْ يَلْتَفِتْ إِلَيْهَا، فَأَتَتْ رَاعِيًا كَانَ يَأْوِي إِلَى صَوْمَعَتِهِ، فَأَمَكَّتَهُ مِنْ نَفْسِهَا، فَوَقَعَ عَلَيْهَا، فَحَمَلَتْ، فَلَمَّا وَلَدَتْ؛ قَالَتْ: هُوَ مِنْ جُرَيْجٍ. فَأَتَتْهُ، فَاسْتَنَزَلُوهُ، وَهَدَمُوا صَوْمَعَتَهُ، وَجَعَلُوا يَضْرِبُونَهُ، فَقَالَ: مَا شَأْنُكُمْ؟ قَالُوا: زَيْنَتْ بِهَذِهِ الْبَغِيِّ، فَوَلَدَتْ مِنْكَ. فَقَالَ: أَتَيْنَ الصَّبِيَّ؟ فَجَاؤُوا بِهِ، فَقَالَ: دَعُونِي حَتَّى أَصَلِّيَ، فَصَلَّى، فَلَمَّا انْصَرَفَ؛ أَتَى الصَّبِيَّ، فَطَعَنَ فِي بَطْنِهِ، وَقَالَ: يَا غُلَامُ! مَنْ أَبُوكَ؟ قَالَ: فُلَانُ الرَّاعِي».

قَالَ: «فَأَقْبَلُوا عَلَى جُرَيْجٍ يَقْبَلُونَهُ وَيَتَمَسَّحُونَ بِهِ، وَقَالُوا: نَبِيٌّ لَكَ صَوْمَعَتُكَ مِنْ ذَهَبٍ وَفِضَّةٍ. قَالَ: لَا؛ أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ. فَفَعَلُوا.

وَبَيْنَا صَبِيٌّ يَرْضَعُ مَعَ أُمِّهِ، فَمَرَّ رَجُلٌ رَاكِبٌ عَلَى دَابَّةٍ فَاِرِهَةٍ، وَشَارَةً

حَسَنَةً، فَقَالَتْ أُمُّهُ: اللَّهُمَّ! اجْعَلْ ابْنِي مِثْلَ هَذَا. فَتَرَكَ النَّدْيَ، وَأَقْبَلَ إِلَيْهِ، فَتَنَظَّرَ إِلَيْهِ، فَقَالَ: اللَّهُمَّ! لَا تَجْعَلْنِي مِثْلَهُ. ثُمَّ أَقْبَلَ عَلَى نَدْيِهِ، فَجَعَلَ يَرْتَضِعُ.

قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَحْكِي ارْضَاعَهُ بِإِصْبَعِهِ السَّبَّابَةِ فِي فَمِهِ، فَجَعَلَ يَمُصُّهَا.

قَالَ: «وَمَرُّوا بِجَارِيَةٍ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: رَزَيْتِ، سَرَقْتِ، وَهِيَ تَقُولُ: حَسْبِيَ اللَّهُ وَنِعَمَ الْوَكِيلُ. فَقَالَتْ أُمُّهُ: اللَّهُمَّ! لَا تَجْعَلْ ابْنِي مِثْلَهَا. فَتَرَكَ الرِّضَاعَ، وَنَظَرَ إِلَيْهَا، فَقَالَ: اللَّهُمَّ! اجْعَلْنِي مِثْلَهَا.

فَهُنَاكَ تَرَا جَعَا الْحَدِيثَ، فَقَالَتْ: حَلَقَى! مَرَّ رَجُلٌ حَسَنُ الْهَيْئَةِ، فَقُلْتُ: اللَّهُمَّ! اجْعَلْ ابْنِي مِثْلَهُ. فَقُلْتُ: اللَّهُمَّ! لَا تَجْعَلْنِي مِثْلَهُ! وَمَرُّوا بِهَذِهِ الْأَمَةِ، وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: رَزَيْتِ! سَرَقْتِ! فَقُلْتُ: اللَّهُمَّ! لَا تَجْعَلْ ابْنِي مِثْلَهَا. فَقُلْتُ: اللَّهُمَّ! اجْعَلْنِي مِثْلَهَا؟! قَالَ: إِنَّ ذَاكَ الرَّجُلَ كَانَ جَبَّارًا، فَقُلْتُ: اللَّهُمَّ! لَا تَجْعَلْنِي مِثْلَهُ، وَإِنَّ هَذِهِ يَقُولُونَ لَهَا: رَزَيْتِ! وَلَمْ تَزْنِي، وَسَرَقْتِ! وَلَمْ تَسْرِقْ، فَقُلْتُ: اللَّهُمَّ! اجْعَلْنِي مِثْلَهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٤٣٦

dust.” It was said: “O Messenger of Allāh, who is he?” He said: “He who sees either of his parents during their old age or he sees both of them, but he does not enter *Jannah*.”

أَنْفُهُ». قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَ الْكِبَرِ؛ أَحَدَهُمَا أَوْ كِلَيْهِمَا، ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٥١].

(6) CHAPTER. Being good to one's father's friends

(٦) بَابٌ مِنْ أَيْرِ الْبِرِّ صَلَّةَ الرَّجُلِ أَهْلَ وَدِّ أَبِيهِ

1759. ‘Abdullāh bin ‘Umar رضي الله عنهما reported: When he set out to Makkah, he kept a donkey with him which he used as a diversion from the tedium of journey on the camel's back and had a turban which he tied round his head. One day, as he was riding the donkey, a bedouin happened to pass by him. He said: “Aren't you so-and-so?” He said: “Yes.” He gave him his donkey and said: “Ride it, and tie the turban round your head.” Some of his companions said: “May Allāh pardon you, you gave to this bedouin the donkey on which you enjoyed for diversion and the turban which you tied round your head.” Thereupon he said: “Verily, I heard the Messenger of Allāh ﷺ as saying: ‘The finest act of goodness is the kind treatment of a person to the loved ones of his father after his death.’ And the father of this man was the friend of ‘Umar رضي الله عنه.”

١٧٥٩ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ؛ كَانَ لَهُ جِمَارٌ يَتَرَوَّحُ عَلَيْهِ إِذَا مَلَ رُكُوبَ الرَّاحِلَةِ، وَعِمَامَةٌ يَشُدُّ بِهَا رَأْسَهُ، فَبَيْنَا هُوَ يَوْمًا عَلَى ذَلِكَ الْجِمَارِ؛ إِذْ مَرَّ بِهِ أَعْرَابِيٌّ، فَقَالَ: أَلَسْتَ ابْنُ فُلَانٍ بِنِ فُلَانٍ؟ قَالَ: بَلَى. فَأَعْطَاهُ الْجِمَارَ، وَقَالَ: ارْكَبْ هَذَا. وَالْعِمَامَةَ؛ قَالَ: أَشَدُّ بِهَا رَأْسَكَ. فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: غَفَرَ اللَّهُ لَكَ، أَعْطَيْتَ هَذَا الْأَعْرَابِيَّ جِمَارًا كُنْتَ تَرَوَّحُ عَلَيْهِ، وَعِمَامَةً كُنْتَ تَشُدُّ بِهَا رَأْسَكَ؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَيْرِ الْبِرِّ صَلَّةَ الرَّجُلِ أَهْلَ وَدِّ أَبِيهِ بَعْدَ أَنْ يُؤْتِي». وَإِنَّ أَبَاهُ كَانَ صَدِيقًا لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ. [أَخْرَجَهُ مُسْلِمٌ: ٢٥٥٢].

(7) CHAPTER. Kindness toward girls

(٧) بَابٌ فِي الْإِحْسَانِ إِلَى الْبَنَاتِ

1760. ‘Aishah رضي الله عنها narrated: A woman along with her two daughters came to me begging, but I found nothing except one date which I gave to her and she divided it between her two daughters. And did not eat anything herself, and then she got up and went away. Then the Prophet ﷺ came and I

١٧٦٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا رَأَتْ نِسَاءً مَعَ ابْنَتَيْهِمَا جَاءَتْنِي يَتَخَدَّعْنَ، فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا، فَأَخَذَتْهَا،

informed him about it. He said: "Whoever is put to trial by these girls and he treats them generously (with benevolence) then they will be shield for him from Hell-fire." (Bukhâri 1416)

1761. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "He who brought up two girls properly until they grow up, he and I will come on the Day of Resurrection," and he interlaced his fingers (for explaining the point of nearness between him and that person).

(8) CHAPTER. Age increases by maintaining good relations with the kith and kin

1762. Anas bin Mâlik رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ saying: "Whoever desires an increase in his sustenance and age, should keep good relations with his kith and kin." (Bukhâri 2067)

(9) CHAPTER. Keeping good womb relations even if not treated likewise

1763. Abu Hurairah رضي الله عنه narrated: A man said to the Messenger of Allâh ﷺ: "I have relatives with whom I try to have close relationship, but they sever (this relation). I treat them well, but they treat me ill. I am nice to them but they are harsh to me." Upon this he (the Prophet ﷺ) said: "If it is as you say, then you in fact throw hot ashes on their mouths and you will always have a support from Allâh as long as you keep treating them well."

فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا، وَلَمْ تَأْكُلْ مِنْهَا شَيْئًا، ثُمَّ قَامَتْ فَخَرَجَتْ وَابْتَسَاهَا، فَدَخَلَ عَلَى النَّبِيِّ ﷺ، فَحَدَّثَتْهُ حَدِيثَهَا، فَقَالَ النَّبِيُّ ﷺ: «مَنْ ابْتُلِيَ مِنَ الْبَنَاتِ بِشَيْءٍ، فَأَحْسَنَ إِلَيْهِنَّ؛ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ». [أَخْرَجَهُ الْبَخَارِيُّ: ١٤١٦ ومسلم: ٢٦٢٩].

١٧٦١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَالَ جَارِبَتَيْنِ حَتَّى تَبْلُغَا؛ جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ». وَضَمَّ أَصَابِعَهُ. [أَخْرَجَهُ مُسْلِمٌ: ٢٦٣١].

(٨) بَابُ صَلَوةِ الرَّحِمِ تَزِيدُ فِي الْمُمْرِ

١٧٦٢ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُبْسَطَ عَلَيْهِ رِزْقُهُ، أَوْ يُنْسَأَ فِي آثَرِهِ؛ فَلْيَصِلْ رَحِمَهُ». [أَخْرَجَهُ الْبَخَارِيُّ: ٢٠٦٧ ومسلم: ٢٥٥٧].

(٩) بَابُ صَلَوةِ الرَّحِمِ وَإِنْ قَطَعُوا

١٧٦٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لِي قَرَابَةً؛ أَصِلُهُمْ وَيَقْطَعُونِي، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ. فَقَالَ: «إِنَّ كُنْتَ كَمَا قُلْتَ؛ فَكَأَنَّمَا تُسْفِهُهُمْ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ

عَلَيْهِمْ مَا دُمْتُ عَلَى ذَلِكَ». [أخرجه مسلم: ٢٥٥٨].

(10) CHAPTER. Good and bad kins relations

1764. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Allâh created the creations, and when He finished from His creations, *Ar-Rahm* (i.e., blood-relation) said, '(O Allâh) at this place I seek refuge with You from all those who sever me (i.e., sever the ties of kith and kin).' Allâh said, 'Yes, won't you be pleased that I keep good relations with the one who keeps good relations with you, and I sever the relation with the one who will sever the relations with you.' It said, 'Yes, O my *Rubb*.' Allâh said, 'Then that is for you.'" The Messenger of Allâh ﷺ added, "Read if you wish: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship? Such are they whom Allâh has cursed, and made them deaf and blinded their sight. Do they not then think deeply in the Qur'ân or are their hearts locked up (from understanding it)?' (47:22-4)." (Bukhârî 5987)

1765. Jubair bin Mut'im رضي الله عنه narrated that he heard the Prophet ﷺ saying: "He who severs blood-relation shall not enter *Jannah*." (Bukhârî 5984)

(11) CHAPTER. Looking after an orphan

1766. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The sponsor of an orphan whether he is his relative or not, I and he will be together in

(١٠) بَابُ فِي صَلَاةِ الرَّحِمِ وَقَطْمِهَا

١٧٦٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْخَلْقَ، حَتَّى إِذَا فَرَّغَ مِنْهُمْ؛ قَامَتِ الرَّحِمُ، فَقَالَتْ: هَذَا مَقَامُ الْعَائِدِ مِنَ الْفَطِيْعَةِ. قَالَ: نَعَمْ؛ أَمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ؟! قَالَتْ: بَلَى. قَالَ: فَذَاكَ لَكَ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْرَوْا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ۚ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ۚ أَفَلَا يَتَذَكَّرُونَ أَلْفَرَأَاتِ أَمْرَ عَلَى قُلُوبٍ أَقْفَالُهَا﴾ [محمد: ٢٢-٢٤]». [أخرجه البخاري: ٥٩٨٧ ومسلم: ٢٥٥٤].

١٧٦٥ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ».

قَالَ ابْنُ أَبِي عُمَرَ: قَالَ سُفْيَانُ: يَعْنِي: قَاطِعَ رَحِمٍ. [أخرجه البخاري: ٥٩٨٤ ومسلم: ٢٥٥٦].

(١١) بَابُ فِي كَافِلِ الْيَتِيمِ

١٧٦٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَافِلُ الْيَتِيمِ لَهُ أَوْ لِعِغْرِهِ أَنَا وَهُوَ

Jannah like this.” And Mâlik (explained it) with the gesture by drawing his index finger and middle finger close together.

(12) CHAPTER. Reward of looking after widows and orphans

1767. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “The one who looks after and works for a widow and for a poor person is like a warrior fighting for Allâh’s Cause. (The narrator is not sure whether he also said:) Like the one who performs prayer all the night without slackening and fasts continuously and never breaks his fast.” (Bukhârî 5353)

(13) CHAPTER. Those who love each other

1768. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Verily, Allâh will say on the Day of Resurrection: ‘Where are those who love each other for My Glory’s sake? Today I shall shelter them in My Shadow when there is no shadow other than Mine.’”

1769. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “A man visited his brother in another town and Allâh sent an angel to wait for him on his way and when he came to him he said: ‘Where do you intend to go?’ He said: ‘I intend to go to my brother in this town.’ He said: ‘Have you done any favor to him (the repayment of which you intend to get)?’ He said: ‘No, except that I love him for the sake of Allâh, the Exalted and Glorious.’ The angel said: ‘I am a messenger to you from Allâh (to inform you) that Allâh loves you as you love Him (for His sake).’”

كَهَاتَيْنِ فِي الْجَنَّةِ». وَأَشَارَ مَالِكٌ رَحِمَهُ اللَّهُ بِالسَّبَابَةِ وَالْوُسْطَى. [أَخْرَجَهُ مُسْلِمٌ: ٢٩٥٣].

(١٢) بَابٌ فِي ثَوَابِ السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ

١٧٦٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ (وَأُحْسِبُهُ قَالَ:) وَكَالْقَائِمِ لَا يَفْتُرُ، وَكَالصَّائِمِ لَا يَفْطُرُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٣٥٣ وَمُسْلِمٌ: ٢٩٨٢].

(١٣) بَابٌ فِي الْمُتَحَابِّينَ فِي اللَّهِ عَزَّ وَجَلَّ

١٧٦٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بَجَلَالِي؟! الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٥٦].

١٧٦٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «إِنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ؛ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ. قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا؛ غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ عَزَّ وَجَلَّ. قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ؛ بَأَنَّ اللَّهَ

فَذُ أَحَبَّكَ كَمَا أَحَبَّتُهُ فِيهِ». [أخرجه مسلم: ٢٥٦٧].

(14) CHAPTER. Those loving one another shall be together

1770. Anas bin Mâlik رضي الله عنه narrated : A man came to the Messenger of Allâh ﷺ and asked, "O Messenger of Allâh! When will the Hour be?" The Prophet ﷺ said, "What have you prepared for it?" The man said, "Nothing, except that I love Allâh and His Messenger." The Prophet ﷺ said, "You will be with those whom you love." We had never felt happier after Islam with a thing like the statement of the Prophet ﷺ: "You will be with those whom you love." Hence, I love the Prophet ﷺ, Abu Bakr and 'Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs. (Bukhâri 3688)

(15) CHAPTER. Whom Allâh loves is made loveable

1771. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "If Allâh loves a person. He calls Jibril saying: 'Allâh loves so-and-so, O Jibril! Love him.' Jibril will love him and make an announcement amongst the inhabitants of the heaven: 'Allâh loves so-and-so, therefore you love him also,' and so all the inhabitants of the heaven would love him, and then he is granted the pleasure of the people on the earth. And if Allâh hates a person, He calls Jibril saying: 'O Jibril, I hate so-and-so, so hate him.' Jibril will hate him and declare it to the angels: 'Allâh hates so-and-so,

١٧٧٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ: «وَمَا أَعْدَدْتُ لِلْسَّاعَةِ؟». قَالَ: حُبُّ اللَّهِ وَرَسُولِهِ. قَالَ: «فَإِنَّكَ مَعَ مَنْ أَحَبَّتَ».

قَالَ أَنَسٌ: فَمَا فَرِحْنَا بَعْدَ الْإِسْلَامِ فَرِحًا أَشَدَّ مِنْ قَوْلِ النَّبِيِّ ﷺ: «فَإِنَّكَ مَعَ مَنْ أَحَبَّتَ». قَالَ أَنَسٌ: فَأَنَا أُحِبُّ اللَّهَ وَرَسُولَهُ وَأَبَا بَكْرٍ وَعُمَرَ؛ فَأَرْجُو أَنْ أَكُونَ مَعَهُمْ، وَإِنْ لَمْ أَعْمَلْ بِأَعْمَالِهِمْ. [أخرجه البخاري: ٣٦٨٨ ومسلم: ٢٦٣٩].

(١٥) بَابُ إِذَا أَحَبَّ اللَّهُ عَبْدًا؛ حَبِّهُ إِلَى عِبَادِهِ

١٧٧١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ أَحَبَّ اللَّهُ عَزَّ وَجَلَّ إِذَا أَحَبَّ عَبْدًا؛ دَعَا جِبْرِيلَ عَلَيْهِ السَّلَامُ، فَقَالَ: إِنِّي أُحِبُّ فُلَانًا؛ فَأَحِبَّهُ. قَالَ: فَيُحِبُّهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي السَّمَاءِ، يَقُولُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ فُلَانًا؛ فَأَحِبُّوهُ. فَيُحِبُّهُ أَهْلُ السَّمَاءِ. قَالَ: «ثُمَّ يَوْضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ». وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا؛ دَعَا جِبْرِيلَ

therefore, you should hate him) so the inhabitants of the heaven hate him.' Then the people on earth will hate him." (Bukhâri 3209)

عليه السلام، فيقول: إِنِّي أَبْغِضُ فَلَانًا؛ فَأَبْغِضُهُ. قَالَ: فَيَبْغِضُهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُبْغِضُ فَلَانًا؛ فَأَبْغِضُوهُ. فَيَبْغِضُونَهُ، ثُمَّ تُوَضَّعُ لَهُ الْبَعْضَاءُ فِي الْأَرْضِ». [أخرجه البخاري: ٣٢٠٩ ومسلم: ٢٦٣٧].

(16) CHAPTER. Souls are recruited soldiers

1772. Abu Hurairah رضي الله عنه said: People are similar to the minerals of gold and silver; the best of them in the Ignorance Period (before Islam) are the best in the age of Islam if they know Islam. Souls are like recruited soldiers, those of them who become acquainted with each other, they live in harmony with each other; and those who do not, oppose each other.

(١٦) بَابُ الْأَرْوَاحِ جُنُودٌ مُجَنَّدَةٌ ١٧٧٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ يَرْفَعُهُ؛ قَالَ: «النَّاسُ مَعَادِنُ كَمَعَادِنِ الْفِضَّةِ وَالذَّهَبِ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوا، وَالْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ؛ فَمَا تَعَارَفَ مِنْهَا؛ ائْتَلَفَ، وَمَا تَنَافَرَ مِنْهَا؛ اخْتَلَفَ». [أخرجه مسلم: ٢٦٣٨].

(17) CHAPTER. Believers are like compact structure

1773. Abu Musa رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "A believer to another believer is like a structure whose sections support one another." (Bukhâri 481)

(١٧) بَابُ الْمُؤْمِنِ لِلْمُؤْمِنِ كَالْبُنْيَانِ ١٧٧٣ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا». [أخرجه البخاري: ٤٨١ ومسلم: ٢٥٨٥].

(18) CHAPTER. Believers are all like one man

1774. An-Nu'mân bin Bashir رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind among

(١٨) بَابُ الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ فِي التَّرَاحُمِ وَالتَّعَاطُفِ ١٧٧٤ - عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ،

themselves, resembling one body. If any part of it is not well, then the whole body suffers sleeplessness and fever with it.” (Bukhâri 6011)

(19) CHAPTER. The Muslim is the brother to the Muslim

1775. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Do not envy each other or hate each other, or listen to evil talk about each other or outbid one another (to raise the price while selling), but be brothers. The Muslim is the brother of every Muslim. One should not belittle him or let him down or oppress him, piety is here (he pointed to his chest thrice). It is enough vice that one belittles his brother. All things of a Muslim are inviolable to another Muslim, his blood, property and honor.” (Bukhâri 5143)

1776. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Allâh does not look at your physiques and wealth, but He looks at your hearts and deeds.”

(20) CHAPTER. Concealing faults of others

1777. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “The slave (whose faults) Allâh conceals in this world, Allâh will also conceal (his faults) on the Day of Resurrection.”

إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٠١١ وَمُسْلِمٌ: ٢٥٨٦].

(١٩) بَابُ الْمُسْلِمِ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ

١٧٧٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبْغِ بَعْضُكُمْ عَلَى بَعْضٍ، وَكُنُوا عِبَادَ اللَّهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ. التَّقْوَى هَاهُنَا، (وَيُشِيرُ إِلَى صَدْرِهِ)؛ (ثَلَاثَ مَرَّاتٍ)، يَحْسِبُ امْرَأً مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعِرْضُهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥١٤٣ وَمُسْلِمٌ: ٢٥٦٤].

١٧٧٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٦٤].

(٢٠) بَابُ فِي السِّرِّ عَلَى الْعَبْدِ

١٧٧٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لَا يَسْتُرُ اللَّهُ عَلَى عَبْدٍ فِي الدُّنْيَا؛ إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ

النَّبِيِّ ﷺ؛ قَالَ: «لَا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا؛ إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٩٠].

(21) CHAPTER. Intercede and help

1778. Abu Musa رضي الله عنه narrated: Whenever a beggar came to the Messenger of Allāh ﷺ or he was asked for something, he would say to his Companions: “Intercede and help him and you will receive the reward for it; and Allāh will bring about what He wills through His Prophet’s tongue.” (Bukhârî 1432)

(٢١) بَابٌ فِي شَفَاعَةِ الْجُلَسَاءِ
١٧٧٨ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَنَاهُ طَالِبٌ حَاجَةٍ؛ أَقْبَلَ عَلَى جُلَسَائِهِ، فَقَالَ: «اشْفَعُوا؛ فَلْتُؤْجَرُوا، وَلِيَقْضِيَ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا أَحَبَّ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٤٣٢ وَمُسْلِمٌ: ٢٦٢٧].

(22) CHAPTER. Example of a good pious companion

1779. Abu Musa رضي الله عنه narrated that the Prophet ﷺ said: “The example of a good pious companion and an evil one is that of a person carrying musk and another a furnace bellow. The one who is carrying musk, will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him. But the one who is blowing on fire, will either burn your clothes or you will get a bad smell.” (Bukhârî 5534)

١٧٧٩ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ: فَحَامِلُ الْمِسْكِ: إِمَّا أَنْ يُحْدِثَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحاً طَيِّبَةً. وَنَافِخُ الْكَبِيرِ: إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحاً خَبِيثَةً». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٥٣٤ وَمُسْلِمٌ: ٢٦٢٨].

(23) CHAPTER. Neighbor's rights

1780. ‘Āishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said: “Jibril continued to advise me about treating the neighbors kindly and politely, so much that I thought he would order me to make them as heirs.” (Bukhârî 6014)

(٢٣) بَابٌ فِي الْوَصِيَّةِ بِالْجَارِ
١٧٨٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا زَالَ جَبْرِيلُ يُوصِينِي بِالْجَارِ، حَتَّى ظَنَنْتُ إِنَّهُ لَيُورَثُنِي». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٠١٤ وَمُسْلِمٌ: ٢٦٢٤].

(24) CHAPTER. Being nice to neighbors

1781. Abu Dhar رضي الله عنه reported: My Friend ﷺ advised me to cook enough using much soup to give my neighbors as an act of doing good deeds.

1782. Abu Dhar رضي الله عنه narrated: The Prophet ﷺ said to me: "Don't consider anything insignificant out of good things, even if it is that you meet your brother with a cheerful countenance."

(25) CHAPTER. Kindness

1783. Jarir رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "He who is deprived of kindness is in fact deprived of every good."

1784. 'Aishah رضي الله عنها, the wife of the Prophet ﷺ, narrated that the Prophet ﷺ said: "Kindness is not to be found in anything, but that it adds to its beauty; and it is not withdrawn from anything, but it makes it defective."

(26) CHAPTER. Allâh loves kindness

1785. 'Aishah رضي الله عنها, the wife of the Prophet ﷺ, narrated that the Messenger of Allâh ﷺ said: "O 'Aishah! Allâh is All-Kind and loves kindness. He rewards for kindness what he does not give for other good deeds." (Bukhârî 6024)

(٢٤) بَابٌ فِي تَعَاهُدِ الْجِيرَانِ بِالْبِرِّ

١٧٨١ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: إِنَّ خَلِيلِي ﷺ أَوْصَانِي: «إِذَا طَبَخْتَ مَرَقًا؛ فَأَكْثِرْ مَاءَهُ، ثُمَّ انْظُرْ أَهْلَ بَيْتِ مَنْ جِيرَانُكَ؛ فَأَصْبِهِمْ مِنْهَا بِمَعْرُوفٍ». [أَخْرَجَهُ مُسْلِمٌ: ٢٦٢٥].

١٧٨٢ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ». [أَخْرَجَهُ مُسْلِمٌ: ٢٦٢٦].

(٢٥) بَابٌ فِي الرَّفْقِ

١٧٨٣ - عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُحْرِمِ الرَّفْقَ؛ يُحْرِمِ الْخَيْرَ». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٩٢].

١٧٨٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ؛ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ؛ إِلَّا شَانَهُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٩٤].

(٢٦) بَابٌ إِنَّ اللَّهَ يُحِبُّ الرَّفْقَ

١٧٨٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا عَائِشَةُ! إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٠٢٤ وَمُسْلِمٌ: ٢٥٩٣].

(27) CHAPTER. Arrogant's torture

1786. Abu Sa'îd Al-Khudri and Abu Hurairah رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "Glory is His lower garment and pride is His upper one and (Allâh says): He who contends with Me in regard to them I shall torment him."

1787. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Allâh will not talk to three people nor purify them (Abu Mu'âwiyah said:) nor look at them on the Day of Resurrection, and they will have severe torment (they are): an old adulterer, a liar monarch and an arrogant poor man."

(28) CHAPTER. Allâh Alone judges

1788. Jundab bin 'Abdullâh رضي الله عنه narrated: The Messenger of Allâh ﷺ stated: "A man said: 'Allâh will not forgive so-and-so. Allâh, the Exalted, and Glorious, said: 'Who is he who adjures about Me that I will not grant pardon to so-and-so; I have granted pardon to so-and-so, and nullified his deeds.'"

(29) CHAPTER. Avoiding malicious language

1789. 'Aishah رضي الله عنها narrated: A man asked permission to see the Prophet ﷺ. He said. "Let him come in; what an evil man of the tribe he is! (Or: what an evil brother of the tribe he is)." But when he entered, the Prophet ﷺ spoke to him gently in a polite manner. I said to him, "O Messenger of

(٢٧) بَابٌ فِي عَذَابِ الْمُتَكَبِّرِ

١٧٨٦ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعِزُّ إِزَارُهُ، وَالْكَبْرِيَاءُ رِدَاؤُهُ، فَمَنْ يُنَازِعْنِي؛ عَذَّبْتُهُ». [أخرجه مسلم: ٢٦٢٠].

١٧٨٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ (قَالَ أَبُو مُعَاوِيَةَ:)، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ». [أخرجه مسلم: ١٠٧].

(٢٨) بَابٌ فِي الْمُتَأَلَّى عَلَى اللَّهِ عَزَّ وَجَلَّ

١٧٨٨ - عَنْ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَ: «أَنَّ رَجُلًا قَالَ: وَاللَّهِ؛ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ، وَإِنَّ اللَّهَ قَالَ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أَغْفِرَ لِفُلَانٍ؛ فَإِنِّي قَدْ غَفَرْتُ لِفُلَانٍ، وَأَخْبَطْتُ عَمَلَكَ»، أَوْ كَمَا قَالَ. [أخرجه مسلم: ٢٦٢١].

(٢٩) بَابٌ فِي الْمُدَارَاةِ وَمَنْ يُتَقَى فُحْشُهُ

١٧٨٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «اُتُّدُنَا لَهُ؛ فَلَبِئْسَ ابْنُ الْعَشِيرَةِ (أَوْ: بَيْتِ رَجُلٍ الْعَشِيرَةِ)»، فَلَمَّا دَخَلَ عَلَيْهِ؛ أَلَانَ لَهُ الْقَوْلَ.

Allâh! You have said what you have said, then you spoke to him in a very gentle and polite manner?" The Prophet ﷺ said, "The most evil man in the sight of Allâh is the one whom people do not encounter to avoid his indecency." (Bukhâri 6032)

قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! قُلْتَ لَهُ الَّذِي قُلْتَ ثُمَّ أَلَنْتَ لَهُ الْقَوْلَ؟! قَالَ: «يَا عَائِشَةُ! إِنَّ شَرَّ النَّاسِ مَثْرَلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ وَدَّعَهُ (أَوْ: تَرَكَهُ) النَّاسُ اتِّقَاءَ فُحْشِهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٠٣٢ وَمُسْلِمٌ: ٢٥٩١].

(30) CHAPTER. Pardoning

1790. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "No charity decreases money, and Allâh renders a slave who pardons others, and who humbles himself to Allâh, Allâh exalts him."

(٣٠) بَابٌ فِي الْعَفْوِ
١٧٩٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٨٨].

(31) CHAPTER. Self-control when angry

1791. 'Abdullâh bin Mas'ûd رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Whom do you count as *Raqub* among you?" They (his Companions) said: "One who has no children." The Prophet ﷺ said: "He is not, but a *Raqub* is one who does not find his child as the forerunner (in *Jannah*)."

He then said: "Whom do you count as a wrestler among you?" We said: "He whom people can not defeat him in wrestling." He said: "No, it is not so, but he is one who controls himself when he is angry."

(٣١) بَابٌ فِي الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ
١٧٩١ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعْدُونَ الرَّقُوبَ فِيكُمْ؟». قَالَ: قُلْنَا: الَّذِي لَا يُؤَلِّدُ لَهُ. قَالَ: «لَيْسَ ذَلِكَ بِالرَّقُوبِ، وَلَكِنَّهُ الرَّجُلُ الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ شَيْئًا». قَالَ: «فَمَا تَعْدُونَ الصَّرَعَةَ فِيكُمْ؟». قَالَ: قُلْنَا: الَّذِي لَا يَصْرَعُهُ الرَّجَالُ. قَالَ: «لَيْسَ بِذَلِكَ، وَلَكِنَّهُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٦٠٨].

(32) CHAPTER. Seeking refuge when angry

1792. Sulaimân bin Surad رضي الله عنه narrated: Two men abused each other in

(٣٢) بَابُ التَّعَوُّذِ عِنْدَ الْغَضَبِ
١٧٩٢ - عَنْ سُلَيْمَانَ بْنِ سُرَادٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: اسْتَبَّ رَجُلَانِ

front of the Prophet ﷺ while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet ﷺ said, "I know a word the saying of which will cause him to relax if this man says it: 'I seek refuge with Allâh from Satan, the outcast'."

Thereupon, a person went to him who had heard that from the Prophet ﷺ and said to him: "Do you know what the Messenger of Allâh ﷺ said? He said: I know of a wording; if he were to say that (the anger) would be no more (and the words are): 'I seek refuge with Allâh from Satan, the outcast'." And the person said to him: "Do you find me mad?" (Bukhârî 6115)

عِنْدَ النَّبِيِّ ﷺ، فَجَعَلَ أَحَدُهُمَا يَغْضَبُ وَيَحْمَرُّ وَجْهَهُ، فَظَنَرَ إِلَيْهِ النَّبِيُّ ﷺ، فَقَالَ: «إِنِّي لَأَعْلَمُ كَلِمَةً؛ لَوْ قَالَهَا؛ لَذَهَبَ ذَا عَنَّهُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ».

فَقَامَ إِلَى الرَّجُلِ رَجُلٌ مِمَّنْ سَمِعَ النَّبِيَّ ﷺ، فَقَالَ: أَتَدْرِي مَا قَالَ رَسُولُ اللَّهِ ﷺ آيَفَاءً؟ قَالَ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا؛ لَذَهَبَ ذَا عَنَّهُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ». فَقَالَ لَهُ الرَّجُلُ: أَمَجْنُونًا تَرَانِي؟ [أَخْرَجَهُ الْبُخَارِيُّ: ٦١١٥ وَمُسْلِمٌ: ٢٦١٠].

(33) CHAPTER. Man is created weak

1793. Anas رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When Allâh fashioned Adam عليه السلام in Jannah, He left him as long as He willed. Then Iblis (Satan) roamed round him to see what actually that was and when he found Adam hollow from within, he recognized that he had been created with a disposition that he would not control himself."

(٣٣) بَابُ خُلِقَ الْإِنْسَانُ خَلْقًا لَا يَتِمَّاكَ

١٧٩٣ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمَّا صَوَّرَ اللَّهُ آدَمَ عَلَيْهِ السَّلَامُ فِي الْجَنَّةِ؛ تَرَكَهُ مَا شَاءَ اللَّهُ أَنْ يَتَرَكَهُ، فَجَعَلَ إِبْلِيسُ يُطِيفُ بِهِ، يُنْظَرُ مَا هُوَ، فَلَمَّا رَأَاهُ أَجْوَفَ؛ عَرَفَ أَنَّهُ خُلِقَ خَلْقًا لَا يَتِمَّاكَ». [أَخْرَجَهُ مُسْلِمٌ: ٢٦١١].

(34) CHAPTER. Virtue and vice

1794. Nawwâs bin Sam'ân رضي الله عنه reported: I stayed with the Messenger of Allâh ﷺ for one year. What stopped me to migrate was nothing but the inquiries from him (about Islam). When anyone of us migrated, he ceased to ask from the Messenger of Allâh ﷺ. So, I asked him about virtue and vice. And he ﷺ said:

(٣٤) بَابُ فِي الْبِرِّ وَالْإِنِّمِ

١٧٩٤ - عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَقَمْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ سَنَةً، مَا يَمْنَعُنِي مِنَ الْهَجْرَةِ إِلَّا الْمَسْأَلَةُ، كَانَ أَحَدُنَا إِذَا هَاجَرَ؛ لَمْ يَسْأَلْ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ. قَالَ: فَسَأَلْتُهُ عَنِ الْبِرِّ

“Virtue is good manners and vice is what you feel uneasy about at the heart, and hate that people should know it.”

(35) CHAPTER. Removing harm from the road

1795. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “While a man was going on a way, he saw a thorny branch and removed it from the way of the Muslims lest it harms them, and Allâh admitted him to *Jannah* on account of that.” (Bukhârî 652)

1796. Abu Barzah رضي الله عنه reported: I said: “O Prophet of Allâh, teach me something so that I may derive benefit from it.” He said: “Remove the harmful things from the paths of the Muslims.”

(36) CHAPTER. What harms a Muslim

1797. Al-Aswad reported: Some young people of Quraish came to see ‘Aishah رضي الله عنها in Mina and they were laughing. She asked: “What makes you laugh?” They said: “So-and-so stumbled against the rope of the tent and was about to break his neck (or: lose his eye).” She said: “Do not laugh. I heard the Messenger of Allâh ﷺ saying: ‘If a Muslim is harmed by a prick of a thorn or something more than this, there is assured for him a rank and his sins are obliterated.’” (Bukhârî 5640)

وَالْإِثْمُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْبِرُّ: حُسْنُ الْخُلُقِ، وَالْإِثْمُ: مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ». [أخرجه مسلم: ٢٥٥٣].

(٣٥) بَابٌ فِيمَنْ رَفَعَ الْأَذَى عَنِ الطَّرِيقِ

١٧٩٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَرَّ رَجُلٌ بِغُصْنٍ شَجَرَةٍ عَلَى ظَهْرِ طَرِيقٍ، فَقَالَ: وَاللَّهِ؛ لَأَنْحِثَنَّ هَذَا عَنِ الْمُسْلِمِينَ، لَا يُؤْذِيهِمْ؛ فَأَدْخَلَ الْجَنَّةَ». [أخرجه البخاري: ٦٥٢ ومسلم: ١٩١٤].

١٧٩٦ - عَنْ أَبِي بَرَزَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ! عَلَّمْنِي شَيْئًا أَنْتَفَعُ بِهِ. قَالَ: «اغْزِلِ الْأَذَى عَنْ طَرِيقِ الْمُسْلِمِينَ». [أخرجه مسلم: ٢٦١٨].

(٣٦) بَابٌ مَا يُصِيبُ الْمُؤْمِنَ مِنَ الشُّوْكَةِ وَالْمُصِيبَةِ

١٧٩٧ - عَنِ الْأَسْوَدِ؛ قَالَ: دَخَلَ شَبَابٌ مِنْ قُرَيْشٍ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، وَهِيَ بِمَنْى، وَهُمْ يَضْحَكُونَ، فَقَالَتْ: مَا يَضْحَكُكُمْ؟ قَالُوا: فُلَانٌ خَرَّ عَلَى طُئْبٍ فُسْطَاطٍ، فَكَادَتْ عُنُقُهُ (أَوْ: عَيْنُهُ) أَنْ تَذْهَبَ. قَالَتْ: لَا تَضْحَكُوا؛ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا قَوْفَهَا؛ إِلَّا كُتِبَتْ لَهُ

بِهَا دَرَجَةٌ، وَمُحِبَّتْ عَنْهُ بِهَا حَطِيئَةٌ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٦٤٠ وَمُسْلِمٌ: ٢٥٧٢].

(37) CHAPTER. Sadness and distress that befall a Muslim

1798. Abu Sa'îd Al-Khudri and Abu Hurairah رضي الله عنهما narrated that the Messenger of Allâh ﷺ said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, but that Allâh expiates some of his sins for that." (Bukhârî 5641)

(٣٧) بَابُ مَا يُصِيبُ الْمُؤْمِنَ مِنَ الْوَصَبِ وَالْحُزَنِ

١٧٩٨ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ، وَلَا نَصَبٍ، وَلَا سُقْمٍ، وَلَا حُزْنٍ، حَتَّىٰ اللَّهُمَّ يُمِئَهُ؛ إِلَّا كُفِّرَ بِهِ مِنْ سَيِّئَاتِهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٦٤١ وَمُسْلِمٌ: ٢٥٧٢].

1799. Abu Hurairah رضي الله عنه narrated: When this Verse was revealed: "Whoever does evil, will be recompensed for it," (4:123), and when this was conveyed to the Muslims, they were greatly distressed. The Messenger of Allâh ﷺ said: "Be moderate, any harm which befalls a Muslim is an expiation for him; even stumbling on the path or the pricking of a thorn (are an expiation for him)."

١٧٩٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا نَزَلَتْ: ﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ [النساء: ١٢٣]؛ بَلَغَتْ مِنَ الْمُسْلِمِينَ مَبْلَغًا شَدِيدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَارِبُوا وَسَدُّوا؛ فَفِي كُلِّ مَا يُضَابُ بِهِ الْمُسْلِمُ كَفَّارَةً، حَتَّىٰ التَّكْبَةِ يُنْكَبُهَا أَوْ الشُّوْكََةِ يُشَاكُهَا». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٧٤].

(38) CHAPTER. Envy, hatred and deserting one another

1800. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Do not hate one another, nor be jealous of one another, and do not desert one another; but O slaves of Allâh, be brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights." (Bukhârî 6065)

(٣٨) بَابُ النَّهْيِ عَنِ التَّحَاسُدِ وَالتَّبَاغُضِ وَالتَّدَابُرِ

١٨٠٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَجُلُ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٠٦٥ وَمُسْلِمٌ: ٢٥٥٩].

(39) CHAPTER. The better will be the one who greets first

1801. Abu Ayyub Al-Ansâri رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "It is not lawful for a man to desert his Muslim brother for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first." (Bukhâri 6077)

(40) CHAPTER. Hatred and desertion

1802. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The gates of *Jannah* are opened on two days, Monday and Thursday, and then every slave (of Allâh) who does not associate anything with Allâh, is granted forgiveness except one in whose (heart) there is rancour against his brother. And it would be said: 'Wait until these two amend then r' (three times)."

(41) CHAPTER. No spying, competition and suspicion

1803. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Beware of suspicion, for suspicion is the worst of false tales. And do not count others' faults, do not spy, do not be envious of one another, do not desert (cut your relation with) one another, and do not hate one another. And be brothers (as Allâh has ordered you!)." (Bukhâri 6064)

(٣٩) بَابُ خَيْرُهُمَا الَّذِي يَبْدَأُ

بِالسَّلَامِ

١٨٠١ - عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ؛ يَلْتَقِيَانِ، فَيَعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٠٧٧ وَمُسْلِمٌ: ٢٥٦٠].

(٤٠) بَابُ فِي الشَّحْنَاءِ وَالتَّهَاجُرِ

١٨٠٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ، فَيَعْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا؛ إِلَّا رُجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ، فَيُقَالُ: أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٦٥].

(٤١) بَابُ النَّهْيِ عَنِ التَّجَسُّسِ

وَالْتَنَافُسِ وَالظَّنِّ

١٨٠٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ؛ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَنَافَسُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٠٦٤ وَمُسْلِمٌ: ٢٥٦٣].

(42) CHAPTER. Satan arousing disputes between the worshippers

1804. Jâbir رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ saying: "Satan has given up hope of being worshipped by those who perform prayer in the Arabian Peninsula, but he (Satan) will be content by making them quarrel with one another."

(٤٢) بَابٌ فِي تَحْرِيشِ الشَّيْطَانِ بَيْنَ الْمُصَلِّينَ

١٨٠٤ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ قَدْ أَيْسَ أَنْ يَعْْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ». [أخرجه مسلم: ٢٨١٢].

(43) CHAPTER. There is a satan with everybody

1805. 'Aishah رضي الله عنها, the wife of the Prophet ﷺ, narrated that the Messenger of Allâh ﷺ went out at night and I felt jealous and when he came back he saw what I was feeling and said: "O 'Aishah, do you feel jealous?" I said: "How can one like me does not feel jealous about one like you?" He ﷺ said: "Your satan has come?" I said: "O Messenger of Allâh, do I have a satan?" He ﷺ said: "Yes, even with everybody." "Even with you, O Messenger of Allâh?" I said, and He ﷺ said: "Yes, but Allâh helped me against him until he became a Muslim."

(٤٣) بَابٌ مَعَ كُلِّ إِنْسَانٍ شَيْطَانٌ

١٨٠٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ عِنْدِهَا لَيْلًا. قَالَتْ: فَغَرْتُ عَلَيْهِ، فَجَاءَ، فَرَأَى مَا أَصْنَعُ، فَقَالَ: «مَا لَكَ يَا عَائِشَةُ؟ أَغَرَّتْ؟». فَقُلْتُ: وَمَا لِي لَا يَغَارُ مِنِّي عَلَى مِثْلِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقَدْ جَاءَكَ شَيْطَانُكَ؟». قَالَتْ: يَا رَسُولَ اللَّهِ! أَوْمَعِيَ شَيْطَانٌ؟ قَالَ: «نَعَمْ». قُلْتُ: وَمَعَ كُلِّ إِنْسَانٍ؟ قَالَ: «نَعَمْ». قُلْتُ: وَمَعَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ، وَلَكِنَّ رَبِّي أَعَانَنِي عَلَيْهِ حَتَّى أَسْلَمَ». [أخرجه مسلم: ٢٨١٥].

(44) CHAPTER. Backbiting is forbidden

1806. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Do you know what is backbiting?" They (the Companions) said: "Allâh and His Messenger know best." The Prophet ﷺ said: "Backbiting is talking about your brother in a manner which he does not

(٤٤) بَابُ التَّهْيِيءِ عَنِ الْغِيْبَةِ

١٨٠٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَذَرُونَ مَا الْغِيْبَةُ؟». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ». قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي

like.” It was said to him : “If what I say about him is true?” He said: “If what you say is true, then you backbite him, and if it is not, then you slander him.”

(45) CHAPTER. Tale-telling

1807. ‘Abdullâh bin Mas‘ûd رضى الله عنه narrated: Muhammad ﷺ said: “Shall I not tell you what a slander is? It is tale-telling (which makes them hate one another).” He ﷺ said: “A man will tell the truth until he is written a truthful or tell lies until he is written as a liar.”

أَخِي مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ؛ فَقَدْ اغْتَبَبْتُهُ، وَإِنْ لَمْ يَكُنْ فِيهِ؛ فَقَدْ بَهَتَّهُ». [أخرجه مسلم: ٢٥٨٩].

(٤٥) بَابُ فِي النَّمِيمَةِ

١٨٠٧ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: إِنَّ مُحَمَّدًا ﷺ قَالَ: «أَلَا أُبَيِّنُكُمْ مَا الْعُصَةُ؟ هِيَ النَّمِيمَةُ؛ الْقَالَةُ بَيْنَ النَّاسِ». وَإِنَّ مُحَمَّدًا ﷺ قَالَ: «إِنَّ الرَّجُلَ يَصْدُقُ حَتَّى يُكْتَبَ صَدِيقًا، وَيَكْذِبُ حَتَّى يُكْتَبَ كَذَابًا». [أخرجه مسلم: ٢٦٠٦].

(46) CHAPTER. No *Qattât* will enter *Jannah*

1808. Hammâm bin Al-Hârith reported: We were sitting with Hudhaifah رضى الله عنه in the mosque; when a man came and sat with us. It was said to Hudhaifah: “This man speaks something relating to the Sultan.” Hudhaifah said: “He wishes the Sultan to hear him and said I heard the Messenger ﷺ saying: ‘No *Qattât* will enter *Jannah*.’” (Bukhârî 6056)

[A *Qattât* is a person who conveys false information from one person to another with the intention of causing harm and enmity between them.]

(٤٦) بَابُ لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ

١٨٠٨ - عَنْ هَمَّامِ بْنِ الْحَارِثِ؛ قَالَ: كُنَّا جُلُوسًا مَعَ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ فِي الْمَسْجِدِ، فَجَاءَ رَجُلٌ حَتَّى جَلَسَ إِلَيْنَا، فَقِيلَ لِحُذَيْفَةَ: إِنَّ هَذَا يَرْفَعُ إِلَى السُّلْطَانِ أَشْيَاءَ. فَقَالَ حُذَيْفَةُ - إِرَادَةً أَنْ يُسْمِعَهُ -: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ». [أخرجه البخاري: ٦٠٥٦ ومسلم: ١٠٥].

(47) CHAPTER. Double-faced persons

See Abu Hurairah’s *Hadith* No. 1744 in the Book of the Merits of the Companions of the Prophet ﷺ.

(٤٧) بَابُ فِي ذِي الْوُجْهَيْنِ

فِيهِ حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، وَقَدْ تَقَدَّمَ فِي أَوَاخِرِ الْفَضَائِلِ [الحديث: ١٧٤٤ ومسلم: ٢٥٢٦].

(48) CHAPTER. Truth and lies

1809. ‘Abdullâh bin Mas‘ûd رضى الله عنه narrated that the Messenger of Allâh ﷺ said,

(٤٨) بَابُ فِي الصِّدْقِ وَالْكَذِبِ

١٨٠٩ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ

“Truthfulness leads to righteousness and righteousness leads to *Jannah*. And a man keeps on telling the truth until he becomes a *Siddiq* (truthful person). Falsehood leads to *Fujur* (i.e., wickedness, evildoing), and *Fujur* leads to the (Hell) Fire, and a man will keep on telling lies until he is written a liar before Allâh.” (Bukhâri 6094)

عَلَيْكُمْ بِالصِّدْقِ، فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا. وَإِيَّاكُمْ وَالْكَذِبَ؛ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٠٩٤ وَمُسْلِمٌ: ٢٦٠٧.]

(49) CHAPTER. Permissible lies

1810. Umm Kulthûm bint ‘Uqbah bin Abu Mu‘ait رضي الله عنها (who was from the first emigrants) narrated that she heard the Messenger of Allâh ﷺ saying: “He who makes peace between people by inventing good information or saying good things, is not a liar.”

Ibn Shihâb said: “I heard nothing where what people say can be permissible as lies except in three: war, to make people reconcile and a man’s talk to make his wife happy.”

In another narration: Umm Kulthûm said: “I heard nothing permissible as a lie except these three.” (Bukhâri 2692)

(٤٩) بَابُ مَا يَجُوزُ فِيهِ الْكَذِبُ

١٨١٠ - عَنْ أُمِّ كُثَيْبٍ بِنْتِ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ رَضِيَ اللَّهُ عَنْهَا (وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأَوَّلِ اللَّاتِي بَايَعَنَ النَّبِيُّ ﷺ)؛ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، وَيَقُولُ خَيْرًا، أَوْ يَنْمِي خَيْرًا».

قَالَ ابْنُ شِهَابٍ: وَلَمْ أَسْمَعْ يُرَخَّصْ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ: كَذِبٌ، إِلَّا فِي ثَلَاثٍ: الْحَرْبِ، وَالْإِصْلَاحِ بَيْنَ النَّاسِ، وَحَدِيثِ الرَّجُلِ امْرَأَتَهُ وَحَدِيثِ الْمَرْأَةِ زَوْجَهَا. وَفِي رِوَايَةٍ؛ قَالَتْ: وَلَمْ أَسْمَعْهُ يُرَخَّصْ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ إِلَّا فِي ثَلَاثٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٦٩٢ وَمُسْلِمٌ: ٢٦٠٥.]

(50) CHAPTER. Practices of *Jâhiliyah*

(٥٠) بَابُ النَّهْيِ عَنْ دَعْوَى الْجَاهِلِيَّةِ

1811. Jâbir رضي الله عنه narrated: We were with the Prophet ﷺ in a *Ghazwah*. A man from the emigrants kicked an *Ansâri* man. The *Ansâri* man said, "O the *Ansâr*! (Help!)" and the emigrant said, "O the emigrants! (Help!)." The Messenger of Allâh ﷺ heard that and said, "What is this call for, which is characteristic of the Period of Ignorance?" They said, "O Messenger of Allâh! A man from the emigrants kicked one of the *Ansâr*." The Messenger of Allâh ﷺ said, "Leave it (that call) as it is rotten."

'Abdullâh bin Ubai heard that and said, 'Have they (the emigrants) done so? By Allâh, if we return to Al-Madinah, the more honorable will expel therefrom the lowly.' (When this statement reached the Prophet ﷺ) 'Umar got up and said, "(O Messenger of Allâh!) Let me chop off the head of this hypocrite ('Abdullâh bin Ubai)!" The Prophet ﷺ said, "Leave him, lest people say that Muhammad kills his own Companions." (Bukhâri 3518) [See *Hadith* No. 1832]

١٨١١ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لِلْأَنْصَارِ! وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟». قَالُوا: يَا رَسُولَ اللَّهِ! كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ. فَقَالَ: «دَعُوها؛ فَإِنَّهَا مُنْتَنَةٌ».

فَسَمِعَهَا عَبْدُ اللَّهِ بْنُ أَبِي، فَقَالَ: قَدْ فَعَلُوها؟! وَاللَّهِ؛ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. قَالَ عُمَرُ: دَغْنِي أَضْرِبُ عُقُقَ هَذَا الْمُنَافِقِ. فَقَالَ: «دَعُهُ؛ لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ» [انظر الحديث: ١٨٣٢]. [أخرجه البخاري:

٣٥١٨ ومسلم: ٢٥٨٤].

(51) CHAPTER. Abusing is prohibited

1812. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When two abuse one another, it would be the first one who would be the sinner so long as the oppressed does not transgress."

(٥١) بَابُ التَّهْيِيبِ عَنِ السَّبَابِ

١٨١٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْتَبْتَانِ؛ مَا قَالَا؛ فَعَلَى الْبَادِي؛ مَا لَمْ يَعْتَدِ الْمَظْلُومُ». [أخرجه مسلم: ٢٥٨٧].

(52) CHAPTER. Do not abuse the Time

1813. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Allâh said: 'The son of Adam hurts Me for he abuses *Ad-Dahr* (the Time), for it is I Who alternates its night and day and if I will wish, I

(٥٢) بَابُ التَّهْيِيبِ عَنِ سَبِّ الدَّهْرِ

١٨١٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِنِي ابْنُ آدَمَ، يَقُولُ: يَا خَيِّتَ الدَّهْرَ! فَلَا يَقُولَنَّ

will cause them to discontinue.” (Bukhâri 4826)

1814. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Do not abuse *Ad-Dahr* (the Time) as Allâh is *Ad-Dahr* (the Controller of time).”

(53) CHAPTER. Do not point a weapon toward your brother

1815. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell).” (Bukhâri 7072)

(54) CHAPTER. Holding the arrows by the hands

1816. Jâbir bin ‘Abdullâh رضي الله عنهما narrated: A man passed through the mosque and he was carrying arrows for charity, the heads of which were exposed (protruding). The man was ordered (by the Prophet ﷺ) to hold the iron heads (so that it might not injure any Muslim). (Bukhâri 7073-4)

1817. Abu Musa رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “If anyone of you passes through our mosque or through our market while carrying arrows, he should hold the iron heads,” or he said, “he should hold (their heads) firmly with his hand (lest he should injure one of the Muslims with it).”

أَحَدُكُمْ: يَا خَيَّةَ الدَّهْرِ! فَإِنِّي أَنَا الدَّهْرُ، أَقْلَبُ لَيْلَهُ وَنَهَارَهُ، فَإِذَا شِئْتُ؛ قَبَضْتُهُمَا. [أخرجه البخاري: ٤٨٢٦ ومسلم: ٢٢٤٦].

١٨١٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَا تَسُبُّوا الدَّهْرَ؛ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ». [أخرجه مسلم: ٢٢٤٦].

(٥٣) بَابُ النَّهْيِ أَنْ يُشِيرَ الرَّجُلُ إِلَى أَخِيهِ بِالسَّلَاحِ

١٨١٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُشِيرُ أَحَدُكُمْ إِلَى أَخِيهِ بِالسَّلَاحِ؛ فَإِنَّهُ لَا يَدْرِي أَحَدُكُمْ، لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ». [أخرجه البخاري: ٧٠٧٢ ومسلم: ٢٦١٧].

(٥٤) بَابُ فِي إِمْسَاكِ السَّهَامِ بِنِصَالِهَا فِي الْمَسْجِدِ

١٨١٦ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ أَمَرَ رَجُلًا كَانَ يَتَصَدَّقُ بِالْبَبْلِ فِي الْمَسْجِدِ أَنْ لَا يَمُرَّ بِهَا إِلَّا وَهُوَ آخِذٌ بِنِصُولِهَا. [أخرجه البخاري: ٧٠٧٣ و٧٠٧٤ ومسلم: ٢٦١٤].

١٨١٧ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَجْلِسٍ أَوْ سَوْقٍ وَبِيَدِهِ نَبْلٌ، فَلْيَأْخُذْ بِنِصَالِهَا، ثُمَّ لْيَأْخُذْ بِنِصَالِهَا، ثُمَّ لْيَأْخُذْ بِنِصَالِهَا».

Abu Musa said: "We did not die until we took aim at each other (fought each other)." (Bukhârî 7075)

قَالَ: فَقَالَ أَبُو مُوسَى: وَاللَّهِ؛ مَا مِتْنَا حَتَّى سَدَدْنَا مَا بَعْضُنَا فِي وَجْهِ بَعْضٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ٧٠٧٥ وَمُسْلِمٌ: ٢٦١٥].

(55) CHAPTER. Face should not be beaten

1818. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "If somebody fights (or beats somebody) then he should avoid the face." (Bukhârî 2559)

(٥٥) بَابُ النَّهْيِ عَنْ ضَرْبِ الْوَجْهِ
١٨١٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ؛ فَلَا يُلْطِمَنَّ الْوَجْهَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٥٥٩ وَمُسْلِمٌ: ٢٦١٢].

1819. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "If somebody fights (or beats somebody) then he should avoid his face because Allâh has created man on His Image."

١٨١٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ؛ فَلْيَجْتَنِبِ الْوَجْهَ؛ فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٦١٢].

(56) CHAPTER. No animal to be cursed

1820. Imrân bin Husain رضي الله عنهما narrated: We were with the Messenger of Allâh ﷺ in some of his journeys and there was a woman from the *Ansâr* riding a she-camel. When she got fed up with it, she cursed it. The Messenger of Allâh ﷺ heard it and said: "Unload that she camel and set it free for it is accursed."

Imrân said: "I still perceive that camel walking amongst people and none to bother about it."

(٥٦) بَابُ فِي لَعْنِ الْبَهَائِمِ وَالتَّغْلِظِ فِيهِ

١٨٢٠ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي بَعْضِ أَصْفَارِهِ، وَامْرَأَةٌ مِنَ الْأَنْصَارِ عَلَى نَاقَةٍ، فَضَجَرَتْ، فَلَعَنَتْهَا، فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «خُذُوا مَا عَلَيْهَا، وَدَعُّوها؛ فَإِنَّهَا مَلْعُونَةٌ».

قَالَ عِمْرَانُ: فَكَأَنِّي أَرَاهَا الْآنَ تَمْشِي فِي النَّاسِ، مَا يَعْزُضُ لَهَا أَحَدٌ. [أَخْرَجَهُ مُسْلِمٌ: ٢٥٩٥].

(57) CHAPTER. Cursing is much prohibited

(٥٧) بَابُ الْكَرَاهِيَةِ لِلرَّجُلِ أَنْ يَكُونَ لَعَانًا

1821. Abu Dardâ' رضي الله عنه narrated : I heard the Messenger of Allâh ﷺ saying : "Those who curse very much, will neither be witnesses nor intercessors on the Day of Resurrection."

١٨٢١ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّعَّائِينَ لَا يَكُونُونَ شُهَدَاءَ وَلَا شُفَعَاءَ يَوْمَ الْقِيَامَةِ». [أخرجه مسلم: ٢٥٩٨.]

1822. Abu Hurairah رضي الله عنه narrated : It was said : "O Messenger of Allâh, invoke curse on the polytheists," and he said : "I have not been sent to invoke curse, but I have been sent as a mercy."

١٨٢٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! ادْعُ عَلَى الْمُشْرِكِينَ. قَالَ: «إِنِّي لَمْ أُبْعَثْ لَعَنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً». [أخرجه مسلم: ٢٥٩٩.]

(58) CHAPTER. The word *Halaka* (ruined) is not to be used

(٥٨) بَابُ فِي الَّذِي يَقُولُ هَلَكَ النَّاسُ

1823. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said : "When a person says that people are ruined, he himself is most ruined."

١٨٢٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْعَبْدُ: هَلَكَ النَّاسُ؛ فَهُوَ أَهْلَكُهُمْ».

Abu Ishâq said : I do not know whether he said : "it is he who ruined then." Or : "it is he who is the most ruined."

قَالَ أَبُو إِسْحَاقَ (وَهُوَ ابْنُ مُحَمَّدِ بْنِ سُفْيَانَ): لَا أَذْرِي «أَهْلَكُهُمْ»؛ بِالنَّضْبِ، أَوْ: «أَهْلَكُهُمْ»؛ بِالرَّفْعِ. [أخرجه مسلم: ٢٦٢٣.]

(59) CHAPTER. Limits should not be exceeded

(٥٩) بَابُ هَلَكَ الْمُتَنَطِّعُونَ

1824. 'Abdullâh bin Mas'ûd رضي الله عنه narrated that the Messenger of Allâh ﷺ said : "Let the *Mutanatti'un* (i.e., the extremist who exceeds limits) perish." He said it three times.

١٨٢٤ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَلَكَ الْمُتَنَطِّعُونَ». قَالَهَا ثَلَاثًا. [أخرجه مسلم: ٢٦٧٠.]

(60) CHAPTER. The invocation of the Prophet ﷺ is *Zakât* and mercy upon the believers

(٦٠) بَابُ فِي جَعْلِ دُعَاءِ النَّبِيِّ ﷺ عَلَى الْمُؤْمِنِينَ زَكَاةً وَرَحْمَةً

1825. 'Aishah رضي الله عنها narrated : Two

١٨٢٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

men visited the Messenger of Allāh ﷺ and both of them talked about a thing which I am not aware, but they annoyed him and he invoked curse on both of them and abused them. When they went out, I said: "O Messenger of Allāh, the good would reach everyone but it would not reach these two." He said: "Why so?" I said: "Because you cursed and abused them." He said: "Don't you know that I have made condition with my *Rubb* saying: 'O Allāh, I am a human being and any Muslim upon whom I invoke curse or abuse, make it a source of purity and reward for him.'"

1826. Anas bin Mālik رضي الله عنه reported: There was an orphan girl living with Umm Sulaim رضي الله عنها who was the mother of Anas. The Messenger of Allāh ﷺ saw that orphan girl and said: "It is you, you have grown young. May you not advance in years!" The slave-girl returned to Umm Sulaim, weeping. Umm Sulaim said: "O daughter, what is the matter with you?" She said: "The Prophet of Allāh ﷺ has invoked a curse upon me that I should not grow in age and thus I shall never grow in age (or she said: in my of life)."

Umm Sulaim went out, having hurriedly wrapped her head in a shawl, to the Messenger of Allāh ﷺ. He said to her: "O Umm Sulaim, what is the matter with you?" She said: "O Prophet of Allāh, you invoked a curse on my orphan girl." He said: "O Umm Sulaim, what is that?" She said: "She (the orphan girl) said that you have cursed her, saying that she might not grow in age (or: grow in life)." The Messenger ﷺ smiled and then said: "O Umm Sulaim, don't you know that I have made this stipulation with my *Rubb*. And the stipulation with my *Rubb* is

عنها؛ قالت: دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ رَجُلَانِ، فَكَلَّمَاهُ بِشَيْءٍ لَا أَدْرِي مَا هُوَ؟ فَأَغْضَبَاهُ، فَلَعَنَهُمَا وَسَبَّهُمَا، فَلَمَّا خَرَجَا؛ قُلْتُ: يَا رَسُولَ اللَّهِ! لِمَنْ أَصَابَ مِنَ الْخَيْرِ شَيْئًا مَا أَصَابَهُ هَذَانِ. قَالَ: «وَمَا ذَالِكُ؟». قُلْتُ: لَعَنَهُمَا وَسَبَّيْتُهُمَا. فَقَالَ: «أَوَمَا عَلِمْتَ مَا شَارَطْتُ عَلَيْهِ رَبِّي؟ قُلْتُ: اللَّهُمَّ! إِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُسْلِمِينَ لَعَنْتَهُ أَوْ سَبَّيْتَهُ؛ فَاجْعَلْهُ لَهُ زَكَاةً وَأَجْرًا». [أخرجه مسلم: ٢٦٠٠].

١٨٢٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَتْ عِنْدَ أُمِّ سُلَيْمٍ رَضِيَ اللَّهُ عَنْهَا يَتِيمَةٌ، وَهِيَ أُمُّ أَنَسٍ، فَرَأَى رَسُولُ اللَّهِ ﷺ الْيَتِيمَةَ، فَقَالَ: «أَنْتِ هِيَ؟ لَقَدْ كَبُرْتَ لَا كِبَرَ سِتِّكِ». فَرَجَعَتِ الْيَتِيمَةُ إِلَى أُمِّ سُلَيْمٍ تَبْكِي، فَقَالَتْ أُمُّ سُلَيْمٍ: مَا لَكَ يَا بَنِيَّةُ؟ قَالَتِ الْجَارِيَةُ: دَعَا عَلَيَّ نَبِيُّ اللَّهِ ﷺ أَنْ لَا يَكْبُرَ سِنِّي؛ فَالآنَ لَا يَكْبُرُ سِنِّي أَبَدًا (أَوْ قَالَتْ: قُرْنِي).

فَخَرَجَتْ أُمُّ سُلَيْمٍ مُسْتَعْجِلَةً تَلُوثُ خِمَارَهَا، حَتَّى لَقِيَتْ رَسُولَ اللَّهِ ﷺ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «مَا لَكَ يَا أُمُّ سُلَيْمٍ؟». فَقَالَتْ: يَا نَبِيَّ اللَّهِ! أَدْعَوْتُ عَلَى يَتِيمَتِي؟ قَالَ: «وَمَا ذَالِكُ يَا أُمُّ سُلَيْمٍ؟». فَقَالَتْ: رَعِمْتَ أَنْكَ دَعَوْتَ أَنْ لَا يَكْبُرَ سِنُّهَا (أَوْ: لَا يَكْبُرَ قُرْنُهَا). قَالَتْ: فَضَحِكَ رَسُولُ

that I said to Him : 'I am a human being and I am pleased just as a human being is pleased and I lose temper just as a human being loses his temper. So, any person from my *Ummah*, whom I curse and he does not deserves it, let that be made a source of purification and nearness to (Allâh) on the Day of Resurrection."

اللَّهُ ﷻ، ثُمَّ قَالَ: «يَا أُمَّ سُلَيْمٍ! أَمَا تَعْلَمِينَ شَرْطِي عَلَى رَبِّي؟ إِنِّي اشْتَرَطْتُ عَلَى رَبِّي، فَقُلْتُ: إِنَّمَا أَنَا بَشَرٌ، أَرْضَى كَمَا يَرْضَى الْبَشَرُ، وَأَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ، فَأَيُّمَا أَحَدٍ دَعَوْتُ عَلَيْهِ مِنْ أُمَّتِي بِدَعْوَةٍ، لَيْسَ لَهَا بِأَهْلٍ، أَنْ تَجْعَلَهَا لَهُ طَهَوْرًا، وَزَكَاةً، وَقُرْبَةً تُقَرِّبُهُ بِهَا مِنْكَ يَوْمَ الْقِيَامَةِ».

وقال أبو معن: (يَتِيمَةً)؛ بالتصغير في المواضع الثلاثة. [أخرجه مسلم: ٢٦٠٣].

1827. 'Abdullâh bin 'Abbâs رضي الله عنهما narrated: I was playing with children and the Messenger of Allâh ﷺ happened to pass by (us). I hid myself behind the door. He came and he patted upon my shoulders and said: "Go and call Mu'âwiyah." I returned and said: "He is eating." He again asked me to go and call Mu'âwiyah to him. I went (and came back) and said that he was eating, then he said: "May Allâh not fill his belly!"

Ibn Muthanna said: I asked Umaiyah: "What he meant by the word *Hatâni*?" He said: "It means 'he patted my shoulders'."

١٨٢٧ - عن ابن عباس رضي الله عنهما؛ قال: كُنْتُ أَلْعَبُ مَعَ الصَّبْيَانِ، فَجَاءَ رَسُولُ اللَّهِ ﷺ، فَتَوَارَيْتُ خَلْفَ بَابٍ. قَالَ: فَجَاءَ فَحَطَّأَنِي حَطَّاءً، وَقَالَ: «اذْهَبِ ادْعُ لِي مُعَاوِيَةَ». قَالَ: فَجِئْتُ، فَقُلْتُ: هُوَ يَأْكُلُ. قَالَ: ثُمَّ قَالَ لِي: «اذْهَبِ؛ فَادْعُ لِي مُعَاوِيَةَ». قَالَ: فَجِئْتُ، فَقُلْتُ: هُوَ يَأْكُلُ. فَقَالَ: «لَا أَشْبِعَ اللَّهُ بَطْنَهُ».

قال ابن المثنى: قُلْتُ لِأُمِّيَّةَ: مَا (حَطَّأَنِي)؟ قَالَ: قَفَدَنِي قَفْدَةً. [أخرجه مسلم: ٢٦٠٤].

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

56- THE BOOK OF INJUSTICE

(1) CHAPTER. Injustice is *Harâm* (forbidden)

1828. Abu Dhar رضي الله عنه narrated: The Prophet ﷺ stated that Allâh, the Exalted and Glorious, said: "O My slaves, I have made oppression unlawful for Me and unlawful for you, so do not oppress one another. O My slaves, all of you are misguided except one whom I guide on the right path, so seek My guidance and I will direct you to the right path. O My slaves, all of you are hungry except the one whom I feed, so beg food from Me, I will give it to you. O My slaves, all of you are naked except the one whom I clothe, so ask me to clothe you, I will clothe you. O My slaves, you err night and day, and I forgive your sins, so ask My forgiveness, I will grant it to you. O My slaves you can neither do Me any harm nor benefit Me. O My slaves, if your first and the last of your human race, and the jinn, become (equally) God-fearing like the heart of a single man from you, nothing will add to My Power. O My slaves, if your first and the last of your human race, and the jinn, become as the most wicked of a single man, it will cause no loss to My Power. O My slaves, if your first and the last of your human race, and the jinn, all stand in one place and every single one of you asks Me his needs, and I give him, it will not decrease what I have more than a needle decreases the sea when it is dipped in it. O My slaves, these deeds of yours, which I am recording for you, I shall reward you for them. So, he who finds good should praise Allâh and he who does not find good, should

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٦ - كِتَابُ الظُّلْمِ

(١) بَابٌ فِي تَحْرِيمِ الظُّلْمِ وَالْأَمْرِ بِالِاسْتِغْفَارِ وَالتَّوْبَةِ

١٨٢٨ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى؛ أَنَّهُ قَالَ:

«يَا عِبَادِي! إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا؛ فَلَا تَظَالَمُوا.

يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ؛ فَاسْتَهِدُونِي أَهْدِكُمْ.

يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ؛ فَاسْتَطْعِمُونِي أَطْعِمَكُمْ.

يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ؛ فَاسْتَكْسُونِي أَكْسِكُمْ.

يَا عِبَادِي! إِنِّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا؛ فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ.

يَا عِبَادِي! إِنِّكُمْ لَنْ تَبْلُغُوا ضَرْيَ فَتَضُرُّوَنِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي.

يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّتُمْ كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ؛ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا.

يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ

blame only himself.”

Sa'îd said that when Abu Idris Khaulâni narrated this *Hadîth* he knelt down.

وَأَنْسَكُمُ وَجَنَّتُمْ كَانُوا عَلَى أَفْجَرٍ
قَلْبَ رَجُلٍ وَاحِدٍ مِنْكُمْ؛ مَا نَقَصَ
ذَلِكَ مِنْ مُلْكِي شَيْئًا.

يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ
وَأَنْسَكُمُ وَجَنَّتُمْ، قَامُوا فِي صَعِيدٍ
وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ
مَسْأَلَتَهُ؛ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي؛
إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ
الْبَحْرَ.

يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ،
أُخْصِيهَا لَكُمْ، ثُمَّ أَوْفِيكُمْ إِيَّاهَا، فَمَنْ
وَجَدَ خَيْرًا؛ فَلْيَحْمَدِ اللَّهَ عَزَّ وَجَلَّ،
وَمَنْ وَجَدَ غَيْرَ ذَلِكَ؛ فَلَا يَلُومَنَّ إِلَّا
نَفْسَهُ.

قَالَ سَعِيدٌ: كَانَ أَبُو إِدْرِيسَ
الْخَوْلَانِيُّ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ؛
جَثَا عَلَى رُكْبَتَيْهِ. [أَخْرَجَهُ مُسْلِمُ:
٢٥٧٧].

1829. Jâbir bin ‘Abdullâh رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: “Beware of oppression, for oppression is a darkness on the Day of Resurrection, and beware of miserliness for miserliness destroyed those who were before you, as it incited them to shed blood and make lawful what was unlawful for them.”

١٨٢٩ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «اتَّقُوا الظُّلْمَ؛ فَإِنَّ الظُّلْمَ
ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ. وَاتَّقُوا الشُّحَّ؛
فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ،
حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ
وَاسْتَحْلَوْا مَحَارِمَهُمْ». [أَخْرَجَهُ مُسْلِمُ:
٢٥٧٨].

1830. Ibn ‘Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: “A Muslim is a brother of another Muslim, so he should not oppress him, nor give him up to enemy.

١٨٣٠ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لَا يَظْلِمُهُ،

He who helps a Muslim in a distress, Allāh will help him in the Hereafter, and he who keeps the secret of a Muslim, will be graced in the Hereafter.” (Bukhârî 2442)

وَلَا يُسْلِمُهُ، مَنْ كَانَ فِي حَاجَةٍ أَخِيهِ؛
كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ
مُسْلِمٍ كُرْبَةً؛ فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ
كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا؛
سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ. [أَخْرَجَهُ
الْبُخَارِيُّ: ٢٤٤٢ وَمُسْلِمٌ: ٢٥٨٠].

(2) CHAPTER. Respite to oppressors

1831. Abu Musâ رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “Allāh gives respite to the wrongdoer and oppressor, but when He seizes him, He never releases him.” Then he recited: “Such is the seizure of your *Rubb* when He seizes the towns while they are doing wrong. Verily, His seizure is painful and severe.” (11:102) (Bukhârî 4686)

(٢) بَابُ فِي الْإِنْلَاءِ لِلظَّالِمِ
١٨٣١ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ
عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
اللَّهَ عَزَّ وَجَلَّ يُمْلِي لِلظَّالِمِ، فَإِذَا
أَخَذَهُ؛ لَمْ يُقْلِعْهُ». ثُمَّ قَرَأَ: ﴿وَكَذَلِكَ
أَخَذُ رَبِّي إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ
أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾ [هُود: ١٠٢].
[أَخْرَجَهُ الْبُخَارِيُّ: ٤٦٨٦ وَمُسْلِمٌ: ٢٥٨٣].

(3) CHAPTER. Support your brother if oppressed or oppresses

1832. Jâbir رضي الله عنه reported: Two young men, one from the *Muhâjirin* and the other one from the *Ansâr* fell into dispute and the *Muhâjir* called his fellow *Muhâjirin*, and the *Ansârî* called the *Ansâr* (for help). In the meanwhile, the Messenger of Allāh ﷺ came there and asked: “What is this, the proclamation of the Days of *Jâhiliyah* (ignorance)?” They said: “O Messenger of Allāh, there is nothing serious. The two young men quarreled and one struck at the back of the other.” Then the Prophet ﷺ said: “Well, a person should help his brother whether he is an oppressor or oppressed. If he is the oppressor, he should prevent him from doing it, for that is his help; and if he is the oppressed, he should be helped (against oppression).” (See *Hadith* 1811)

(٣) بَابُ لِيَنْصُرَ الرَّجُلُ أَخَاهُ ظَالِمًا
أَوْ مَظْلُومًا
١٨٣٢ - عَنْ جَابِرٍ رَضِيَ اللَّهُ
عَنْهُ؛ قَالَ: اقْتَتَلَ غُلَامَانِ: غُلَامٌ مِنَ
الْمُهَاجِرِينَ، وَغُلَامٌ مِنَ الْأَنْصَارِ،
فَنَادَى الْمُهَاجِرُ (أَوْ: الْمُهَاجِرُونَ): يَا
لِلْمُهَاجِرِينَ! وَنَادَى الْأَنْصَارِيُّ:
يَا لِلْأَنْصَارِ! فَخَرَجَ رَسُولُ اللَّهِ ﷺ،
فَقَالَ: «مَا هَذَا؟! دَعَوَى أَهْلَ
الْجَاهِلِيَّةِ؟!». قَالُوا: لَا يَا رَسُولَ
اللَّهِ؛ إِلَّا أَنَّ غُلَامَيْنِ اقْتَتَلَا، فَكَسَعَ
أَحَدُهُمَا الْآخَرَ. فَقَالَ: «لَا بَأْسَ،
وَلِيَنْصُرَ الرَّجُلُ أَخَاهُ ظَالِمًا أَوْ
مَظْلُومًا: إِنْ كَانَ ظَالِمًا؛ فَلْيَنْهَهُ؛ فَإِنَّهُ
لَهُ نَصْرٌ، وَإِنْ كَانَ مَظْلُومًا؛

فَلْيَنْصُرْهُ». [انظر الحديث: ١٨١١
ومسلم: ٢٥٨٤].

(4) CHAPTER. Those who oppress and torture people

1833. 'Urwah bin Az-Zubair reported that Hishâm bin Hakim bin Hizâm رضي الله عنهما said that he happened to pass by some people in Syria who had been made to stand in the sun and olive oil was poured on their heads. He said: "What is this?" It was said: "They are being punished for (not paying) the *Kharâj* (the government dues on land and fruits)." He said: "The Messenger of Allâh ﷺ said: 'Allâh will torture those who torture people in this world.'"

١٨٣٣ - عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ هِشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: مَرَّ بِالشَّامِ عَلَى أَنَاسٍ وَقَدْ أُقِيمُوا فِي الشَّمْسِ، وَصُبَّ عَلَى رُؤُوسِهِمُ الزَّيْتُ، فَقَالَ: مَا هَذَا؟ قِيلَ: يُعَذَّبُونَ فِي الْخَرَاجِ. فَقَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا». [أخرجه مسلم: ٢٦١٣].

(5) CHAPTER. Oppressors' houses should be entered while weeping

1834. Ibn Shihâb, while mentioning Al-Hijr, Thamud people's houses, reported from Sâlim bin 'Abdullâh that 'Abdullâh bin 'Umar رضي الله عنهما said: We passed with the Messenger of Allâh ﷺ at Al-Hijr and he ﷺ said: "Do not enter the houses of those who wronged themselves unless you are crying, lest what happened to them befalls you." (Bukhârî 3378, 3381)

(٥) بَابٌ لَا تَدْخُلُوا مَسَاكِينَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ إِلَّا أَنْ تَكُونُوا بَاكِينَ

١٨٣٤ - عَنْ ابْنِ شِهَابٍ - وَهُوَ يَذْكُرُ الْحِجَرَ مَسَاكِينَ ثَمُودَ -؛ قَالَ: قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ: إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: مَرَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى الْحِجْرِ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُوا مَسَاكِينَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ؛ إِلَّا أَنْ تَكُونُوا بَاكِينَ؛ حَذَرًا أَنْ يُصِيبَكُمْ مِثْلَ مَا أَصَابَهُمْ». ثُمَّ زَجَرَ، فَأَشْرَعَ حَتَّى خَلَفَهَا. [أخرجه البخاري: ٣٣٧٨ - ٣٣٨١ ومسلم: ٢٩٨٠].

(6) CHAPTER. Disbelievers' wells to be abandoned

(٦) بَابٌ فِي الْأَسْتِقَاءِ مِنْ آبَارِ الْمُعَذِّبِينَ

1835. 'Abdullâh bin 'Umar رضي الله عنهما

١٨٣٥ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ

reported: People stopped with the Messenger of Allāh ﷺ at Al-Hijr, the land of Thamud people, they drank (from its wells) and made dough. The Messenger of Allāh ﷺ ordered them to spill the water and give the dough to their animals, and he told them to drink from the well which the she-camel used to drink from. (Bukhâri 3381-3378)

(7) CHAPTER. Justice on the Day of Resurrection

1836. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Do you know who is the bankrupt?" The Companions of the Prophet ﷺ said: "A bankrupt among us is one who has neither dirhams with him nor wealth." The Prophet ﷺ said: "The bankrupt of my *Ummah* is the one who comes on the Day of Resurrection with prayers and fasts and *Zakât*. But he finds himself bankrupt on that day as he have exhausted his cash of virtues since he abused others, brought calumny against others, and unlawfully consumed the wealth of others, and shed the blood of others, and beat others. And his virtues will be credited to the account of the ones (who suffered at his hand). And if his good deeds fall short to clear the account, then their sins will be entered in (his account) and he will be thrown in the Hell-Fire."

1837. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "The claimants will get their claims on the Day of Resurrection so much so that the hornless sheep will get its claim from the horned sheep."

رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى الْحِجْرِ؛ أَرْضِ ثَمُودَ، فَاسْتَقَوْا مِنْ آبَارِهَا وَعَجَنُوا بِهِ الْعَجِينَ، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُهْرِيقُوا مَا اسْتَقَوْا، وَيُعْلِفُوا الْإِبِلَ الْعَجِينَ، وَأَمَرَهُمْ أَنْ يَسْتَقُوا مِنَ الْبَيْرِ الَّتِي كَانَتْ تَرِدُهَا النَّاقَةُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٣٧٨ - ٣٣٨١ وَمُسْلِمٌ: ٢٩٨١].

(٧) بَابُ الْقِصَاصِ وَأَدَاءِ الْحُقُوقِ يَوْمَ الْقِيَامَةِ

١٨٣٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْمُفْلِسُ؟». قَالُوا: «الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ». فَقَالَ: «إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي؛ قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا. فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يَقْضَى مَا عَلَيْهِ؛ أُخِذَ مِنْ خَطَايَاهُمْ، فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٨١].

١٨٣٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَتَوُذَّنَ الْحُقُوقُ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ، حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٥٨٢].

*In the Name of Allāh,
the Most Gracious, the Most Merciful*

57- THE BOOK OF QADAR (DESTINY)

(1) CHAPTER. Allāh's Revelation: "We have created everything according to a measure."

1838. Abu Hurairah رضي الله عنه reported: The polytheists of the Quraish came to have an argument with the Messenger of Allāh ﷺ in regard to Destiny and then these Verses were revealed: "On the day when they are dragged into the Fire on their faces; taste the touch of Fire. Surely, We have created everything according to a measure." (54:48,49)

(2) CHAPTER. Everything is done (by Allāh) by a measure even weakness and strength

1839. Tâwus reported: I met some Companions of the Messenger of Allāh ﷺ who were saying: "Everything is (done by Allāh) according to foreordination." He said: And I heard 'Abdullah bin 'Umar رضي الله عنهما saying: The Messenger of Allāh ﷺ said: "Everything is (done by Allāh) according to foreordination even weakness and strength (or he said: strength and weakness)."

(3) CHAPTER. Order to practise strength and not weakness

1840. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "A strong believer is better and is more loveable to Allāh than a weak believer, and there is good in both. Cherish that which gives you

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٧ - كِتَابُ الْقَدْرِ

(١) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

١٨٣٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ رَسُولَ اللَّهِ ﷺ فِي الْقَدْرِ، فَتَنَزَّلَتْ: ﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿[القمر: ٤٨-٤٩]﴾. [أخرجه مسلم: ٢٦٥٦].

(٢) بَابٌ كُلِّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكَيْسُ

١٨٣٩ - عَنْ طَاوُسٍ؛ أَنَّهُ قَالَ: أَذْرَكْتُ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَقُولُونَ: كُلُّ شَيْءٍ بِقَدَرٍ. قَالَ: وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ شَيْءٍ بِقَدَرٍ، حَتَّى الْعَجْزُ وَالْكَيْسُ (أَوْ: الْكَيْسُ وَالْعَجْزُ)». [أخرجه مسلم: ٢٦٥٥].

(٣) بَابٌ فِي الْأَمْرِ بِالْقُوَّةِ وَتَرْكِ الْعَجْزِ

١٨٤٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي

benefit (in the Hereafter) and seek help from Allâh and do not lose heart. And if anything (in the form of trouble) comes to you, don't say: 'If I had not done that, it would not have happened such and such,' but say: 'Allâh has foreordained, and He does whatever He wills,' for 'if' opens the gate for the Satan."

كُلَّ خَيْرٍ. اُخْرِصْ عَلَى مَا يَنْفَعُكَ،
وَاسْتَعِنْ بِاللَّهِ عَزَّ وَجَلَّ، وَلَا تَعْجِزْ،
وَإِنْ أَصَابَكَ شَيْءٌ؛ فَلَا تَقُلْ: لَوْ أَنِّي
فَعَلْتُ؛ كَانَ كَذَا وَكَذَا، وَلَكِنْ؛ قُلْ:
قَدَّرَ اللَّهُ، وَمَا شَاءَ فَعَلَ، فَإِنَّ (لَوْ)
تُفْتَحُ عَمَلُ الشَّيْطَانِ. [أَخْرَجَهُ مُسْلِمُ:]

[٢٦٦٤]

(4) CHAPTER. Measures were ordained before creations

(٤) بَابُ كُتُبِ الْمَقَادِيرِ قَبْلَ الْخَلْقِ

1841. 'Abdullâh bin 'Amr bin Al-Âs رضي الله عنهما narrated: I heard the Messenger of Allâh ﷺ saying: "Allâh ordained the destiny for the creations fifty thousand years before He created the heavens and the earth, and His Throne was upon water."

١٨٤١ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُتِبَ
لِلَّهِ مَقَادِيرُ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ
السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ
سَنَةٍ». قَالَ «وَعَرْشُهُ عَلَى الْمَاءِ».

[أَخْرَجَهُ مُسْلِمُ: ٢٦٥٣]

(5) CHAPTER. Destiny

(٥) بَابُ فِي إِبْطَاتِ الْقَدَرِ وَتَحَاجِّ آدَمَ وَمُوسَى عَلَيْهِمَا السَّلَامُ

1842. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Adam, and Musa عليهما السلام disputed before their Rubb, and Adam won the case. Musa said, 'You are Adam whom Allâh created with His Own Hand and breathed life in you, and His angels prostrated before you, and made you dwell in His Jannah. Then you caused the people to get down to the earth because of your lapse.' Then Adam said to him, 'You are Musa (Moses)! Allâh favored you with His Messengership and His Conversation (direct talk) and He conferred upon you the Tablets in which everything was clearly explained, and granted you the audience in order to have confidential talk with you.

١٨٤٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اُخْتَجَّ آدَمُ وَمُوسَى عَلَيْهِمَا السَّلَامُ عِنْدَ رَبِّهِمَا؛ فَخَجَّ آدَمُ مُوسَى. قَالَ مُوسَى: أَنْتَ آدَمُ الَّذِي خَلَقَكَ اللَّهُ يَدَيْهِ، وَفَتَحَ فِيكَ مِنْ رُوحِهِ، وَأَسْجَدَ لَكَ مَلَائِكَتَهُ، وَأَسْكَنَكَ فِي جَنَّتِهِ، ثُمَّ أَهْبَطْتَ النَّاسَ بِخَطِيئَتِكَ إِلَى الْأَرْضِ؟! قَالَ آدَمُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَكَلَامِهِ، وَأَعْطَاكَ الْأَنْوَاحَ فِيهَا تَبَيَّنُ

What is your opinion, how long Torah would have been written before I was created?" Musa said, 'Forty years before.' Adam said, 'Did you not see these words: "Thus did Adam disobey his *Rubb*, so he went astray."?' He said: 'Yes.' Thereupon he said, 'Do you blame me for an action which Allâh had preordained for me forty years before my creation?' The Messenger of Allâh ﷺ said: "So Adam confuted Musa." (Bukhârî 6614)

كُلِّ شَيْءٍ، وَقَرَّبَكَ نَجِيًّا؛ فَبِكُمْ وَجَدَتْ اللَّهُ كَتَبَ التَّوْرَةَ قَبْلَ أَنْ أُخْلَقَ؟ قَالَ مُوسَى: بِأَرْبَعِينَ عَامًا. قَالَ آدَمُ: فَهَلْ وَجَدَتْ فِيهَا: ﴿وَعَصَى آدَمُ رَبَّهُ فَغَوَى﴾ [طه: ١٢١]. قَالَ: نَعَمْ. قَالَ: أَقْتُلُونِي عَلَى أَنْ عَمِلْتُ عَمَلًا كَتَبَهُ اللَّهُ عَزَّ وَجَلَّ عَلَيَّ أَنْ أَعْمَلَهُ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟! قَالَ رَسُولُ اللَّهِ ﷺ: «فَحَجَّ آدَمُ مُوسَى». [أخرجه البخاري: ٦٦١٤ ومسلم: ٢٦٥٢].

(6) CHAPTER. Predestiny and Allâh's Saying: "By *Nafs*, and Him Who perfected him in proportion; then He showed him what is wrong for him and what is right for him."

(٦) بَابُ فِي سَبْقِ الْمَقَادِيرِ، وَقَوْلِهِ تَعَالَى: ﴿وَنَفْسٍ وَمَا سَوَّاهَا ۝ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾

1843. Abul-Aswad Ad-Di'aly reported: Imrân bin Al-Husain رضي الله عنهما asked me: "What is your view, what people do today in the world, and strive for, is it something decreed or preordained for them or will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings which they did not act upon?" I said: "Of course, it is something which is predetermined for them and preordained for them." He said: "Then, would it not be an injustice (to punish them)?" I felt greatly disturbed about that, and said: "Everything is created by Allâh and lies in His Power. He is not to be questioned as to what He does, but they will be questioned."

Then he said to me: "May Allâh have mercy on you, I only meant to ask you in order to test your intelligence. Two men of the tribe of Muzainah came to the Messenger

١٨٤٣ - عَنْ أَبِي الْأَسْوَدِ الدِّلِيِّ؛ قَالَ: قَالَ لِي عِمْرَانُ بْنُ الْحُصَيْنِ رَضِيَ اللَّهُ عَنْهُمَا: أَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ وَيَكْذَحُونَ فِيهِ؛ أَشَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَى عَلَيْهِمْ مِنْ قَدَرٍ مَا سَبَقَ، أَوْ فِيَمَا يُسْتَقْبَلُونَ بِهِ مِمَّا قَدْ أَتَاهُمْ بِهِ نَبِيُّهُمْ ﷺ وَتُبَّتِ الْحُجَّةُ عَلَيْهِمْ؟ فَقُلْتُ: بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ، وَمَضَى عَلَيْهِمْ. قَالَ: فَقَالَ: أَفَلَا يَكُونُ ظُلْمًا؟ قَالَ: فَفَرَعْتُ مِنْ ذَلِكَ فَرَعًا شَدِيدًا، وَقُلْتُ: كُلُّ شَيْءٍ خَلَقَ اللَّهُ، وَمِلْكٌ يَدِهِ؛ فَلَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ. فَقَالَ لِي: يَرْحَمُكَ اللَّهُ؛ إِنِّي لَمْ

of Allâh ﷺ and said : “O Messenger of Allâh, what is your opinion? What the people do in the world and strive for, is something decreed for them, something preordained for them? And will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings which they did not act upon and thus they deserve punishment?” He ﷺ said: “No, it happens as it has been decreed for them, and this view is confirmed by these Verses of the Book of Allâh, the Exalted, and Glorious : “By *Nafs* (soul), and Him Who perfected him in proportion ; then He showed him what is wrong for him and what is right for him.” (91 :7, 8)

أَرَدَ بِمَا سَأَلْتُكَ؛ إِلَّا لِأَحْزَرَ عَقْلَكَ، إِنَّ رَجُلَيْنِ مِنْ مُرِيَّةِ أَنْبِيَائِ رَسُولِ اللَّهِ ﷺ، فَقَالَا: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ وَيَكْذِبُونَ فِيهِ، أَشَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَى فِيهِمْ مِنْ قَدَرٍ قَدْ سَبَقَ، أَوْ فِيمَا يُسْتَقْبَلُونَ بِهِ مِمَّا أَنَاهُمْ بِهِ نَبِيُّهُمْ ﷺ وَتَبَتِ الْحُجَّةُ عَلَيْهِمْ؟ فَقَالَ: «لَا؛ بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ، وَمَضَى فِيهِمْ، وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَنَفْسٍ وَمَا سَوَّاهَا ۚ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾ [الشمس: ٧ - ٨]». [أخرجه مسلم: ٢٦٥٠].

(7) CHAPTER. Destiny, happiness and sadness

(٧) بَابُ فِي الْقَدْرِ وَالشَّقَاءِ وَالسَّعَادَةِ

1844. ‘Ali رضي الله عنه narrated: We were accompanying a funeral procession in Baqi’ Al-Gharqad. The Messenger of Allâh ﷺ came to us and sat and we sat around him. He had a small stick in his hand, then he bent his head and started scraping the ground with it. He then said, “There is none of you, nor any person created, but has a place either in *Jannah* or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched.” A man said, “O Messenger of Allâh! Should we depend on what has been written for us and leave the deeds as whoever among us is blessed will do the deeds of a blessed person, and whoever among us is wretched, will do the deeds of a wretched person?” The Prophet ﷺ said, “The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched.” Then he

١٨٤٤ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْعَرْقَدِ، فَأَتَانَا رَسُولُ اللَّهِ ﷺ، فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ، فَكَتَسَ، فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنفُوسَةٍ؛ إِلَّا وَقَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا وَقَدْ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ».

قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَفَلَا نَمَكُّثُ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ؟ فَقَالَ: «مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ؛ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ؛ فَسَيَصِيرُ إِلَى

recited the Verses :

“As for him who gives (in charity) and keeps his duty to Allāh and fears Him and believes in *Al-Husna* (the best). We will make smooth for him the path of ease (goodness) But he who is greedy miser and thinks himself self-sufficient, and does not believe in *Al-Husna*, We will make for him smooth the path for evil.” (92:5-10) (Bukhârî 1362)

(8) CHAPTER. Last deeds count

1845. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said : “Verily, a man performs deeds for a long time like the deeds of the people of *Jannah*. Then his deeds are terminated like the deeds of the people of Hell, and verily, a person performs deeds like the denizens of Fire for a long time, then these deeds of his are ultimately followed by the deeds of the people of *Jannah*.”

(9) CHAPTER. Ages and provisions

1846. ‘Abdullâh bin Mas‘ûd رضي الله عنه reported that Umm Habibah رضي الله عنها said : “O Allāh, make me enjoy long life from my husband the Messenger of Allāh ﷺ, and from my father Abu Sufyân, and from my brother Mu‘âwiyah. The Messenger of Allāh ﷺ said : “You have asked from Allāh about durations of life already set, the length of days already allotted, and the sustenances, the share of which has been fixed. Allāh will not do anything before its due time, nor will

عَمَلِ أَهْلِ الشَّقَاوَةِ».

فَقَالَ : «اعْمَلُوا؛ فِكُلُّ مُيسِّرٍ : أَمَّا أَهْلُ السَّعَادَةِ؛ فَيُسِّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ؛ فَيُسِّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ».

ثُمَّ قَالَ : «﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝ فَسَنِيسِرُهُ لِلْيُسْرَى ۝ وَأَمَّا مَنْ هَمَزَ لِلْعَمَلِ ۝ وَكَذَّبَ بِالْحُسْنَى ۝ فَسَنِيسِرُهُ لِلْعُسْرَى﴾ [الليل: ٥-١٠]». [أخرجه

البخاري: ١٣٦٢ ومسلم: ٢٦٤٧].

(٨) بَابُ فِي خَوَاتِمِ الْأَعْمَالِ

١٨٤٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «إِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ الْجَنَّةِ، ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ النَّارِ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ النَّارِ، ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ الْجَنَّةِ». [أخرجه مسلم: ٢٦٥١].

(٩) بَابُ فِي ضَرْبِ الْأَجَالِ وَقَسْمِ الْأَرْزَاقِ

١٨٤٦ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ : قَالَتْ أُمُّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهَا : اللَّهُمَّ مَتَّعْنِي بِرَوْحِي رَسُولِ اللَّهِ ﷺ، وَبِأَبِي أَبِي سُفْيَانَ، وَبِأَخِي مُعَاوِيَةَ.

فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ : «إِنَّكَ سَأَلْتِ اللَّهَ عَزَّ وَجَلَّ لِأَجَالٍ مَضْرُوبَةٍ، وَآثَارِ مَوْطُوءَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، لَا

He delay anything beyond its due time. And if you had asked Allāh to provide you with refuge from the torment of the Hell-fire, or from the torment of the grave, it would have been better for you."

A man asked: "O Messenger of Allāh, why monkeys and pigs suffered metamorphosis?" The Prophet ﷺ said: "Verily, Allāh, the Exalted and Glorious, did not destroy a people (or: did not torment a people) and let their race grow. Monkeys and pigs had been in existence even before that."

(10) CHAPTER. Creations, happiness and sadness

1847. 'Abdullāh bin Mas'ūd رضي الله عنه narrated that the Messenger of Allāh ﷺ, who is the most truthful and who receives only the truth, has said: "A human being is put together in the womb of the mother in forty days, and then he becomes a clinging thing for a similar period, and then a piece of flesh for a similar period. Then Allāh sends an angel who breathes the soul into him, and he is ordered to write four things: his provision, his (date of) death, his deeds, and whether he will be blessed or wretched (in the Hereafter). By Him, besides Whom there is no God, one of you may do (good) deeds till there is only a cubit between him and *Jannah* and then what has been written for him decides his behavior and he does (evil) deeds characteristic of the people of the (Hell) Fire and will enter it. And similarly one of you may do (evil) deeds until there is only a cubit between him and (Hell) Fire, and then what has been written for him decides his

يُعَجِّلُ شَيْئًا مِنْهَا قَبْلَ جَلِّهِ، وَلَا يُؤَخِّرُ مِنْهَا شَيْئًا بَعْدَ جَلِّهِ، وَلَوْ سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ أَنْ يُعَافِيكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ؛ لَكَانَ خَيْرًا لَكَ».

قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! الْقَرَدَةُ وَالْخَنَازِيرُ هِيَ مِمَّا مَسَحَ؟ فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُهْلِكْ قَوْمًا (أَوْ: يُعَذِّبُ قَوْمًا)، فَيَجْعَلَ لَهُمْ نَسْلًا، وَإِنَّ الْقَرَدَةَ وَالْخَنَازِيرَ كَانُوا قَبْلَ ذَلِكَ». [أخرجه مسلم: ٢٦٦٣].

(١٠) بَابٌ فِي الْخَلْقِ كَيْفَ يُخْلَقُ وَالشَّقَاوَةُ وَالسَّعَادَةُ

١٨٤٧ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنْ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ فِي ذَلِكَ عِلْقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ فِي ذَلِكَ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسِلُ اللَّهُ عَزَّ وَجَلَّ الْمَلَكَ، فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٍّ أَوْ سَعِيدٍ».

فَوَالَّذِي لَا إِلَهَ غَيْرُهُ؛ إِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْقُ عَلَيْهِ الْكِتَابَ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا.

behavior, and he does deeds characteristic of the people of *Jannah*, and he will enter it.” (Bukhâri 3208)

1848. Hudhaifah bin Asid رضي الله عنه narrated that the Prophet ﷺ said: “When the drop of (semen) remains in the womb for forty or forty-five nights, the angel comes and says: ‘My *Rubb*, will he be good or evil?’ And both these things will be written. Then the angel says: ‘My *Rubb*, will he be male or female?’ And both these things are written. And his deeds and actions, his death, his livelihood; these are also recorded. Then his document of destiny is rolled and there is no addition to and subtraction from it.”

1849. ‘Âmir bin Wâthilah heard ‘Abdullâh bin Mas‘ûd رضي الله عنه saying: “The wretched is the one who was destined to be sad in his mother’s womb, and the happy is the one who takes a lesson from others.”

A man called Hudhaifah bin Asid Al-Ghifârî, a Companion of the Prophet ﷺ came and was told about what Ibn Mas‘ûd said and he asked: “How would one be wretched without doing (bad) deeds?” Then said: Don’t you believe that? I heard the Messenger of Allâh ﷺ saying: “When the drop of semen remains in the womb for forty-two days, an angel is sent by Allâh to give it its human form, the ears, eyes, complexion, flesh and bones. Then the angel asks: ‘My *Rubb*, male or female?’ Allâh decides and the angel writes. Then the angel says: ‘My *Rubb* what is the age?’ Allâh decides and the angel writes. Then the angel asks: ‘My *Rubb*,

وَأَنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ؛ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا». [أخرجه البخاري: ٣٢٠٨ ومسلم: ٢٦٤٣].

١٨٤٨ - عَنْ حُدَيْفَةَ بْنِ أَسِيدٍ رَضِيَ اللَّهُ عَنْهُ، يُبَلِّغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «يَدْخُلُ الْمَلَكُ عَلَى النُّطْفَةِ بَعْدَمَا تَسْقُرُ فِي الرَّحِمِ بِأَرْبَعِينَ أَوْ خَمْسَةٍ وَأَرْبَعِينَ لَيْلَةً، فَيَقُولُ: يَا رَبِّ! أَشَقِيٌّ أَوْ سَعِيدٌ؟ فَيَكْتُبَانِ، فَيَقُولُ: أَيُّ رَبِّ! أَذَكَرٌ أَوْ أُنْثَى؟ فَيَكْتُبَانِ، وَيَكْتُبُ عَمَلَهُ، وَأَثَرَهُ، وَأَجَلَهُ، وَرِزْقَهُ، ثُمَّ تَطْوَى الصُّحُفُ؛ فَلَا يُزَادُ فِيهَا وَلَا يُنْقُصُ».

١٨٤٩ - عَنْ عَامِرِ بْنِ وَائِلَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ، وَالسَّعِيدُ مَنْ وَعِظَ بِغَيْرِهِ.

فَأَتَى رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، يُقَالُ لَهُ: حُدَيْفَةُ بْنُ أَسِيدٍ الْغِفَارِيُّ فَحَدَّثَهُ بِذَلِكَ مِنْ قَوْلِ ابْنِ مَسْعُودٍ، فَقَالَ: وَكَيْفَ يَسْقَى رَجُلٌ بِغَيْرِ عَمَلٍ؟!

فَقَالَ لَهُ الرَّجُلُ: أَتَعْجَبُ مِنْ ذَلِكَ؟! فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا مَرَّ بِالنُّطْفَةِ ثِنْتَانِ وَأَرْبَعُونَ لَيْلَةً؛ بَعَثَ اللَّهُ إِلَيْهَا مَلَكًا، فَصَوَّرَهَا،

What sustenance?' Allâh decides and the angel writes. The angel then takes the record then this document of destiny is rolled and there is no addition or subtraction in it."

In another narration the angel asks: 'sane or insane?'

وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجِلْدَهَا
وَلَحْمَهَا وَعِظَامَهَا، ثُمَّ قَالَ: يَا رَبِّ!
أَذْكَرُ أَمْ أُنْثَى؟ فَيَقْضِي رَبُّكَ مَا شَاءَ،
وَيَكْتُبُ الْمَلَكُ. ثُمَّ يَقُولُ: يَا رَبِّ!
أَجَلُهُ؟ فَيَقُولُ رَبُّكَ مَا شَاءَ، وَيَكْتُبُ
الْمَلَكُ، ثُمَّ يَقُولُ: يَا رَبِّ! رِزْقُهُ؟
فَيَقْضِي رَبُّكَ مَا شَاءَ، وَيَكْتُبُ
الْمَلَكُ، ثُمَّ يَخْرُجُ الْمَلَكُ بِالصَّحِيفَةِ
فِي يَدِهِ؛ فَلَا يَزِيدُ عَلَى مَا أُمِرَ وَلَا
يَنْقُصُ». [أخرجه مسلم: ٢٦٦٤].

وزَادَ فِي رِوَايَةٍ: «أَسْوِيٌّ أَوْ غَيْرُ
سَوِيٍّ؟ فَيَجْعَلُهُ اللَّهُ سَوِيًّا أَوْ غَيْرُ
سَوِيٍّ». [أخرجه مسلم: ٢٦٤٥].

(11) CHAPTER. One's portion of adultery is predestined

1850. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "Allâh has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden women), the adultery of the tongue is the talk, and the inner self wishes and desires; and the private parts verify all this or deny it." (Bukhârî 6243)

(١١) بَابُ كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزَّنى

١٨٥٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزَّنى، مُدْرِكُ ذَلِكَ لَا مَحَالَةَ؛ فَالْعَيْنَانِ زِنَاهُمَا النَّظَرُ، وَالْأُذُنَانِ زِنَاهُمَا الْاسْتِمَاعُ، وَاللِّسَانُ زِنَاهُ الْكَلَامُ، وَالْيَدُ زِنَاهَا الْبَطْشُ، وَالرَّجُلُ زِنَاهَا الْخَطَا، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيَكْذِبُهُ». [أخرجه البخاري: ٦٢٤٣ ومسلم: ٢٦٥٧].

(12) CHAPTER. Allâh turns the hearts as He likes

1851. 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنه narrated that he heard the Messenger

(١٢) بَابُ تَضْرِيفِ اللَّهِ الْقُلُوبَ كَيْفَ شَاءَ

١٨٥١ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ سَمِعَ

of Allāh ﷺ saying: “Verily, the hearts of all the sons of Adam are between the two fingers of the fingers of the Compassionate like one heart. He turns that to any direction He likes.” Then the Messenger of Allāh ﷺ said: “O Allāh, the Turner of the hearts, turn our hearts to Your obedience.”

(13) CHAPTER. Every new born is born with a clear innerself (monotheism)

1852. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “Every child is born with a true faith of Islamic Monotheism (i.e., to worship none but Allāh Alone) but his parents make him a Jew, a Christian or a Magian; as an animal delivers a perfect baby animal. Do you find it mutilated?” Then Abu Hurairah رضي الله عنه recited the Verses: “*Fīrat-Allāh* (i.e., Allāh’s inherent nature) with which He has created mankind. No change let there be in the creation of Allāh (Islamic Monotheism). That is the straight religion (Islam) but most of men know not.” (30:30) (Bukhārī 1359)

(14) CHAPTER. About the children of *Al-Mushrikūn*

1853. Ibn ‘Abbās رضي الله عنهما reported: The Messenger of Allāh ﷺ was asked about the children of *Al-Mushrikūn* (the polytheists). The Prophet ﷺ replied: “Allāh knows what sort of deeds they would have done.” (Bukhārī 1383)

(15) CHAPTER. The child whom Al-Khidr killed عليه السلام

رسول الله ﷺ يقول: «إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ أَصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ، كَقَلْبٍ وَاحِدٍ، يُصَرِّفُهُ حَيْثُ يَشَاءُ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ مُصَرِّفِ الْقُلُوبِ! صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ». [أخرجه مسلم: ٢٦٥٤].

(١٣) بَابُ كُلِّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ

١٨٥٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ؛ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجَّسَانِهِ؛ كَمَا تُنْتَجِ الْبَيْهَمَةُ بِبَيْهَمَةٍ جَمْعَاءَ، هَلْ تُحْشَوْنَ فِيهَا مِنْ جَذَعَاءَ؟».

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَافَرَوْا إِنْ شِئْتُمْ: ﴿فِطَرَتِ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا بَدِيلَ لِخَلْقِ اللَّهِ﴾ [أخرجه البخاري: ١٣٥٩ ومسلم: ٢٦٥٨].

(١٤) بَابُ مَا ذُكِرَ فِي أَوْلَادِ الْمُشْرِكِينَ

١٨٥٣ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَطْفَالِ الْمُشْرِكِينَ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ إِذْ خَلَقَهُمْ». [أخرجه البخاري: ١٣٨٣ ومسلم: ٢٦٦٠].

(١٥) بَابُ فِي الْغُلَامِ الَّذِي قَتَلَهُ الْخَضِرُ عَلَيْهِ السَّلَامُ

1854. Ubaiy bin Ka'b رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The child whom Al-Khidr killed was born a *Kâfir* (disbeliever) and if he had lived, he would have fatigued his parents by tyranny and disbelief."

(16) CHAPTER. The destiny of children when they die and that *Jannah* and *Nâr* (Fire) people were predestined

1855. 'Āishah رضي الله عنها, the Mother of the believers, narrated: The Messenger of Allâh ﷺ was asked to perform a funeral of a child of the *Ansâr* and I said: "O Messenger of Allâh; this child is a sparrow in *Jannah*, he did no bad deeds or even grow enough to do bad." He ﷺ said: "O 'Āishah, anything other than that? Allâh created some people for *Jannah* in their father's back and created some people for Fire in their father's back."

١٨٥٤ - عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْعِلَامَ الَّذِي قَتَلَهُ الْخَضِرُ طُغْ كَافِرًا، وَلَوْ عَاشَ؛ لَأَرْهَقَ أَبَوَيْهِ طُغْيَانًا وَكُفْرًا». [أَخْرَجَهُ مُسْلِمٌ: ٢٦٦١].

(١٦) بَابٌ فِي ذِكْرِ مَنْ مَاتَ مِنَ الصَّبْيَانِ وَخَلَقَ أَهْلَ الْجَنَّةِ وَالنَّارِ وَهُمْ فِي أَضْلَابِ آبَائِهِمْ

١٨٥٥ - عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: دُعِيَ رَسُولُ اللَّهِ ﷺ إِلَى جَنَازَةِ صَبِيٍّ مِنَ الْأَنْصَارِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! طُوبَى لِهَذَا، عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ؛ لَمْ يَعْمَلِ الشَّوْءَ، وَلَمْ يُدْرِكْهُ. قَالَ: «أَوْعَيْرَ ذَلِكَ يَا عَائِشَةُ؟ إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلًا؛ خَلَقَهُمْ لَهَا وَهُمْ فِي أَضْلَابِ آبَائِهِمْ، وَخَلَقَ لِلنَّارِ أَهْلًا؛ خَلَقَهُمْ لَهَا وَهُمْ فِي أَضْلَابِ آبَائِهِمْ. [أَخْرَجَهُ مُسْلِمٌ: ٢٦٦٢].

In the Name of Allâh,
the Most Gracious, the Most Merciful

58- THE BOOK OF KNOWLEDGE

(1) CHAPTER. Lifting of knowledge and appearance of ignorance

1856. Anas bin Mâlik رضي الله عنه said : I will tell you a *Hadith* which none will tell you after me. I heard the Messenger of Allâh ﷺ saying: "From the signs of the Hour are: Religious knowledge will decrease (by the death of learned men). Ignorance will prevail. There will be prevalence of fornication. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man." (Bukhârî 81)

(2) CHAPTER. Decrease of knowledge

1857. Abu Hurairah رضي الله عنه said: The Prophet ﷺ said, "Time will pass rapidly, knowledge will be decreased, trials and afflictions will appear, miserliness will be thrown (in the hearts of the people), and there will be much *Al-Harj*." They said: "O Messenger of Allâh! What is *Al-Harj*?" He said: "Killing! Killing!"

(3) CHAPTER. Decrease of knowledge by the death of scholars

1858. 'Abdullâh bin Amr al-'Âs رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying: "Allâh will not decrease knowledge by removing it from people, but He will decrease knowledge by the death of

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٨ - كتاب العلم

(١) بَابٌ فِي رَفْعِ الْعِلْمِ وَظُهُورِ الْجَهْلِ

١٨٥٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي سَمِعَهُ مِنْهُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ: أَنْ يُرْفَعَ الْعِلْمُ، وَيُظْهَرَ الْجَهْلُ، وَيَفْشُو الزُّنَى، وَيُسْرَبَ الْخَمْرُ، وَيَذْهَبَ الرَّجَالُ، وَتَبْقَى النِّسَاءُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيْمٌ وَاحِدٌ». [أَخْرَجَهُ الْبُخَارِيُّ: ٨١ وَمُسْلِمٌ: ٢٦٧١].

(٢) بَابٌ فِي قَبْضِ الْعِلْمِ

١٨٥٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَقَارَبُ الزَّمَانُ، وَيُقْبَضُ الْعِلْمُ، وَتَظْهَرُ الْفِتَنُ، وَيُلْقَى الشُّعْ، وَيَكْثُرُ الْهَرْجُ». قَالُوا: وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٧٠٦١ وَمُسْلِمٌ: ١٥٧].

(٣) بَابٌ فِي قَبْضِ الْعِلْمِ بِقَبْضِ الْعُلَمَاءِ

١٨٥٨ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَرَعُهُ

the scholars, and when no knowledge remains, people will take some ignorant heads who will be asked (to give verdicts) and will give no true answers or verdicts which (in turn) misguide them and they will misguide the people."

(4) CHAPTER. Endeavors to initiate a good or bad deed

1859. Jarir bin 'Abdullâh رضي الله عنه reported: Some bedouins wearing woollen clothes came to the Messenger of Allâh ﷺ. He saw them in a sad plight as they had been poverty-stricken. The Prophet ﷺ exhorted people to give in charity, but they showed some reluctance until (signs of) anger could be seen on his face. Then someone from the *Ansâr* came with a purse containing silver. Then came another person and then other people followed them in succession until signs of happiness could be seen on his face. The Messenger of Allâh ﷺ said: "He who introduced good practice in Islam, which is followed after him (by people), will be assured of a reward like those who followed it, without their rewards being diminished in any respect. And he who introduced some evil practice in Islam, which was followed subsequently (by others), will be required to bear the burden like that of those who followed this (evil practice) without theirs being diminished in any respect."

(5) CHAPTER. Calling to righteousness or error

1860. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "He

من النَّاسِ، وَلَكِنْ؛ يَفْبِضُ الْعِلْمَ يَفْبِضُ الْعُلَمَاءُ، حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا؛ اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا، فَسُئِلُوا؟ فَأَقْتُوا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا". [أخرجه مسلم: ٢٦٧٣].

(٤) بَابٌ مِنْ سَنِّ سُنَّةٍ حَسَنَةٍ أَوْ سَيِّئَةٍ فِي الْإِسْلَامِ

١٨٥٩ - عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ نَاسٌ مِنَ الْأَعْرَابِ إِلَى رَسُولِ اللَّهِ ﷺ، عَلَيْهِمُ الصُّوْفُ، فَرَأَى سُوءَ حَالِهِمْ، قَدْ أَصَابَتْهُمْ حَاجَةٌ، فَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ، فَأَبْطَؤُوا عَنْهُ، حَتَّى رُبِّيَ ذَلِكَ فِي وَجْهِهِ.

قَالَ: ثُمَّ إِنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ بِصُرَّةٍ مِنْ وَرَقٍ، ثُمَّ جَاءَ آخَرُ، ثُمَّ تَتَابَعُوا، حَتَّى عُرِفَ الشَّرُورُ فِي وَجْهِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَعَمِلَ بِهَا بَعْدَهُ؛ كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْءٌ. وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، فَعَمِلَ بِهَا بَعْدَهُ، كُتِبَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْءٌ». [أخرجه مسلم: ١٠١٧].

(٥) بَابٌ مِنْ دَعَا إِلَى هُدًى أَوْ ضَلَالَةٍ

١٨٦٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ دَعَا

who calls people to righteousness, there will be reward for him like the rewards of those who adhere to it, without their rewards being diminished in any respect. And he who called people to error, shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect.”

(6) CHAPTER. Not to write anything except from the Noble Qur'ân and not to tell lies on behalf of the Prophet ﷺ

1861. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Do not write down anything from me. And he who wrote down anything from me except the Qur'ân, he should efface that and convey my statements. For there is no harm in narrating from me and he who attributed any falsehood to me (Hammâm said: He also said: deliberately), let him assume his abode in the Hell-fire.”

1862. Al-Mughirah رضي الله عنه reported: I heard the Messenger of Allâh ﷺ saying: “Forging lies against me is not like forging lies against anyone else. Whosoever forges a lie against me intentionally, then let him occupy his seat in Hell-fire.” (Bukhârî 1291)

1863. Samurah bin Jundab and Al-Mughirah bin Shu'bah رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: “Whoever forges a lie against me knowing that it is a lie, is one of the liars.”

إِلَى هُدًى؛ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا. وَمَنْ دَعَا إِلَى ضَلَالَةٍ؛ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا». [أخرجه مسلم: ٢٦٧٤].

(٦) بَابُ فِي كِتَابَةِ غَيْرِ الْقُرْآنِ وَالتَّحْذِيرِ مِنَ الْكَذِبِ عَلَى رَسُولِ اللَّهِ ﷺ

١٨٦١ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَكْتُبُوا عَنِّي، وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ؛ فَلْيَمْحُهِ، وَحَدَّثُوا عَنِّي وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ (قَالَ هَمَّامٌ: أَحْسِبُهُ قَالَ:) مُتَعَمِّدًا؛ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ». [أخرجه مسلم: ٣٠٠٤].

١٨٦٢ - عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا؛ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ». [أخرجه البخاري: ١٢٩١ ومسلم: ٤].

١٨٦٣ - عَنْ سَمُرَةَ بْنِ جُنْدَبٍ وَعَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَى أَنَّهُ كَذِبٌ؛ فَهُوَ أَحَدُ الْكَاذِبِينَ». [أخرجه مسلم: ١].

*In the Name of Allāh,
the Most Gracious, the Most Merciful*

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(1) CHAPTER. The Supreme Names

1864. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "Allāh has ninety-nine Supreme Names, whoever believes in them and complies with them, will enter *Jannah*. Allāh is One and He loves *Al-Witr* (one)." (Bukhārī 6410)

(2) CHAPTER. The invocation of the Prophet ﷺ

1865. Farwah bin Naufal Al-Ashja'i رضي الله عنه reported: I asked 'Aishah رضي الله عنها about the Messenger's invocations to Allāh and she said: He ﷺ used to say: "O Allāh, I seek refuge with you against what I have done and against what I have not done."

1866. Ibn 'Abbās رضي الله عنهما narrated: The Messenger of Allāh ﷺ used to invoke: "O Allāh! I submit myself to You, and I believe in You, and I depend on You, and I repent to You, and return to You, and to You I leave the judgement (for those who refuse my message). I seek refuge (with You) by Your 'Izzat (Honour and Power), *Lâ ilâha illa Anta* (none has the right to be worshipped but You) against Your misguidance, You do not die while the jinn and the human beings die." (Bukhārī 7383)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٩ - كِتَابُ الدُّعَاءِ

(١) بَابُ فِي أََسْمَاءِ اللَّهِ عَزَّ وَجَلَّ وَفِيْمَنْ أَحْصَاهَا

١٨٦٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلَّهِ تِسْعَةُ وَتِسْعُونَ اسْمًا، مَنْ حَفِظَهَا؛ دَخَلَ الْجَنَّةَ، وَإِنَّ اللَّهَ وَتَرُّ يُحِبُّ الْوِتْرَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٤١٠ وَمُسْلِمٌ: ٢٦٧٧].

(٢) بَابُ دُعَاءِ النَّبِيِّ ﷺ

١٨٦٥ - عَنْ فَرَوَةَ بْنِ نَوْفَلٍ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَمَّا كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِ اللَّهُ عَزَّ وَجَلَّ؟ قَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَشَرِّ مَا لَمْ أَعْمَلْ». [أَخْرَجَهُ مُسْلِمٌ: ٢٧١٦].

١٨٦٦ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ خَاصَمْتُ. اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٧٣٨٣ وَمُسْلِمٌ: ٢٧١٧].

1867. Abu Hurairah رضي الله عنه narrated: Whenever the Prophet ﷺ set out on a journey in the morning, he used to say: "A listener listened to our praising Allâh (for) His goodly trial of us. Our *Rubb!* Accompany us, guard us and bestow upon us Your grace. I am a seeker of refuge in Allâh from the Fire."

1868. Abu Musa Al-Ash'ari رضي الله عنه narrated: The Prophet ﷺ used to invoke: "O Allâh, forgive my sins and ignorance and the excesses in all matters and that You know more than me. O Allâh, forgive my serious and humorous sins, intended or not intended and all that I have. O Allâh, forgive what I did before and after, secret or public and that You know better than me. You Alone cause progress or regression and You are All-Powerful over everything." (Bukhâri 6398)

1869. Abu Hurairah رضي الله عنه narrated: The Messenger of Allâh ﷺ used to supplicate in these words: "O Allâh, set right for me my *Deen* which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my afterlife. And make the life for me (a source) of abundance for every good and make my death a source of comfort for me against every evil."

1870. 'Abdullâh bin Mas'ûd رضي الله عنه narrated: The Prophet ﷺ used to supplicate

١٨٦٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا كَانَ فِي سَفَرٍ وَأَسْحَرَ، يَقُولُ: سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَايَةِ عَلَيْنَا، رَبَّنَا صَاحِبِنَا وَأَفْضَلَ عَلَيْنَا، عَائِذًا بِاللَّهِ مِنَ النَّارِ. [أخرجه مسلم: ٢٧١٨].

١٨٦٨ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطِيئِي وَعَمْدِي، وَكُلَّ ذَلِكَ عِنْدِي. اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». [أخرجه البخاري: ٦٣٩٨ ومسلم: ٢٧١٩].

١٨٦٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ». [أخرجه مسلم: ٢٧٢٠].

١٨٧٠ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ

in these words: "O Allâh, I beg You the right guidance, safeguard against evil, chastity and freedom from want."

1871. Zaid bin Arqam رضى الله عنه said: I am not going to say anything but only that which the Messenger of Allâh ﷺ used to say. He used to supplicate: "O Allâh, I seek refuge in You from incapacity, from sloth, from cowardice, from miserliness, decrepitude and from torment of the grave. O Allâh, grant my soul the sense of righteousness and purify it, for You are the Best Purifier thereof. You are the Protecting Master thereof, and Guardian thereof. O Allâh, I seek refuge in You from such knowledge which does not benefit, from such a heart that does not entertain the fear (of Allâh), from the soul that does not feel contented and the supplication that is not responded."

(3) CHAPTER. "O Allâh, forgive me, be Merciful on me and give me sustenance."

1872. Abu Mâlik Al-Ashja'i reported from his father: A man came to the Prophet ﷺ and said: "O Messenger of Allâh, what shall I say if I ask Allâh?" The Prophet ﷺ told him to say: "O Allâh, forgive me, be Merciful on me, give me health, and sustenance. (He gathered his fingers except the thumb and said :) these words cover both this world and the Hereafter."

(4) CHAPTER. "O Allâh give us the good in the world and the Hereafter"

كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتَّقَى، وَالْعِفَافَ وَالْغِنَى». [أخرجه مسلم: 2721].

١٨٧١ - عَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَا أَقُولُ لَكُمْ إِلَّا كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ؛ قَالَ: كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ. اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكَّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا». [أخرجه مسلم: 2722].

(٣) بَابُ الدُّعَاءِ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي»

١٨٧٢ - عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ أَقُولُ حِينَ أَسْأَلُ رَبِّي عَزَّ وَجَلَّ؟ قَالَ: «قُلْ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَعَافِنِي، وَارْزُقْنِي، (وَيَجْمَعُ أَصَابِعَهُ إِلَّا الْإِثْمَامَ)؛ فَإِنَّ هَؤُلَاءِ تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتَكَ». [أخرجه مسلم: 2697].

(٤) بَابُ الدُّعَاءِ: «اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ»

1873. Abdul-Aziz (bin Suhaib) reported that Qatâdah asked Anas رضي الله عنه about the Prophet's invocation he frequently used. Anas said: The most frequent invocation of the Prophet ﷺ was: "O Allâh! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire." (2:201)

١٨٧٣ - عَنْ عَبْدِ الْعَزِيزِ (وَهُوَ ابْنُ صُهَيْبٍ)؛ قَالَ: سَأَلَ قَتَادَةُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ؛ أَيُّ دَعْوَةٍ كَانَ يَدْعُو بِهَا النَّبِيُّ ﷺ أَكْثَرَ؟ قَالَ: كَانَ أَكْثَرُ دَعْوَةٍ يَدْعُو بِهَا؛ يَقُولُ: «اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ».

قَالَ: وَكَانَ أَنَسٌ إِذَا أَرَادَ أَنْ يَدْعُوَ بِدَعْوَةٍ؛ دَعَا بِهَا، فَإِذَا أَرَادَ أَنْ يَدْعُوَ بِدَعَاءٍ؛ دَعَا بِهَا فِيهِ. [أَخْرَجَهُ الْبَخَارِيُّ: ٦٣٨٩ وَمُسْلِمٌ: ٢٦٩٠].

(5) CHAPTER. Guidance and adherence to it

(٥) بَابُ الدُّعَاءِ بِالْهُدَايَةِ وَالسَّدَادِ

1874. 'Ali رضي الله عنه reported: The Messenger of Allâh ﷺ said to me: "Say: 'O Allâh, direct me to the right path and make me adhere to the straight path,' and when you make a mention of right guidance, keep in mind the right path and when you consider of the straight (path), keep in mind the straightness of the arrow."

١٨٧٤ - عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قُلْ: اللَّهُمَّ! اهْدِنِي وَسَدِّدْنِي، وَادْكُرْ بِالْهُدَى هِدَايَتَكَ الطَّرِيقَ، وَالسَّدَادِ سَدَادَ السَّهْمِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٧٢٥].

(6) CHAPTER. Asking Allâh by good deeds

(٦) بَابُ الدُّعَاءِ بِمَا عَمِلَ اللَّهُ مِنَ الْأَعْمَالِ الصَّالِحَةِ

1875. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: While three men were walking, it started raining and they took shelter in a cave in a mountain. A big rock rolled down and closed the mouth of the cave. They said to each other, "Think of good deeds which you did for Allâh's sake only, and invoke Allâh by giving reference to those deeds so that He may remove this rock from you." One of them said, "O Allâh! I had old parents and

١٨٧٥ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «بَيْنَمَا ثَلَاثَةٌ نَقِرَ يَتَمَسَّوْنَ؛ أَخَذَهُمُ الْمَطَرُ، فَأَوْوُوا إِلَى غَارٍ فِي جَبَلٍ، فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ، فَانْظَبَقَتْ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: انْظُرُوا أَعْمَالًا عَمِلْتُمُوهَا صَالِحَةً لِلَّهِ؛ فَادْعُوا

small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day, I came late at night and found my parents sleeping. I milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet until the day dawned. O Allāh! If I did this for Your sake only, remove the rock so that we could see the sky through it." So, Allāh removed the rock a little and they saw the sky. The second man said, "O Allāh! I was in love with a cousin of mine like the deepest love a man may have for a woman. I wanted to seduce her but she refused unless I gave her one hundred dinars. So, I struggled to collect that amount. And when I sat between her legs, she said, 'O slave of Allāh! Be afraid of Allāh and do not deflower me except rightfully (by legal marriage).' So, I got up. O Allāh! If I did it for Your sake only, please remove the rock." The rock shifted a little more. Then the third man said, "O Allāh! I employed a laborer for a *Faraq* of rice and when he finished his job and demanded his right, I presented it to him, but he refused to take it. So, I sowed the rice many times until I gathered cows and their shepherd (from the yield). (Then after some time) he came and said to me, 'Fear Allāh (and give me my wages).' I said, 'Go and take those cows and the shepherd.' He said, 'Fear Allāh! Don't mock at me.' I said, 'I am not mocking at you. Take (all that).'

So, he took all that. O Allāh! If I did that for Your sake only, remove the rock away." So, Allāh removed the rock. (Bukhārī 2215)

الله بها، لَعَلَّ الله يَفْرُجَهَا عَنْكُمْ.
فَقَالَ أَحَدُهُمْ: اللَّهُمَّ! إِنَّهُ كَانَ لِي
وَالِدَانِ شَيْخَانِ كَبِيرَانِ وَأُمْرَاتِي وَلِي
صَبِيَّةٌ صِغَارٌ، أَرْعَى عَلَيْهِمْ، فَإِذَا
أَرَحْتُ عَلَيْهِمْ؛ حَلَبْتُ، فَبَدَأْتُ
بِوَالِدَيَّ، فَسَقَيْتُهُمَا قَبْلَ بَنِيَّ، وَإِنِّي
نَأَى بِي ذَاتَ يَوْمِ الشَّجَرِ، فَلَمْ آتِ
حَتَّى أُمْسَيْتُ، فَوَجَدْتُهُمَا قَدْ نَامَا،
فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ، فَجِئْتُ
بِالْجِلَابِ، فَقُمْتُ عِنْدَ رُؤُوسِهِمَا،
أَكْرَهُ أَنْ أُوَقِّظَهُمَا مِنْ نَوْمِهِمَا، وَأَكْرَهُ
أَنْ أُسْقِيَ الصَّبِيَّةَ قَبْلَهُمَا، وَالصَّبِيَّةُ
يَتَضَاغُونَ عِنْدَ قَدَمَيَّ، فَلَمْ يَزَلْ ذَلِكَ
دَائِبِي وَدَائِبُهُمْ حَتَّى طَلَعَ الْفَجْرُ، فَإِنْ
كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ
وَجْهِكَ؛ فَاْفْرُجْ لَنَا مِنْهَا فُرْجَةً نَرَى
مِنْهَا السَّمَاءَ. فَفَرَّجَ اللهُ مِنْهَا فُرْجَةً،
فَرَأَوْا مِنْهَا السَّمَاءَ.

وَقَالَ الْآخَرُ: اللَّهُمَّ! إِنَّهُ كَانَتْ لِي
ابْنَةٌ عَمٌّ أَحَبَّيْتُهَا كَأَشَدِّ مَا يُحِبُّ
الرِّجَالُ النِّسَاءَ، وَطَلَبْتُ إِلَيْهَا نَفْسَهَا،
فَأَبَتْ حَتَّى آتَيْتَهَا بِمِئَةِ دِينَارٍ، فَتَبِعْتُ
حَتَّى جَمَعْتُ مِئَةَ دِينَارٍ، فَجِئْتُهَا بِهَا،
فَلَمَّا وَقَعْتُ بَيْنَ رِجْلَيْهَا؛ قَالَتْ: يَا
عَبْدَ اللهِ! اتَّقِ اللهَ، وَلَا تَفْتَحِ الْخَاتَمَ
إِلَّا بِحَقِّهِ. فَقُمْتُ عَنْهَا، فَإِنْ كُنْتُ
تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ؛
فَاْفْرُجْ لَنَا مِنْهَا فُرْجَةً. فَفَرَّجَ لَهُمْ.
وَقَالَ الْآخَرُ: اللَّهُمَّ! إِنِّي كُنْتُ

اشْتَأَجَرْتُ أَجِيرًا يَفَرِّقُ أَرْزُ فَلَمَّا قَضَى
عَمَلَهُ؛ قَالَ: أَعْطِنِي حَقِّي، فَعَرَضْتُ
عَلَيْهِ فَرَقَهُ، فَرَغِبَ عَنْهُ، فَلَمْ أَزَلْ
أُزْرِعُهُ، حَتَّى جَمَعْتُ مِنْهُ بَقْرًا
وَرِعَاءَهَا، فَجَاءَنِي، فَقَالَ: اتَّقِ اللَّهَ،
وَلَا تَطْلُمْنِي حَقِّي. قُلْتُ: اذْهَبْ إِلَى
تِلْكَ الْبَقَرِ وَرِعَائِهَا؛ فَخَذَهَا. فَقَالَ:
اتَّقِ اللَّهَ، وَلَا تَسْتَهْزِئْ بِي. فَقُلْتُ:
إِنِّي لَا أَسْتَهْزِئُ بِكَ، خُذْ ذَلِكَ الْبَقَرَ
وَرِعَاءَهَا. فَأَخَذَهُ، فَذَهَبَ بِهِ، فَإِنْ
كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً
وَجْهَكَ؛ فَافْرُجْ لَنَا مَا بَقِيَ، فَفَرَّجَ اللَّهُ
مَا بَقِيَ». [أخرجه البخاري: ٢٢١٥
ومسلم: ٢٧٤٣].

(٧) بَابُ الدُّعَاءِ عِنْدَ الْكَرْبِ

(7) CHAPTER. Invocation at distress

1876. Ibn 'Abbās رضي الله عنهما said: The Prophet of Allāh ﷺ used to invoke at distress: "There is no true God but Allāh. The All-Great, the All-Forgiving. There is no true God except Allāh, the *Rubb* of the Great Throne. There is no true God except Allāh, the *Rubb* of the heavens and the earth. The *Rubb* of the Great Throne." (Bukhārī 6346)

١٨٧٦ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا
عَنْهُمْ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ
عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ
الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ
الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
السَّمَاوَاتِ وَرَبُّ الْأَرْضِ، رَبُّ
الْعَرْشِ الْكَرِيمِ». [أخرجه البخاري:
٦٣٤٦ ومسلم: ٢٧٣٠].

(8) CHAPTER. Invoke and be patient

1877. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "The invocation of anyone of you is granted if it does not involve a sin or relatives and womb relationship abandonment. And if he does not show

(٨) بَابُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَعْجَلْ

١٨٧٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
عَنْ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لَا
يَرَالُ يُسْتَجَابُ لِلْعَبْدِ، مَا لَمْ يَدْعُ بِإِثْمٍ
أَوْ قَطِيعَةٍ رَحِمٍ، مَا لَمْ يَسْتَعْجِلْ».

impatience by saying, 'I invoked Allâh but my request has not been granted,' and feels desperate and invokes no more.' (Bukhârî 6340)

قِيلَ: يَا رَسُولَ اللَّهِ! مَا الِاسْتِجَالُ؟
قَالَ: «يَقُولُ: قَدْ دَعَوْتُ، وَقَدْ
دَعَوْتُ، فَلَمْ أَرِ يُسْتَجَابْ لِي،
فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ، وَيَدْعُ الدُّعَاءَ».
[أَخْرَجَهُ الْبُخَارِيُّ: ٦٣٤٠ وَمُسْلِمٌ:
٢٧٣٥].

(9) CHAPTER. Invoke hopefully

1878. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "None of you should say: 'O Allâh, forgive me if You wish. O Allâh, be Merciful to me if You wish.' But he should always appeal to Allâh with determina, for Allâh does whatever He wills and nobody can force Allâh to do something against His Will." (Bukhârî 6339)

(٩) بَابُ الْعَزْمِ فِي الدُّعَاءِ، وَلَا يَقُلْ: إِنْ شِئْتُ

١٨٧٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتُ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتُ، لِيَعْزِمَ فِي الدُّعَاءِ، فَإِنَّ اللَّهَ صَانِعُ مَا شَاءَ، لَا مُكْرَهَ لَهُ».[أَخْرَجَهُ الْبُخَارِيُّ: ٦٣٣٩ وَمُسْلِمٌ: ٢٦٧٩].

(10) CHAPTER. There is a response hour every night

1879. Jâbir رضي الله عنه narrated: I heard the Prophet ﷺ saying: "There is a response hour every night. If anyone invokes Allâh at that hour, he will be granted any good of this world or the Hereafter he asks Allâh."

(١٠) بَابُ فِي اللَّيْلِ سَاعَةٌ يُسْتَجَابُ فِيهَا

١٨٧٩ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ فِي اللَّيْلِ لَسَاعَةً، لَا يُؤَافِقُهَا رَجُلٌ مُسْلِمٌ، يَسْأَلُ اللَّهَ خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كُلُّ لَيْلَةٍ».[أَخْرَجَهُ مُسْلِمٌ: ٧٥٧].

(11) CHAPTER. Invocation late at night is preferable

1880. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Our Rubb, the Blessed, the Superior, comes down every night on the nearest heaven to us during the last third of the night and He

(١١) بَابُ التَّرْغِيبِ فِي الدُّعَاءِ وَالذِّكْرِ فِي آخِرِ اللَّيْلِ وَالْإِجَابَةُ فِيهِ

١٨٨٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى فِي كُلِّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ

says: ‘(Is there anyone) who invokes Me, so that I may respond to his invocation? (Is there anyone) who asks Me, so that I may grant him his request? (Is there anyone) who seeks My forgiveness, so that I may forgive him?’” (Bukhâri 1145)

(12) CHAPTER. Invocation when cocks crow

1881. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “When you hear the crowing of a rooster, ask for Allâh’s bounties, for they see an angel. And when you hear the braying of a donkey, seek refuge with Allâh from Satan, for (braying indicates that) they see a satan.” (Bukhâri 3303)

(13) CHAPTER. Invoke for your brother in his absence

1882. Safwân (and he was Ibn ‘Abdullâh bin Safwân, and he had been married to Umm Dardâ’) reported: I visited Abu Dardâ’s house in Syria. I did not find him there but Umm Dardâ’ (was present at the house). She said: “Do you intend to perform *Hajj* this year?” I said: “Yes.” She said: “Do supplicate Allâh for blessing upon us, for the Messenger of Allâh ﷺ used to say: ‘The supplication of a Muslim for his brother in his absence is responded so long as he makes a supplication for blessings for his brother and the commissioned angel says: *Amin*, and says: May it be for you too!’” I went to the bazaar and met Abu Dardâ’ and he narrated the same from the Prophet ﷺ.

الْآخِرُ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ وَمَنْ يَسْأَلُنِي فَأُعْطِيهِ؟ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ. [أخرجه البخاري: ١١٤٥ ومسلم: ٧٥٨].

(١٢) بَابُ الدَّعَاءِ عِنْدَ صِيَاحِ الدِّيَكَةِ

١٨٨١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ؛ فَسَلُوا اللَّهَ تَعَالَى مِنْ فَضْلِهِ؛ فَإِنَّهَا رَأَتْ مَلَكًا. وَإِذَا سَمِعْتُمْ نَهيقَ الحِمَارِ؛ فَتَعَوَّذُوا بِاللَّهِ مِنْ شَرِّ الشَّيْطَانِ؛ فَإِنَّهَا رَأَتْ شَيْطَانًا.» [أخرجه البخاري: ٣٣٠٣ ومسلم: ٢٧٢٩].

(١٣) بَابُ الدَّعَاءِ لِلْمُسْلِمِ بِظَهْرِ الْغَيْبِ

١٨٨٢ - عَنْ صَفْوَانَ (وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، وَكَانَتْ تَحْتَهُ الدَّرْدَاءُ)؛ قَالَ: قَدِمْتُ الشَّامَ، فَأَتَيْتُ أَبَا الدَّرْدَاءِ فِي مَنْزِلِهِ، فَلَمْ أَجِدْهُ، وَوَجَدْتُ أُمَّ الدَّرْدَاءِ، فَقَالَتْ: أَتُرِيدُ الْحَجَّ الْعَامَ؟ فَقُلْتُ: نَعَمْ. قَالَتْ: فَادْعُ اللَّهَ لَنَا بِخَيْرٍ؛ فَإِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ، كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ؛ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلٍ.» [أخرجه مسلم: ٢٧٣٣].

قَالَ: فَخَرَجْتُ إِلَى السُّوقِ، فَلَقِيتُ أَبَا الدَّرْدَاءِ، فَقَالَ لِي مِثْلُ

ذَلِكَ، يَرْوِيهِ عَنِ النَّبِيِّ ﷺ. [أخرجه مسلم: ٢٧٣٢].

(14) CHAPTER. Do not invoke for worldly punishment (for sins)

(١٤) بَابُ كَرَاهِيَةِ الدُّعَاءِ بِتَعْجِيلِ الْعُقُوبَةِ فِي الدُّنْيَا

1883. Anas رضي الله عنه narrated: The Messenger of Allāh ﷺ visited one of the Muslims who looked sickly and looked like a chicken. The Messenger of Allāh ﷺ said: "Do you asked Allāh or invoked Him for something?" He said: "Yes, I used to say: 'O Allāh, whatever punishment You have stored for me in the Hereafter, make it for me in this world.'" The Messenger of Allāh ﷺ said: "Glorified is Allāh. You cannot tolerate that. Why did not you say: 'O Allāh give the good in this world and the good in the Hereafter and save us from the torment of the Fire.'" The Prophet ﷺ invoked Allāh for him and he was healed.

١٨٨٣ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ عَادَ رَجُلًا مِنَ الْمُسْلِمِينَ، قَدْ خَفَتَ فَصَارَ مِثْلَ الْفَرَخِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ كُنْتَ تَدْعُو بِشَيْءٍ أَوْ تَسْأَلُهُ إِيَّاهُ؟». قَالَ: نَعَمْ؛ كُنْتُ أَقُولُ: اللَّهُمَّ! مَا كُنْتُ مُعَاقِبِي بِهِ فِي الْآخِرَةِ؛ فَعَجَّلْهُ لِي فِي الدُّنْيَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ اللَّهِ! لَا تُطِيقُهُ (أَوْ: لَا تَسْتَطِيعُهُ)، أَفَلَا قُلْتَ: اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ».

قَالَ: فَدَعَا اللَّهَ لَهُ، فَشَفَاهُ. [أخرجه مسلم: ٢٦٨٨].

(15) CHAPTER. Invoking for good

(١٥) بَابُ فِي كَرَاهِيَةِ تَمَنِّي الْمَوْتِ لِضُرِّ يَنْزُلُ وَالِدُ الدُّعَاءِ بِالْخَيْرِ

1884. Anas رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "None of you should long for death because of a calamity that had befallen him, and if he cannot, but long for death, then he should say: 'O Allāh! Let me live as long as life is better for me, and take my life if death is better for me'." (Bukhāri 6351)

١٨٨٤ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِضُرِّ نَزَلَ بِهِ؛ فَإِنْ كَانَ لَا بُدَّ مَتَمَنِّيًّا؛ فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاءُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاءُ خَيْرًا لِي». [أخرجه البخاري: ٦٣٥١ ومسلم: ٢٦٨٠].

1885. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "None

١٨٨٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا

of you should wish death and invoke for it before it happens to him; as if one of you dies, his deeds come to an end while if he continues to live it is only for good deeds (to perform).”

يَتَمَنَّ أَحَدُكُمْ الْمَوْتَ، وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ؛ إِنَّهُ إِذَا مَاتَ أَحَدُكُمْ؛ انْقَطَعَ عَمَلُهُ، وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنَ عُمرُهُ إِلَّا خَيْرًا». [أخرجه مسلم:

. [٢٦٨٢]

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

60- THE BOOK OF REMEMBRANCE

٦٠ - كِتَابُ الذِّكْرِ

(1) CHAPTER. Remembrance is recommended as it is nearness to Allâh

1886. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Allâh says: 'I am just as My slave thinks of Me, and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than that. And if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I got a distance of two outstretched arms nearer to him. And if he comes to Me walking, I go to him running.'" (Bukhârî 7405)

(١) بَابُ التَّرْغِيبِ فِي ذِكْرِ اللَّهِ وَالتَّقَرُّبِ إِلَيْهِ بِدَوَامِ ذِكْرِهِ

١٨٨٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، إِنْ ذَكَرَنِي فِي نَفْسِهِ؛ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ؛ ذَكَرْتُهُ فِي مَلَأٍ هُمْ خَيْرٌ مِنْهُمْ، وَإِنْ تَقَرَّبَ مِنِّي شِبْرًا؛ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا؛ تَقَرَّبْتُ مِنْهُ بَاعًا، وَإِنْ أَتَانِي يَمْشِي؛ أَتَيْتُهُ هَرْوَلَةً».

[أَخْرَجَهُ الْبُخَارِيُّ: ٧٤٠٥ وَمُسْلِمٌ: ٢٦٧٥].

(2) CHAPTER. Being mindful and unmindful of the Remembrance

1887. Abu 'Uthmân An-Nahdi reported from Hanzalah Usaiyidi رضي الله عنه (who was one of those who used to write for the Messenger of Allâh ﷺ) that he said: "I met Abu Bakr Siddiq رضي الله عنه. He said: "How are you, O Hanzalah?" I said: "Hanzalah feels that he has turned out to be a hypocrite." He said: "Glorified be Allâh, what are you saying?" I said: "I say that when we are in the company of the Messenger of Allâh ﷺ, we ponder over Hell-fire and Jannah as if we are seeing them before our very eyes. When we are away from the

(٢) بَابُ فِي الدَّوَامِ عَلَى الذِّكْرِ وَتَرْكِهِ

١٨٨٧ - عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ حَنْظَلَةَ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَكَانَ مِنْ كُتَّابِ رَسُولِ اللَّهِ ﷺ؛ قَالَ: لَقِيتُ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ؛ فَقَالَ: كَيْفَ أَنْتَ يَا حَنْظَلَةُ؟ قَالَ: قُلْتُ: نَافِقٌ حَنْظَلَةٌ. قَالَ: سُبْحَانَ اللَّهِ! مَا تَقُولُ؟ قَالَ: قُلْتُ: نَكُونُ عِنْدَ رَسُولِ اللَّهِ ﷺ؛ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ، حَتَّى كَأَنَّا رَأَيْنَا

Messenger of Allāh ﷺ, we attend to our wives, our children, and our business; most of these things (pertaining to the afterlife) slip out of our minds.” Abu Bakr said: “By Allāh, I also experience the same.” So Abu Bakr and I went to the Messenger of Allāh ﷺ and said to him: “O Messenger of Allāh, Hanzalah has turned to be a hypocrite.” Thereupon the Messenger of Allāh ﷺ said: “What has happened to you?” I said: “O Messenger of Allāh, when we are in your company, we are reminded of Hell-fire and *Jannah* as if we are seeing them with our own eyes, but whenever we go away from you and attend to our wives, children and business, many of these things go out of our minds.” Thereupon the Messenger of Allāh ﷺ said: “By Him in Whose Hand is my life, if you remain the same as when you are with me, always busy in the remembrance (of Allāh), the angels will shake hands with you in your beds and on your paths. However, Hanzalah, divide your time (to this and that).” The Prophet ﷺ said this thrice.

الْعَيْنِ، فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ؛ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتِ، فَنَسِينَا كَثِيرًا. قَالَ أَبُو بَكْرٍ: فَوَاللَّهِ؛ إِنَّا لَنَلْقَى مِثْلَ هَذَا. فَاَنْطَلَقْتُ أَنَا وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ حَتَّى دَخَلْنَا عَلَى رَسُولِ اللَّهِ ﷺ. قُلْتُ: نَافَقَ حَنْظَلَةُ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا ذَاكَ؟». قُلْتُ: يَا رَسُولَ اللَّهِ! نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ، حَتَّى كَأَنَّا رَأَيْنَا عَيْنَ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ؛ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتِ؛ نَسِينَا كَثِيرًا.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ؛ إِنْ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عِنْدِي وَفِي الذِّكْرِ؛ لَصَافَحْتُكُمْ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ، وَلَكِنْ يَا حَنْظَلَةُ! سَاعَةً وَسَاعَةً». ثَلَاثَ مَرَارٍ. [أَخْرَجَهُ مُسْلِمٌ: ٢٧٥٠].

(3) CHAPTER. Congregation to recite the Book of Allāh

1888. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “He who alleviates the suffering of a brother from the afflictions of the world, Allāh will alleviate his afflictions from the sufferings of the Day of Resurrection. He who finds relief for one who is hard pressed, Allāh will make things easy for him in the Hereafter. And he who conceals (the faults) of a Muslim, Allāh will conceal his faults in the

(٣) بَابُ فِي الْاجْتِمَاعِ عَلَى تِلَاوَةِ كِتَابِ اللَّهِ تَعَالَى

١٨٨٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا؛ نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ؛ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا؛ سَتَرَهُ اللَّهُ فِي الدُّنْيَا

world and in the Hereafter. Allāh is at the back of a slave so long as the slave is at the back of his brother. He who treads the path in search of knowledge, Allāh will make that path easy, leading to *Jannah* for him. And those persons who assemble in one of the houses of Allāh (mosques), recite the Book of Allāh and learn and teach the Qur'ān (among themselves), there will descend upon them tranquillity. Mercy will cover them, the angels will surround them and Allāh will mention them in the presence of those near Him. He who is slow-paced in doing good deeds, his descent does not make him go ahead."

(4) CHAPTER. Allāh admires him who sits for remembering Allāh and praising Him

1889. Abu Sa'īd Al-Khudri رضي الله عنه reported: Mu'āwiyah رضي الله عنه went to a circle in the mosque and said: "What makes you sit here?" They said: "We are sitting here in order to remember Allāh." He said: "I adjure you by Allāh to tell me whether you are sitting here for this very purpose?" They said: "By Allāh, we are sitting here for this very purpose." Thereupon, he said: "I have not ordered you to take an oath, because of any suspicion against you, and none of my rank in the eye of the Messenger of Allāh ﷺ is the narrator of so few *Ahadith* as I am. The fact is that the Messenger of Allāh ﷺ went out to the circle of his Companions and said: 'What makes you sit here?' They said: 'We are sitting here in order to remember Allāh and to praise Him because He guided us to the path of Islam and He conferred favors upon us.' Thereupon he adjured them by Allāh and asked them if that was the only purpose of their sitting there. They said: 'By Allāh, we are not sitting here but for this very

والْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا؛ سَهَّلَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ؛ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَتْهُمْ الرَّحْمَةُ، وَخَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ؛ لَمْ يُسْرِعْ بِهِ نَسَبُهُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٦٩٩].

(٤) بَابٌ مَنْ جَلَسَ يَذْكُرُ اللَّهَ وَيَحْمَدُهُ يُبَاهِي بِهِ الْمَلَائِكَةَ

١٨٨٩ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجَ مُعَاوِيَةُ رَضِيَ اللَّهُ عَنْهُ عَلَى حَلَقَةٍ فِي الْمَسْجِدِ، فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ عَزَّ وَجَلَّ. قَالَ: اللَّهُ؛ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللَّهِ؛ مَا أَجْلَسْنَا إِلَّا ذَاكَ. قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ، وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ ﷺ أَقَلَّ عَنْهُ حَدِيثًا مِنِّي، وَإِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَى حَلَقَةٍ مِنْ أَصْحَابِهِ، فَقَالَ: «مَا أَجْلَسَكُمْ؟». قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ وَمَنْ بِهِ عَلَيْنَا. قَالَ: «اللَّهُ؛ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟». قَالُوا: وَاللَّهِ؛ مَا أَجْلَسْنَا إِلَّا ذَاكَ. قَالَ: «أَمَا

purpose.' The Prophet ﷺ said: 'I am not asking you to take an oath because of any allegation against you but for the fact that Jibril عليه السلام came to me and he informed me that Allāh, the Exalted and Glorious, was talking to the angels about your magnificence.'"

(5) CHAPTER. The significance of Remembrance assemblies

1890. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "Allāh has some angels who go around looking for those who remember (glorify the Praises of) Allāh the roads and paths. And when they find some people remembering (glorifying the Praises of) Allāh, they sit with them. Then the angels encircle them with their wings up to the nearest heaven to us then they ascend to heaven." He added: "Their *Rubb* asks them (those angels), though He knows better than them, 'What do My slaves say?' The angels reply, 'They say: *Subhān Allāh, Allāhu Akbar, and Alhamdu-lillāh.*' Allāh then says, 'Did they see Me?' The angels reply, 'No! By Allāh, they didn't see You.' Allāh says, 'How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply and declare more often Your freedom from any resemblance to anything.' Allāh says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for *Jannah.*' Allāh says (to the angels), 'Did they see it?' The angels say, 'No! O *Rubb*, they did not see it.' Allāh says: 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.' Allāh says, 'From what do they seek refuge?' The angels reply,

إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُوْهُمَةً لَّكُمْ، وَلَكِنَّهُ أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ». [أخرجه مسلم: ٢٧٠١].

(٥) بَابُ فَضْلِ مَجَالِسِ الذِّكْرِ لِلَّهِ عَزَّ وَجَلَّ وَالِدُعَاءِ وَالِاسْتِغْفَارِ

١٨٩٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً فَضُلًا، يَنْتَبِعُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ؛ قَعَدُوا مَعَهُمْ، وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ، حَتَّى يَمْلُؤُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا، فَإِذَا تَفَرَّقُوا؛ عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ».

قال: «فيسألهم الله عزَّ وجلَّ وهو أعلمُ بهم: من أين جئتم؟ فيقولون: جئنا من عند عباد لك في الأرض؛ يُسبحونك، ويكبرونك، ويهللونك، ويحمدونك، ويسألونك. قال: وماذا يسألوني؟ قالوا: يسألونك جنتك. قال: وهل رأوا جنتي؟ قالوا: لا أي رب! قال: فكيف لو رأوا جنتي؟ قالوا: ويستجبرونك. قال: ومِمَّ يستجبرونني؟ قالوا: من نارِكَ يا رب! قال: وهل رأوا ناري؟ قالوا: لا. قال: فكيف لو رأوا ناري؟ قالوا: ويستغفرونك».

'They seek refuge from the (Hell) Fire.' Allāh says, 'Did they see it?' The angels say, 'No! O *Rubb*, they did not see it.' Allāh says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allāh says, 'I grant pardon to them, and confer upon them what they ask for and grant them protection against which they seek protection.'" The Messenger of Allāh ﷺ added: "One of the angels said: 'There was so-and-so among them, and he was not one of them, but he had just come for some need.' Allāh would say, 'These are those people whose companions will not be miserable'." (Bukhārī 6408)

قَالَ: «فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ، وَأَعْطَيْتُهُمْ مَا سَأَلُوا، وَأَجْرْتُهُمْ مِمَّا اسْتَجَارُوا». قَالَ: «فَيَقُولُونَ: رَبِّ! فِيهِمْ فُلَانٌ، عَبْدٌ خَطَاءٌ، إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ». قَالَ: «فَيَقُولُ: وَلَهُ غَفَرْتُ، هُمْ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٤٠٨ وَمُسْلِمٌ: ٢٦٨٩].

(6) CHAPTER. Those who remember Allāh

(٦) بَابٌ فِي الذَّاكِرِينَ اللَّهَ وَالذَّاكِرَاتِ

1891. Abu Hurairah رضي الله عنه narrated: The Messenger of Allāh ﷺ was walking on the road to Makkah when he passed by a mountain called Jumdan. He ﷺ said: "This is Jumdan. The *Mufarridun* have succeeded." They asked: "Who are the *Mufarridun*?" He ﷺ said: "They who remember (and glorify) Allāh so much." (Bukhārī 4114)

١٨٩١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ فِي طَرِيقِ مَكَّةَ، فَمَرَّ عَلَى جَبَلٍ يُقَالُ لَهُ: جُمْدَانُ، فَقَالَ: «سِيرُوا، هَذَا جُمْدَانُ، سَبَقَ الْمُفَرِّدُونَ». قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٤١١٤ وَمُسْلِمٌ: ٢٦٧٦].

(7) CHAPTER. Saying: *La ilāha illallāh* (there is no true God but Allāh)

(٧) بَابٌ فِي التَّهْلِيلِ

1892. Abu Hurairah رضي الله عنه narrated: The Messenger of Allāh ﷺ used to say: "There is no true God but Allāh, He honored his soldiers and gave them victory (over their enemy, the disbelievers) and conquered the

١٨٩٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَعَزَّ جُنْدُهُ، وَنَصَرَ عِبْدَهُ، وَغَلَبَ الْأَحْزَابَ

parties (of polytheism) all by Himself. There is nothing to remain after Him.”

(8) CHAPTER. Not raising the voices in *Dhikr*

1893. Abu Musa رضي الله عنه narrated: When the Prophet ﷺ was once traveling, the people (passed over a high place) overlooking a valley, they raised their voices saying: “*Allāhu Akbar!* (Allāh is the All Great).” On that the Prophet ﷺ said (to them): “Lower your voices, for you are not calling a deaf or an absent, but you are calling a Hearer, Who is near and He is with you.” I was behind the riding animal of the Messenger of Allāh ﷺ and he heard me saying, “There is neither might nor power but with Allāh.” On that he said to me, “O ‘Abdullāh bin Qais! Shall I not tell you a sentence which is one of the treasures of *Jannah*?” I said, “Yes, O Messenger of Allāh!” He said, “Recite: There is neither might nor power but with Allāh.” (Bukhārī 4205)

(9) CHAPTER. What to say in the evening

1894. ‘Abdullāh bin Mas‘ūd رضي الله عنه narrated: The Messenger of Allāh ﷺ used to say in the evening: “We have entered in the evening and the dominion of Allāh also entered in the evening. There is no true God but Allāh. He has no partner. O Allāh, I ask you every good of this night and the best of what it contains, and seek refuge with You against its evil and every evil it contains. O Allāh, I seek refuge with You against laziness, old age and its evil, and against the affliction of this world and the torment of the grave.”

Al-Hasan bin ‘Ubaidullāh said: Zubaid

وَحَدَّثَهُ؛ فَلَا شَيْءَ بَعْدَهُ. [أخرجه مسلم: ٢٧٢٤].

(٨) بَابٌ فِي رَفْعِ الصَّوْتِ بِالذِّكْرِ

١٨٩٣ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَجَعَلَ النَّاسُ يَجْهَرُونَ بِالتَّكْبِيرِ، فَقَالَ النَّبِيُّ ﷺ: «أَيُّهَا النَّاسُ! ارْبِعُوا عَلَى أَنْفُسِكُمْ، إِنَّكُمْ لَيْسَ تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا، وَهُوَ مَعَكُمْ». قَالَ: وَأَنَا خَلْفُهُ، وَأَنَا أَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. فَقَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ! أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟». فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «قُلْ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ». [أخرجه البخاري: ٤٢٠٥ ومسلم: ٢٧٠٤].

(٩) بَابٌ مَا يُقَالُ عِنْدَ الْمَسَاءِ

١٨٩٤ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمْسَى؛ قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوءِ الْكِبَرِ وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ».

added in it reporting from Ibrâhim bin Suwaid who reported from Abdur-Rahmân bin Yazid and he from ‘Abdullâh that the Messenger of Allâh ﷺ said: “There is no true God but Allâh. He has no partner. The dominion is His and so is praise and He is All-Powerful over everything.”

In another narration: In the morning He ﷺ would say: “We have entered in the morning and the dominion of Allâh also entered in the morning.”

(10) CHAPTER. Remembrance when going to bed

1895. ‘Ali bin Abu Tâlib رضي الله عنه said: Fâtimah رضي الله عنها complained of what she suffered from the hand-mill and from grinding, when she got the news that some slave-girls of the booty had been brought to the Prophet ﷺ. She went to him to ask for a maidservant, but she could not find him, and told ‘Âishah رضي الله عنها of her need. When the Prophet ﷺ came, ‘Âishah informed him of that. The Prophet ﷺ came to our beds. (On seeing the Prophet ﷺ) we were going to get up, but he said, “Keep at your places.” I felt the coolness of the Prophet’s feet on my chest. Then he said, “Shall I tell you a thing that is better than what you asked me for? When you go to your beds, say: ‘*Allâhu Akbar* (i.e., Allâh is the Most Great)’ for 34 times, and ‘*Al-hamdu Lillâh* (i.e., all the praises are for Allâh)’ for 33 times, and ‘*Subhân Allâh* (i.e., Glorified is Allâh)’ for 33 times. This is better for you than a maid.”

In another narration ‘Ali said: “I never left these remembrances since I heard it from the Prophet ﷺ.” He was asked: “Even in the night of Siffin?” He said: “Even in the night of Siffin.” (Bukhârî 3133)

قَالَ الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ: وَزَادَنِي فِيهِ زَيْدٌ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ رَفَعَهُ؛ أَنَّهُ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». وَفِي رَوَايَةٍ: إِذَا أَصْبَحَ؛ قَالَ ذَلِكَ أَيْضًا: «أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٧٢٣].

(١٠) بَابُ مَا يَقُولُ عِنْدَ النَّوْمِ وَأَخَذِ الْمَضْجَعِ

١٨٩٥ - عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا اشْتَكَتْ مَا تَلْقَى مِنَ الرَّحَى فِي يَدِهَا، وَاتَى النَّبِيَّ ﷺ سَبِيًّا، فَانْطَلَقَتْ، فَلَمْ تَجِدْهُ، وَلَقِيتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَأَخْبَرَتْهَا، فَلَمَّا جَاءَ النَّبِيُّ ﷺ؛ أَخْبَرَتْهُ عَائِشَةُ بِمَجِيئِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا إِلَيْهَا.

فَجَاءَ النَّبِيُّ ﷺ إِلَيْنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْنَا نَقُومُ، فَقَالَ النَّبِيُّ ﷺ: «عَلَى مَكَانِكُمْ» فَقَعَدَ بَيْنَنَا، حَتَّى وَجَدْتُ بَرْدَ قَدَمِهِ عَلَى صَدْرِي، وَقَالَ: «أَلَا أَعْلَمُكُمْ خَيْرًا مِمَّا سَأَلْتُمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمْ: أَنْ تُكَبِّرَا اللَّهَ أَرْبَعًا وَثَلَاثِينَ، وَتُسَبِّحَاهُ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدَاهُ ثَلَاثًا وَثَلَاثِينَ؛ فَهُوَ خَيْرٌ لَكُمْ مِنْ خَادِمٍ».

وَزَادَ فِي أُخْرَى: قَالَ عَلِيٌّ: مَا

تَرَكْتُهُ مِنْذُ سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ. قِيلَ لَهُ: وَلَا لَيْلَةً صِفِّينَ؟ قَالَ: وَلَا لَيْلَةً صِفِّينَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣١١٣ وَمُسْلِمٌ: ٢٧٢٧].

1896. Al-Barâ' bin 'Azib رضي الله عنهما narrated: The Messenger of Allâh ﷺ said to me, "Whenever you go to bed, perform *Wudu'* like that for the prayer, lie on your right side and say: 'O Allâh! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allâh! I believe in Your Book (the Qur'ân) which You have revealed and in Your Prophet (Muhammad ﷺ) whom You have sent.' Then if you die on that very night, you will die with Faith (i.e., on the religion of Islam)." Al Barâ' said: I repeated to remember and said: "I believe in the Messenger You sent."* The Messenger of Allâh ﷺ said: "Say: 'The Prophet You have sent.'" (Bukhârî 247)

١٨٩٦ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَخَذْتَ مَضْجَعَكَ؛ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، ثُمَّ قُلْ: اللَّهُمَّ إِنِّي أَسْلَمْتُ وَجْهِيَ إِلَيْكَ، وَفَوَضْتُ أَمْرِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجِيَ مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، وَاجْعَلْهُنَّ مِنْ آخِرِ كَلَامِكَ، فَإِنْ مِتُّ مِنْ لَيْلَتِكَ؛ مِتُّ وَأَنْتَ عَلَى الْفِطْرَةِ». قَالَ: فَرَدَدْتُهُنَّ لِأَسْتَذْكِرَهُنَّ، فَقُلْتُ: آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ. قَالَ: «قُلْ: آمَنْتُ بِنَبِيِّكَ الَّذِي أَرْسَلْتَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٤٧ وَمُسْلِمٌ: ٢٧١٠].

1897. Al-Barâ' bin 'Azib رضي الله عنهما narrated: Whenever the Prophet ﷺ went to bed, he said: "O Allâh, it is with Your Name that I live and it is with Your Name that I die." And whenever he got up, he used to say: "Praise is due to Allâh, Who gave us life after our death (sleep) and unto You is resurrection."

١٨٩٧ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ؛ قَالَ: «اللَّهُمَّ! بِاسْمِكَ أَحْيَا، وَبِاسْمِكَ أَمُوتُ». وَإِذَا اسْتَيْقَظَ؛ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٧١١].

1898. 'Abdullâh bin 'Umar رضي الله عنهما

١٨٩٨ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو

reported that he commanded a man that while going to bed, he should say: "O Allâh, You created my being and it is for You to take it to its ultimate goal. And its death and life is due to You, and if You give it life then safeguard it; and if You bring death then grant it pardon. O Allâh, I beg of You safety."

A man said to him: "Did you hear it from 'Umar?" He said: "(I have heard) from the one who is better than 'Umar, viz. from the Messenger of Allâh ﷺ."

1899. Suhail reported: Abu Sâlih used to command us: When anyone of you intends to go to sleep, he should lie in bed on his right side and then say: "O Allâh, the *Rubb* of the heaven, the *Rubb* of the earth and the *Rubb* of the Magnificent Throne, our *Rubb*, and the *Rubb* of everything. The Splitter of the grain of corn and the fruit kernel, the Revealer of the Torah, Injil (Bible) and the Criterion (the Qur'ân), I seek refuge in You from the evil of everything You are to seize by the forelock (You have perfect control over it). O Allâh, You are the First, there is none before You, and You are the Last and there is none after You. You are Supreme and there is nothing above You, You are the Knower of everything and there is nothing to bar You from anything. Remove the burden of debt from us and relieve us from want." Abu Sâlih used to narrate it from Abu Hurairah رضي الله عنه who narrated it from the Prophet ﷺ.

رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّهُ أَمَرَ رَجُلًا إِذَا أَخَذَ مَضْجَعَهُ؛ قَالَ: «اللَّهُمَّ خَلَقْتَ نَفْسِي، وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ أَحْيَيْتَهَا؛ فَاحْفَظْهَا، وَإِنْ أَمَتَهَا؛ فَاعْفُ رَهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَاقِبَةَ».

فَقَالَ لَهُ رَجُلٌ: أَسَمِعْتَ هَذَا مِنْ عُمَرَ؟ فَقَالَ: مِنْ خَيْرٍ مِنْ عُمَرَ، مِنْ رَسُولِ اللَّهِ ﷺ. [أَخْرَجَهُ مُسْلِمٌ: ٢٧١٢].

١٨٩٩ - عَنْ شُهَيْلٍ؛ قَالَ: كَانَ أَبُو صَالِحٍ يَأْمُرُنَا إِذَا أَرَادَ أَحَدُنَا أَنْ يَنَامَ: أَنْ يَضْطَجِعَ عَلَى شِقِّهِ الْأَيْمَنِ، ثُمَّ يَقُولُ: «اللَّهُمَّ! رَبَّ السَّمَاوَاتِ، وَرَبَّ الْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ! أَنْتَ الْأَوَّلُ؛ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ؛ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ؛ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ؛ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ».

وَكَانَ يَزُودِي ذَلِكَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ. [أَخْرَجَهُ مُسْلِمٌ: ٢٧١٣].

1900. Abu Hurairah رضي الله عنه narrated

١٩٠٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

that tMessenger of Allâh ﷺ said: "When anyone of you goes to bed, he should wipe his bed with the inside of his *Izâr*, for he does not know what has come to it after him. Then he should say: 'Glorified are You, O my *Rubb*, I put myself in bed and get up by You. If You send my soul (from sleep) back, preserve it as You preserve the pious believers, and if You make me die, forgive me.'" (Bukhâri 6320)

عنه؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ؛ فَلْيَأْخُذْ دَاخِلَةَ إِزَارِهِ، فَلْيَنْفُضْ بِهَا فِرَاشَهُ، وَلْيَسْمِ اللَّهَ؛ فَإِنَّهُ لَا يَعْلَمُ مَا خَلَفَهُ بَعْدَهُ عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يَضْطَجِعَ؛ فَلْيَضْطَجِعْ عَلَى شِقِّهِ الْأَيْمَنِ، وَلْيَقُلْ: سُبْحَانَكَ اللَّهُمَّ رَبِّي، بِكَ وَصَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي؛ فَاغْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا؛ فَاخْفِظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ». [أخرجه البخاري: ٦٣٢٠ ومسلم: ٢٧١٤].

1901. Anas bin Mâlik رضي الله عنه narrated: The Messenger of Allâh ﷺ used to say: "Praise is due to Allâh Who fed us, provided us drink, sufficed us and provided us with shelter, for many a people there is none to suffice and none to provide shelter."

١٩٠١ - عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ؛ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَأَوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي». [أخرجه مسلم: ٢٧١٥].

(11) CHAPTER. Remembering Allâh after Fajr prayer

1902. Juwairiyah رضي الله عنها narrated: The Prophet ﷺ came out from (her room) in the morning as she was busy in observing her dawn prayer in her place. He came back after sunrise and she was still sitting there. The Prophet ﷺ said to her: "You are still in the same place since I left you?" She said: "Yes." The Prophet ﷺ said: "I recited four words three times after I left you and if they were to be weighed against what you have recited since morning, these would outweigh them and (these words) are: 'Allâh is removed from any imperfection, praise is

(١١) بَابُ التَّسْبِيحِ بَعْدَ صَلَاةِ الصُّبْحِ

١٩٠٢ - عَنْ جُوَيْرِيَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ، وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى وَهِيَ جَالِسَةٌ، فَقَالَ: «مَا زِلْتُ عَلَى الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا؟». قَالَتْ: نَعَمْ. قَالَ النَّبِيُّ ﷺ: «لَقَدْ قُلْتُ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ، ثَلَاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِمَا قُلْتُ مُنْذُ الْيَوْمِ؛ لَوَزَنَتْهُنَّ:

due to Him according to the number of His creation and according to the pleasure of His Self, and according to the weight of His Throne, and according to the ink (used in recording) His Words.”

1903. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “He who recites in the morning and in the evening: ‘*Subhān Allāh*, and all praise is due to Him’ one hundred times, he would not bring on the Day of Resurrection anything excellent than this except one who utters these words or utters more than these words.”

(12) CHAPTER. Significance of glorifying Allāh

1904. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “There are two expressions which are very easy for the tongue to say, but they are very heavy in the Balance and are very dear to the Most Beneficent (Allāh), and they are: ‘*Subhān Allāhi wa bihamdihi*’ and ‘*Subhān Allāhil-Azim*’ (i.e., Glorified is Allāh and all praise is due to Him, Glorified is Allāh, the All-Great.)” (Bukhārī 6406)

1905. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “The uttering of: ‘Glorified is Allāh, and all praise is due to Allāh, there is no God but Allāh, and Allāh is the Greatest,’ is dearer to me

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ؛ عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ».

وفي رواية أخرى عنها؛ قال: «سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ، سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ». [أخرجه مسلم: ٢٧٢٦].

١٩٠٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمَسِي: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِئَةً مَرَّةً؛ لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلٍ مِمَّ جَاءَ بِهِ؛ إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ، أَوْ زَادَ عَلَيْهِ». [أخرجه مسلم: ٢٦٩٢].

(١٢) بَابُ فِي فَضْلِ التَّسْبِيحِ

١٩٠٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَتَانِ؛ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ عَزَّ وَجَلَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ». [أخرجه البخاري: ٦٤٠٦ ومسلم: ٢٦٩٤].

١٩٠٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ أَقُولَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ

than anything over which the sun rises.”

(13) CHAPTER. Testification, Praise and Magnification

1906. Musa Al-Juhani reported from Mus'ab bin Sa'd that his father said: A bedouin came to the Messenger of Allâh ﷺ and said to him: “Teach me the words which I should (often) utter.” He said: “Say: ‘There is no true God but Allâh, the One, having no partner with Him. Allâh is the Greatest of the great, and all praise is due to Him. Allâh is removed from any imperfection, the *Rubb* of the worlds, there is no might and power but that of Allâh, the All-Powerful and the Wise.’” He said: “These all for (the glorification of) my *Rubb*. But what about me?” The Prophet ﷺ said: “You should say: ‘O Allâh, grant me pardon, have mercy upon me, direct me to righteousness and provide me with sustenance.’”

Musa said: I think he also said: “Grant me safety.” But I cannot say for certain whether he said this or not.

(14) CHAPTER. The most loved words to Allâh

1907. Abu Dhar رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Shall I tell you the words Allâh loves most?” I said: “O Messenger of Allâh, please tell me the words Allâh loves most.” He ﷺ said: “The words Allâh loves most are: ‘Allâh is removed from any imperfection and all praise is due to Him.’”

(15) CHAPTER. Saying: *La ilâha illallâh*,

مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ». [أخرجه مسلم: ٢٦٩٥].

(١٣) بَابٌ فِي التَّهْلِيلِ وَالتَّحْمِيدِ وَالتَّكْبِيرِ

١٩٠٦ - عَنْ مُوسَى الْجُهَنِيِّ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمْ؛ قَالَ: جَاءَ أَغْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: عَلِّمْنِي كَلَامًا أَقُولُهُ. قَالَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ». قَالَ: فَهَؤُلَاءِ لِرَبِّي؛ فَمَا لِي؟ قَالَ: «قُلْ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَارْزُقْنِي».

قَالَ مُوسَى: أَمَّا (عَافِنِي)؛ فَأَنَا أَنْوَهُهُمْ، وَمَا أَدْرِي. [أخرجه مسلم: ٢٦٩٦].

(١٤) بَابٌ أَحَبُّ الْكَلَامِ إِلَى اللَّهِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

١٩٠٧ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكَ بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ؟». قُلْتُ: يَا رَسُولَ اللَّهِ! أُخْبِرْنِي بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ. فَقَالَ: «إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

[أخرجه مسلم: ٢٧٣١].

(١٥) بَابٌ فِيمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ

one hundred times a day

1908. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Whoever says: '*Lâ ilâha illallâhu, wahdahu lâ sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr* (there is no true God except Allāh. He has no partner and He is All-Powerful over everything),' one hundred times, will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than him. And whoever says: '*Subhân Allâhi wa bihamdhi*,' one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea." (Bukhârî 6403, 6405)

وَحْدَهُ، لَا شَرِيكَ لَهُ؛ فِي يَوْمٍ مِئَّةَ مَرَّةٍ ١٩٠٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ؛ فِي يَوْمٍ مِئَّةَ مَرَّةٍ؛ كَانَتْ لَهُ عَدَلٌ عَشْرٍ رِقَابٍ، وَكُتِبَتْ لَهُ مِئَةُ حَسَنَةٍ، وَمُحِيتَ عَنْهُ مِئَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِزْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمِيسِيَ، وَلَمْ يَأْتِ أَحَدٌ أَفْضَلَ مِمَّا جَاءَ بِهِ؛ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ.

وَمَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ؛ فِي يَوْمٍ مِئَّةَ مَرَّةٍ؛ حُطَّتْ عَنْهُ خَطَايَاهُ، وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٤٠٣ وَ ٦٤٠٥ وَمُسْلِمُ:

[٢٦٩١].

(16) CHAPTER. Glorifying Allāh one hundred times

(١٦) بَابُ فِيمَنْ سَبَّحَ مِئَةَ تَسْبِيحَةٍ

1909. Sa'd bin Abu Waqqâs رضي الله عنه narrated: I was in the company of the Messenger of Allāh ﷺ and he said: "Would one of you be powerless to earn one thousand *Hasanah* (virtues) every day?" One man asked: "How one can get one thousand *Hasanah* every day?" He said: "Say: '*Subhân Allâh*' one hundred times, then one thousand *Hasanah* will be recorded (to your credit) and one thousand vices will be blotted out."

١٩٠٩ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَيُعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟». فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِئَةَ تَسْبِيحَةٍ؛ فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، وَيُحُطُّ عَنْهُ أَلْفُ خَطِيئَةٍ». [أَخْرَجَهُ

مُسْلِمُ: [٢٦٩٨].

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

61- THE BOOK OF SEEKING REFUGE

٦١ - كِتَابُ التَّعَوُّذِ وَغَيْرِهِ

(1) CHAPTER. Seeking refugee against affliction

(١) بَابُ التَّعَوُّذِ مِنْ شَرِّ الْفِتَنِ

1910. 'Aishah رضي الله عنها narrated: The Messenger of Allâh ﷺ used to say: "O Allâh! I seek refuge with You from the *Fitnah* (trial or affliction etc.) of the Fire and the punishment of the Fire, the *Fitnah* of the grave and the punishment of the grave, and the evil of the *Fitnah* of wealth and the evil of the *Fitnah* of poverty. O Allâh! I seek refuge with You from the evil of the *Fitnah* of Al-Masih Ad-Dajjâl. O Allâh! Cleanse my heart with the snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the East and West far away from each other. O Allâh! I seek refuge with You from laziness, sins, and from being in debt." (Bukhârî 6377)

١٩١٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو بِهَؤُلَاءِ الدَّعَوَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَى، وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ! اغْسِلْ خَطَايَايَ بِمَاءِ التَّلَجِّ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ، وَالْمَأْتَمِ وَالْمَغْرَمِ». [أخرجه البخاري: ٦٣٧٧ ومسلم: ٥٨٩].

(2) CHAPTER. Refuge against laziness and weakness

(٢) بَابُ فِي التَّعَوُّذِ مِنَ الْعَجْزِ وَالْكَسَلِ

1911. Anas bin Mâlik رضي الله عنه narrated: The Messenger of Allâh ﷺ used to say: "O Allâh! I seek refuge with You from helplessness, laziness, cowardice, old age and miserliness. I seek refuge with You from the punishment in the grave, and seek refuge with You from *Fitnah* (trials or afflictions etc.) of life and death." (Bukhârî 2823)

١٩١١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[أخرجه البخاري: ٢٨٢٣ ومسلم:

.[٢٧٠٦]

(3) CHAPTER. Taking refuge against bad destiny and wretchedness

1912. Abu Hurairah رضي الله عنه narrated: The Prophet ﷺ used to seek refuge with Allâh from bad destiny, and from being overtaken by wretchedness in the Hereafter, and from the malicious joy of enemies, and from being destined to an evil end.

‘Amr (one of the narrators) said that Sufyân said about this narration: “I doubt that I have added one in it but I do not know which one that was.” (Bukhârî 6347)

(٣) بَابُ فِي التَّعَوُّذِ مِنْ سُوءِ الْقَضَاءِ وَدَرَكِ الشَّقَاءِ

١٩١٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ سُوءِ الْقَضَاءِ، وَمِنْ دَرَكِ الشَّقَاءِ، وَمِنْ شِمَاتَةِ الْأَعْدَاءِ، وَمِنْ جُهِدِ الْبَلَاءِ.

قَالَ عَمْرُو فِي حَدِيثِهِ: قَالَ سُفْيَانُ: أَشْكُ أَنِّي زِدْتُ وَاحِدَةً مِنْهَا.

[أخرجه البخاري: ٦٣٤٧ ومسلم:

.[٢٧٠٧]

(4) CHAPTER. Seeking refuge against withdrawal of graces

1913. ‘Abdullâh bin ‘Umar رضي الله عنهما narrated: The Messenger of Allâh ﷺ supplicated in these words: “O Allâh, I seek refuge with You from the withdrawal of Your blessing and the change of Your protection (from me) and from the sudden wrath of Yours, and from every displeasure of Yours.”

(٤) بَابُ التَّعَوُّذِ مِنْ زَوَالِ النِّعَمِ

١٩١٣ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ».

[أخرجه مسلم: ٢٧٣٩].

(5) CHAPTER. Saying ‘mercy on you’ to the sneezer

1914. Anas bin Mâlik رضي الله عنه narrated: Two men sneezed before the Prophet ﷺ and he said *Tashmit* (saying: ‘May Allâh be merciful to you,’ when one sneezes and says: ‘Praise be to Allâh’) to one of them, while he did not say *Tashmit* to the other. So, that man said, “O Messenger of Allâh! You said *Tashmit* to that fellow but you did not say

(٥) بَابُ تَشْمِيتِ الْعَاطِسِ إِذَا حَمَدَ اللَّهَ

١٩١٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: عَطَسَ عِنْدَ النَّبِيِّ ﷺ رَجُلَانِ، فَشَمَّتَ أَحَدَهُمَا، وَلَمْ يُشَمِّتِ الْآخَرَ، فَقَالَ الَّذِي لَمْ يُشَمِّتْهُ: عَطَسَ فُلَانٌ فَشَمَّتُهُ، وَعَطَسْتُ أَنَا فَلَمْ تُشَمِّتْنِي؟! قَالَ: «إِنَّ هَذَا حَمَدَ اللَّهَ،

Tashmīt to me.” The Prophet ﷺ said, “That man praised Allāh, but you did not praise Allāh.” (Bukhārī 6225)

1915. Iyās bin Salamah reported his father saying : A person sneezed in the presence of the Prophet ﷺ and he said to him : “May Allāh have mercy on you.” And he then sneezed for the second time and the Messenger of Allāh ﷺ said: “He is suffering from cold (i.e., no response is necessary).”

وَأَنَّكَ لَمْ تَحْمَدِ اللَّهَ عَزَّ وَجَلَّ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٢٢٥ وَمُسْلِمٌ: ٢٩٩١].

١٩١٥ - عَنْ إِيَّاسِ بْنِ سَلَمَةَ؛ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَعَطَسَ رَجُلٌ عِنْدَهُ، فَقَالَ لَهُ: «يَرْحَمُكَ اللَّهُ». ثُمَّ عَطَسَ أُخْرَى، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «الرَّجُلُ مَرْكُومٌ». [أَخْرَجَهُ مُسْلِمٌ: ٢٩٩٣].

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

62- THE BOOK OF REPENTANCE AND ALLÂH'S GREAT MERCY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٦٢ - كِتَابُ التَّوْبَةِ وَقَبُولُهَا وَسَعَةِ رَحْمَةِ اللَّهِ عَزَّ وَجَلَّ وَعَبْرَ ذَلِكَ

(1) CHAPTER. Repentance is called for

1916. Abu Burdah reported: I heard Al-Aghar, who was a Companion of the Prophet ﷺ, telling Ibn 'Umar رضي الله عنهما that the Messenger of Allâh ﷺ said: "O people, repent to Allâh. I do repent to Allâh one hundred times a day."

(١) بَابُ فِي الْأَمْرِ بِالتَّوْبَةِ

١٩١٦ - عَنْ أَبِي بُرْدَةَ؛ قَالَ: سَمِعْتُ الْأَعْرَى، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، يُحَدِّثُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا النَّاسُ! تَوْبُوا إِلَى اللَّهِ؛ فَإِنِّي أَتُوبُ إِلَى اللَّهِ فِي الْيَوْمِ مِائَةً مَرَّةً».

[أخرجه مسلم: ٢٧٠٢].

(2) CHAPTER. Repentance is encouraged

1917. Al-Hârith bin Suwaid reported: I went to 'Abdullâh to visit him while he was sick. He related to us two narrations: One from himself, and the other from the Messenger of Allâh ﷺ, saying: "Allâh is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized. But he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding animal gone. (He starts looking for it) and suffers from severe heat and thirst or what Allâh wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (while getting up) he raises his head to find his riding animal standing beside him. Allâh is more pleased by His slave's repentance than (the pleasure of) this man on finding back his riding

(٢) بَابُ الْحِضِّ عَلَى التَّوْبَةِ

١٩١٧ - عَنِ الْحَارِثِ بْنِ سُوَيْدٍ؛ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ أَعُوذُهُ وَهُوَ مَرِيضٌ، فَحَدَّثَنَا بِحَدِيثَيْنِ: حَدِيثًا عَنْ نَفْسِهِ، وَحَدِيثًا عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ فِي أَرْضٍ دَوِيَّةٍ مُهْلِكَةٍ، مَعَهُ رَاحِلَتُهُ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَنَامَ، فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ، فَطَلَبَهَا حَتَّى أَدْرَكَهُ الْعَطَشُ، ثُمَّ قَالَ: أَرْجِعْ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ فَأَنَامُ حَتَّى أَمُوتَ، فَوْضَعَ رَأْسَهُ عَلَى سَاعِدِهِ لِيَمُوتَ، فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ، عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ؛ فَاللَّهُ أَشَدُّ

animal and food.” (Bukhâri 6308)

(3) CHAPTER. Sincere repentance

1918. Ibn Shihâb reported: The Messenger of Allâh ﷺ set out for Tabûk Battle intending to (threaten) the Romans and the Christian Arabs of Syria. Ibn Shihâb added: Abdur-Rahmân bin ‘Abdullâh bin Ka’b bin Mâlik informed him that ‘Abdullâh bin Ka’b bin Mâlik, who was from among Ka’b’s sons, was the guide of Ka’b when he became blind: I heard Ka’b bin Mâlik narrating the story of the *Ghazwah* of Tabûk in which he failed to take part.

Ka’b bin Mâlik said: I did not remain behind the Messenger of Allâh ﷺ in any *Ghazwah* that he fought except the *Ghazwah* of Tabûk, and I failed to take part in the *Ghazwah* of Badr, but Allâh did not admonish anyone who had not participated in it, for in fact, the Messenger of Allâh ﷺ had gone out in search of the caravan of Quraish till Allâh made them (i.e., the Muslims) and their enemy meet without any appointment. I witnessed the night of *Al-‘Aqabah* (the pledge) with the Messenger of Allâh ﷺ when we pledged for Islâm, and I would not exchange it for the Badr Battle although the Badr Battle is more popular amongst the people than it (i.e., *Al-‘Aqabah* pledge).

As for my news (in this battle of Tabûk), I had never been stronger or wealthier than I was when I remained behind the Messenger of Allâh ﷺ in that *Ghazwah*. By Allâh, never had I two she-camels before, but I had then at the time of this *Ghazwah*. Whenever the

فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَزَادَهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٣٠٨ وَمُسْلِمٌ: ٢٧٤٤].

(٣) بَابُ فِي الصَّدَقِ فِي التَّوْبَةِ، وَقَوْلُهُ عَزَّ وَجَلَّ: ﴿وَعَلَى الْفُلْكَانَةِ الَّذِينَ خَلَفُوا﴾

١٩١٨ - عَنْ ابْنِ شِهَابٍ؛ قَالَ: ثُمَّ غَزَا رَسُولُ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ وَهُوَ يُرِيدُ الرُّومَ وَنَصَارَى الْعَرَبِ بِالشَّامِ.

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ابْنُ كَعْبِ بْنِ مَالِكٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ - وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ -؛ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ.

قَالَ كَعْبُ بْنُ مَالِكٍ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ غَزَاهَا قَطُّ؛ إِلَّا فِي غَزْوَةِ تَبُوكَ؛ غَيْرَ أَنِّي تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهُ، إِنَّمَا خَرَجَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ يُرِيدُونَ عِيرَ قُرَيْشٍ، حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ، وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاقَفْنَا عَلَى الْإِسْلَامِ، وَمَا أُحِبُّ أَنْ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا.

Messenger of Allāh ﷺ wanted to make a *Ghazwah*, he used to hide his intention by apparently referring to different *Ghazwah* till it was the time of that *Ghazwah* (of Tabûk) which the Messenger of Allāh ﷺ fought in severe heat, facing, a long journey, desert, and the great number of enemy. So, the Messenger of Allāh ﷺ announced to the Muslims clearly (their destination) so that they might get prepared for their *Ghazwah*. The Messenger of Allāh ﷺ was accompanied by a large number of Muslims who could not be listed in a book (namely, a register). Ka'b added: Any man who intended to be absent would think that the matter would remain hidden unless Allāh revealed it through Divine Revelation.

So, the Messenger of Allāh ﷺ fought that *Ghazwah* at the time when the fruits had ripened and the shade looked pleasant. The Messenger of Allāh ﷺ and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, "I can do that." So, I kept on delaying it every now and then till the people got ready and the Messenger of Allāh ﷺ and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, "I will prepare myself (for departure) one or two days after him, and then join them." In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck.

So, after the departure of the Messenger of Allāh ﷺ, whenever I went out and walked

وَكَانَ مِنْ خَبْرِي حِينَ تَخَلَّفْتُ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ: أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلَا أُيَسِّرُ مِثِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ، وَاللَّهِ؛ مَا جَمَعْتُ قَبْلَهَا رَاجِلَيْنِ قَطُّ حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ.

فَفَزَّاهَا رَسُولُ اللَّهِ ﷺ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا، وَاسْتَقْبَلَ عَدُوًّا كَثِيرًا، فَجَلَّا لِلْمُسْلِمِينَ أَمْرُهُمْ؛ لِيَتَأَهَّبُوا أَهْبَةَ غَزْوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِمُ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ كَثِيرٌ، وَلَا يَجْمَعُهُمْ كِتَابٌ حَافِظٌ (يُرِيدُ بِذَلِكَ الدِّيُونَ). قَالَ كَعْبٌ: فَقَلَّ رَجُلٌ يُرِيدُ أَنْ يَتَّعِيبَ، يَظُنُّ أَنَّ ذَلِكَ سَيَخْفِي لَهُ؛ مَا لَمْ يَنْزِلْ فِيهِ وَحْيٌ مِنَ اللَّهِ عَزَّ وَجَلَّ.

وَعَزَا رَسُولُ اللَّهِ ﷺ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثَّمَارُ وَالظَّلَالُ، فَأَنَا إِلَيْهَا أَضَعُرُ، فَتَجَهَّزَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، وَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ، فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا، وَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَى ذَلِكَ إِذَا أَرَدْتُ، فَلَمْ يَزَلْ ذَلِكَ يَتِمَادِي بِي، حَتَّى اسْتَمَرَّ بِالنَّاسِ الْجِدُّ، فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ غَادِيًا، وَالْمُسْلِمُونَ مَعَهُ، وَلَمْ أَقْضِ مِنْ جَهَازِي شَيْئًا، ثُمَّ غَدَوْتُ، فَارْجَعْتُ وَلَمْ أَقْضِ شَيْئًا، فَلَمْ يَزَلْ ذَلِكَ

amongst the people (i.e., the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allāh had excused.

The Messenger of Allāh ﷺ did not remember me till he reached Tabūk. So, while he was sitting amongst the people in Tabūk, he said, "What did Ka'b do?" A man from Banu Salimah said, "O Messenger of Allāh! He has been stopped by his two *Burdah* (i.e., garments) and his looking at his own flanks with pride." Then Mu'adh bin Jabal said, "What a bad thing you have said! By Allāh! O Messenger of Allāh! We know nothing about him but good."

The Messenger of Allāh ﷺ kept silent. It was during that time that he ﷺ saw a person (dressed in a) white (garment) shattering the illusion of eye (mirage). Thereupon the Messenger of Allāh ﷺ said: "May he be Abu Khaithamah, and lo, it was Abu Khaithamah Al-Ansāri and he was that person who contributed a *Sā'* of dates and was scoffed at by the hypocrites.

Ka'b bin Mālik added: When I heard that he (i.e., the Prophet ﷺ) was on his way back to Al-Madinah, I got dipped in my concern, and began to think of false excuses, saying to myself, "How can I avoid his anger tomorrow?" And I took the advice of wise members of my family in this matter. When it was said that the Messenger of Allāh ﷺ had nearly approached (Al-Madinah), all the evil false excuses disappeared from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth.

So, the Messenger of Allāh ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two-*Rak'ah* prayer therein and then sit for the people. So, when he had done

يَمَادِي بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ
الْعَزْوُ، فَهَمَمْتُ أَنْ أَرْتَجِلَ فَأَذْرِكَهُمْ
- فَيَا لَيْتَنِي فَعَلْتُ - ، ثُمَّ لَمْ يُقَدَّرْ
ذَلِكَ لِي .

فَطَفِقْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ
خُرُوجِ رَسُولِ اللَّهِ ﷺ يَحْزُنُنِي أَنِّي لَا
أَرَى لِي أَسْوَةً؛ إِلَّا رَجُلًا مَعْمُوصًا
عَلَيْهِ فِي التَّقَاقُ، أَوْ رَجُلًا مِمَّنْ عَدَرَ
اللَّهُ عِزَّ وَجَلَّ مِنَ الضَّعْفَاءِ .

وَلَمْ يَذْكُرْنِي رَسُولُ اللَّهِ ﷺ حَتَّى
بَلَغَ تَبُوكًا، فَقَالَ وَهُوَ جَالِسٌ فِي
الْقَوْمِ يَتَبَوَّكُ: «مَا فَعَلَ كَعْبُ بْنُ
مَالِكٍ؟». قَالَ رَجُلٌ مِنْ بَنِي سَلَمَةَ:
يَا رَسُولَ اللَّهِ! حَبَسَهُ بُرْدَاهُ وَالنَّظَرُ فِي
عِطْفِيهِ. فَقَالَ لَهُ مُعَاذُ بْنُ جَبَلٍ: بِسَسْ
مَا قُلْتَ، وَاللَّهِ يَا رَسُولَ اللَّهِ؛ مَا
عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا.

فَسَكَتَ رَسُولُ اللَّهِ ﷺ، فَبَيْنَا هُوَ
عَلَى ذَلِكَ؛ إِذْ رَأَى رَجُلًا مَبِیضًا
يَزُولُ بِهِ السَّرَابُ، فَقَالَ رَسُولُ اللَّهِ
ﷺ: «كُنْ أَبَا حَيْثَمَةَ». فَإِذَا هُوَ أَبُو
حَيْثَمَةَ الْأَنْصَارِيِّ، وَهُوَ الَّذِي تَصَدَّقَ
بِصَاعِ التَّمْرِ حِينَ لَمَزَهُ الْمُنافِقُونَ.

فَقَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغَنِي
أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ تَوَجَّهَ قَافِلًا مِنْ
تَبُوكَ؛ حَضَرَنِي بَنِي، فَطَفِقْتُ أَنْتَذَكُرَ
الْكَذِبَ، وَأَقُولُ: بِمَا أَخْرَجُ مِنْ
سَخَطِهِ غَدًا؟ وَأَسْتَعِينُ عَلَى ذَلِكَ كُلِّ
ذِي رَأْيٍ مِنْ أَهْلِي، فَلَمَّا قِيلَ لِي: إِنَّ

all that (this time), those who had failed to join the battle (of Tabūk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men. The Messenger of Allāh ﷺ accepted the excuses they had expressed, took their *Bai'ah* (pledge), asked for Allāh's forgiveness for them, and left the secrets of their hearts for Allāh to judge.

Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, "Come here." So, I came walking till I sat before him. He said to me, "What stopped you from joining us? Had you not purchased an animal for carrying you?" I answered, "Yes, O Messenger of Allāh! But by Allāh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently. But by Allāh, I knew well that if today I tell you a lie to seek your favor, Allāh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allāh's forgiveness. Really, by Allāh, there was no excuse for me. By Allāh, I had never been stronger or wealthier than I was when I remained behind you." Then the Messenger of Allāh ﷺ said, "As regards this man, he has surely told the truth. So get up till Allāh decides your case."

I got up, and many men of Banu Salimah followed me and said to me, "By Allāh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to the Messenger of Allāh ﷺ as the others who did not join him, have offered. The supplication of the Messenger of Allāh ﷺ to Allāh to forgive you would have been sufficient for you." By Allāh, they continued blaming me so much that I intended to return (to the

رسول الله ﷺ قَدْ أَظَلَّ قَادِمًا؛ زَاخَ عَنِّي الْبَاطِلُ، حَتَّى عَرَفْتُ أَنِّي لَنْ أَنْجُو مِنْهُ بِشَيْءٍ أَبَدًا، فَأَجْمَعْتُ صِدْقَهُ.

وَصَبَحَ رَسُولُ اللَّهِ ﷺ قَادِمًا، وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ؛ بَدَأَ بِالْمَسْجِدِ، فَرَكَعَ فِيهِ رَكَعَتَيْنِ، ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذَلِكَ؛ جَاءَهُ الْمُخَلَّفُونَ، فَطَفِقُوا يَمْتَذِرُونَ إِلَيْهِ، وَيَخْلِفُونَ لَهُ، وَكَانُوا بِضَعَةِ وَثْمَانَيْنِ رَجُلًا، فَقِيلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ عَلَانِيَتَهُمْ، وَبَايَتَهُمْ، وَاسْتَغْفَرَ لَهُمْ، وَوَكَّلَ سَرَائِرَهُمْ إِلَى اللَّهِ.

حَتَّى جِئْتُ، فَلَمَّا سَلَّمْتُ؛ تَبَسَّمَ؛ تَبَسَّمَ الْمُغْضَبُ، ثُمَّ قَالَ: «تَعَالَ». فَجِئْتُ أَمْشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ لِي: «مَا خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدْ ابْتَعْتَ ظَهْرَكَ؟». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي وَاللَّهِ؛ لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا؛ لَرَأَيْتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، لَقَدْ أُعْطِيتُ جَدَلًا، وَلِكِنِّي وَاللَّهِ؛ لَقَدْ عَلِمْتُ؛ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي؛ لَيُوشِكَنَّ اللَّهُ أَنْ يُسْخِطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ؛ إِنِّي لَأَرْجُو فِيهِ عُقْبَى اللَّهِ. وَاللَّهِ؛ مَا كَانَ لِي عُذْرٌ، وَاللَّهِ؛ مَا كُنْتُ قَطُّ أَقْوَى وَلَا أَيْسَرُ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ. قَالَ رَسُولُ

Prophet ﷺ) and accuse myself of having told a lie, but I said to them, "Is there anybody else who has met the same fate as I have?" They replied, "Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you." I said, "Who are they?" They replied, "Murârah bin Rabi'ah Al-Âmiri and Hilâl bin Umaiya Al-Wâqifi." By that they mentioned to me two men who had attended the *Ghazwah* (battle) of Badr, and in whom there was an example for me. So, I did not change my mind when they mentioned them to me.

The Messenger of Allâh ﷺ forbade all the Muslims to talk to us, the three aforesaid persons, out of all those who had remained behind in that *Ghazwah*. So, we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights.

As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to the Messenger of Allâh ﷺ and greet him while he was sitting in his gathering after the prayer, and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me.

When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatâdah who was my cousin and dearest person to me, and I

الله ﷻ: «أَمَا هَذَا؛ فَقَدْ صَدَقَ؛ فَمَنْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ». فَقُمْتُ.

وَنَارَ رِجَالٍ مِنْ بَنِي سَلِمْةَ، فَاتَّبَعُونِي، فَقَالُوا لِي: وَاللَّهِ؛ مَا عَلِمْنَاكَ أَذْنِبْتَ ذَنْبًا قَبْلَ هَذَا، لَقَدْ عَجَزْتَ فِي أَنْ لَا تَكُونَ اعْتَدَرْتَ إِلَى رَسُولِ اللَّهِ ﷺ بِمَا اعْتَدَرْتَ إِلَيْهِ الْمُخَلَّفُونَ؛ فَقَدْ كَانَ كَافِكَ ذَنْبُكَ اسْتَغْفَارُ رَسُولِ اللَّهِ ﷺ لَكَ. قَالَ: فَوَاللَّهِ؛ مَا زَالُوا يُؤَنِّبُونِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ إِلَى رَسُولِ اللَّهِ ﷺ، فَأُكَذِّبَ نَفْسِي. قَالَ: ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِي هَذَا مَعِيَ مِنْ أَحَدٍ؟ قَالُوا: نَعَمْ؛ لَقِيَهُ مَعَكَ رَجُلَانِ، قَالَا مِثْلَ مَا قُلْتُ، وَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ. قَالَ: قُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَّارَةُ بْنُ رَبِيعَةَ الْعَامِرِيُّ، وَهِلَالُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ. قَالَ: فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ، قَدْ شَهِدَا بَدْرًا، فِيهِمَا أُسْوَةٌ. قَالَ: فَمَضَيْتُ حِينَ ذَكَرَهُمَا لِي.

قَالَ: وَنَهَى رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا أَيُّهَا الثَّلَاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ. قَالَ: فَاجْتَنَبْنَا النَّاسَ، وَقَالَ: تَغَيَّرُوا لَنَا، حَتَّى تَنَكَّرْتُ لِي فِي نَفْسِي الْأَرْضُ؛ فَمَا هِيَ إِلَّا أَرْضُ الَّتِي أَعْرِفُ، فَلِشَيْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً.

فَأَمَّا صَاحِبَايَ؛ فَاسْتَكْنَا وَقَعَدَا

offered my greetings to him. By Allāh, he did not return my greetings. I said, "O Abu Qatādah! I beseech you by Allāh! Do you know that I love Allāh and His Messenger ﷺ?" He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. Then I asked him again in the Name of Allāh. He said, "Allāh and His Messenger ﷺ know it better." Thereupon my eyes flowed with tears and I returned and jumped over the wall.

While I was walking in the market of Al-Madinah, suddenly I saw a *Nabatī* (i.e., a Christian farmer) from Syria who came to sell his grains in Al-Madinah, saying, "Who will lead me to Ka'b bin Mālik?" The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassān in which the following was written: "To proceed, I have been informed that your friend (i.e., the Prophet ﷺ) has treated you harshly. Anyhow, Allāh does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you." When I read it, I said to myself, "This is also a sort of a test." Then I took the letter to the oven and made a fire therein by burning it.

When forty out of the fifty nights elapsed, behold! There came to me the messenger of the Messenger of Allāh ﷺ and said, "The Messenger of Allāh ﷺ orders you to separate from your wife." I said, "Should I divorce her; or else what should I do?" He said, "No, only keep aloof from her and do not cohabit her." The Prophet ﷺ sent the same message to my two fellows. Then I said to my wife, "Go to your parents and remain with them till Allāh gives His Verdict in this matter."

The wife of Hilāl bin Umayyah came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh! Hilāl bin Umayyah is a

فِي بُيُوتِهِمَا يَبْكِيَانِ، وَأَمَّا أَنَا؛ فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ؛ فَكُنْتُ أَخْرُجُ، فَأَشْهَدُ الصَّلَاةَ، وَأَطُوفُ فِي الْأَسْوَاقِ، وَلَا يَكْلُمُنِي أَحَدٌ، وَآتَى رَسُولُ اللَّهِ ﷺ، فَأَسْلَمَ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلَاةِ، فَأَقُولُ فِي نَفْسِي: هَلْ حَرَكَ شَفَتَيْهِ بَرْدَ السَّلَامِ أَمْ لَا؟ ثُمَّ أَصْلِي قَرِيبًا مِنْهُ وَأَسَارِفُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي؛ نَظَرَ إِلَيَّ، وَإِذَا التَّقْتُ نَحَوَهُ؛ أَغْرَضَ عَيْنِي.

حَتَّى إِذَا طَالَ عَلَيَّ ذَلِكَ مِنْ جَفْوَةِ الْمُسْلِمِينَ؛ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابْنُ عَمِّي، وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ، فَوَاللَّهِ؛ مَا رَدَّ عَلَيَّ السَّلَامَ، فَقُلْتُ لَهُ: يَا أَبَا قَتَادَةَ! أُنَشِدُكَ بِاللَّهِ؛ هَلْ تَعْلَمَنَّ أَنِّي أَحِبُّ اللَّهَ وَرَسُولَهُ؟ قَالَ: فَسَكَتَ. فَعُدْتُ فَنَاشِدْتُهُ؟ فَسَكَتَ. فَعُدْتُ فَنَاشِدْتُهُ؟ فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. ففَاضَتْ عَيْنَايَ، وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ.

فَبَيْنَا أَنَا أَمْشِي فِي سَوَاقِ الْمَدِينَةِ؛ إِذَا نَبْطِيٍّ مِنْ نَبْطِ أَهْلِ الشَّامِ، مَمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ؛ يَقُولُ: مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ؟ قَالَ: فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ إِلَيَّ، حَتَّى جَاءَنِي، فَدَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ، وَكُنْتُ كَاتِبًا، فَقَرَأْتُهُ؛ فَإِذَا

helpless old man who has no servant to attend on him. Do you dislike that I should serve him?" He said, "No, (you can serve him) but he should not come near you." She said, 'By Allāh, he has no desire for anything. By Allāh, he has never ceased weeping till his case began till this day.'

On that, some of my family members said to me, "Will you also ask the Messenger of Allāh ﷺ to permit your wife (to serve you) as he has permitted the wife of Hilāl bin Umayyah to serve him?" I said, "By Allāh, I will not ask the permission of the Messenger of Allāh ﷺ regarding her, for I do not know what the Messenger of Allāh ﷺ would say if I asked him to permit her (to serve me) while I am a young man." Then I remained in that state for ten more nights after that, till the period of fifty nights was completed starting from the time when the Messenger of Allāh ﷺ prohibited the people from talking to us.

When I had offered the *Fajr* prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allāh described (in the Qur'ān) i.e., my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sal' calling with his loudest voice, "O Ka'b bin Mālik! Be happy (by receiving good news)." I fell down in prostration before Allāh, realising that relief has come.

The Messenger of Allāh ﷺ had announced the acceptance of our repentance by Allāh when he had offered the *Fajr* prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he whose voice I had heard,

فيه: أَمَا بَعْدُ؛ فَإِنَّهُ قَدْ بَلَغَنَا أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانٍ وَلَا مَضْيَعَةٍ؛ فَالْحَقُّ بِنَا نُوَاسِيكَ. قَالَ: فَقُلْتُ حِينَ قَرَأْتُهَا: وَهَذَا أَيْضاً مِنَ الْبَلَاءِ، فَيَا مَمْتُ بِهَا التَّوْبَةَ، فَسَجَرْتُهَا بِهَا.

حَتَّى إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ، وَاسْتَلَبْتُ الْوُحْيَ، إِذَا رَسُولُ رَسُولِ اللَّهِ ﷺ يَأْتِينِي، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزَلَ أَمْرَاتِكَ. قَالَ: فَقُلْتُ: أَطْلُقُهَا أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لَا؛ بَلِ اعْتَزِلْهَا؛ فَلَا تَقْرَبْنَهَا. قَالَ: فَأَرْسَلَ إِلَى صَاحِبِي بِمِثْلِ ذَلِكَ. قَالَ: فَقُلْتُ لَامْرَأَتِي: الْحَقِّي بِأَهْلِكَ؛ فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ فِي هَذَا الْأَمْرِ.

قَالَ: فَجَاءَتْ أَمْرَأَةُ هِلَالِ بْنِ أُمَيَّةَ رَسُولَ اللَّهِ ﷺ، فَقَالَتْ لَهُ: يَا رَسُولَ اللَّهِ! إِنَّ هِلَالَ بْنِ أُمَيَّةَ شَيْخٌ ضَائِعٌ، لَيْسَ لَهُ خَادِمٌ؛ فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ؟ قَالَ: «لَا، وَلَكِنْ؛ لَا يَقْرَبَنَّكَ». فَقَالَتْ: إِنَّهُ وَاللَّهِ مَا بِهِ حَرَكَةٌ إِلَى شَيْءٍ، وَاللَّهِ؛ مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى يَوْمِهِ هَذَا.

قَالَ: فَقَالَ لِي بَعْضُ أَهْلِي: لَوْ اسْتَأْذَنْتَ رَسُولَ اللَّهِ ﷺ فِي أَمْرَاتِكَ؛ فَقَدْ أَذِنَ لَامْرَأَةِ هِلَالِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ؟ قَالَ: فَقُلْتُ: لَا اسْتَأْذِنُ فِيهَا

came to me conveying the good tidings, I took off my two garments and dressed him with them; and by Allāh, I owned no other garments than them on that day.

Then I borrowed two garments and wore them and went to the Messenger of Allāh ﷺ. The people started receiving me in batches, congratulating me on Allāh's Acceptance of my repentance, saying, "We congratulate you on Allāh's Acceptance of your repentance." When I entered the Mosque, I saw the Messenger of Allāh ﷺ sitting with the people around him. Talhah bin 'Ubaidullāh swiftly came to me, shook hands with me and congratulated me. By Allāh, none of the *Muhājirin* (i.e., emigrants) got up for me except him (i.e., Talhah), and I will never forget this for Talhah.

Ka'b added: When I greeted the Messenger of Allāh ﷺ, his face was bright with joy, he said, "Be happy with the best day that you have got ever since your mother delivered you." I said, "Is this forgiveness from you or from Allāh?" He said, "No, it is from Allāh." Whenever the Messenger of Allāh ﷺ became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him.

When I sat before him, I said, "O Messenger of Allāh! Because of the acceptance of my repentance, I will give up all my wealth as alms for the sake of Allāh and His Messenger." The Messenger of Allāh ﷺ said, "Keep some of your wealth, as it will be better for you." I said, "So I will keep my share from Khaibar with me," and added, "O Messenger of Allāh! Allāh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allāh, I do not know anyone of the Muslims whom Allāh has helped for telling the truth more than me. Since I

رسول الله ﷺ، وما يُدْرِينِي مَاذَا يَقُولُ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَأْذَنَتْهُ فِيهَا وَأَنَا رَجُلٌ شَابٌّ؟!

قَالَ: فَلَبِثْتُ بِذَلِكَ عَشْرَ لَيَالٍ، فَكَمِلَ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينَ نَهَيْ عَنْ كَلَامِنَا.

قَالَ: ثُمَّ صَلَّيْتُ صَلَاةَ الْفَجْرِ صَبَاحَ خَمْسِينَ لَيْلَةً عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ اللَّهُ عَزَّ وَجَلَّ مِنَّا، قَدْ ضَاقَتْ عَلَيَّ نَفْسِي، وَضَاقَتْ عَلَيَّ الْأَرْضُ بِمَا رَحُبْتُ؛ سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَى عَلَى سَلْعٍ، يَقُولُ بِأَعْلَى صَوْتِهِ: يَا كَعْبُ بْنُ مَالِكٍ! أَتُبَشِّرُ. قَالَ: فَخَرَرْتُ سَاجِدًا، وَعَرَفْتُ أَنَّ قَدْ جَاءَ فَرَجٌ.

قَالَ: فَأَذَنَ رَسُولُ اللَّهِ ﷺ النَّاسَ بِتَوْبَةِ اللَّهِ تَعَالَى عَلَيْنَا حِينَ صَلَّيْتُ صَلَاةَ الْفَجْرِ، فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا، فَذَهَبَ قِبَلِ صَاحِبِي مُبَشِّرُونَ، وَرَكَضَ رَجُلٌ إِلَيَّ فَرَسًا، وَسَعَى سَاعٍ مِنْ أَسْلَمَ قِبَلِي وَأَوْفَى عَلَى الْجَبَلِ، فَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ، فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي؛ نَزَعْتُ لَهُ ثَوْبِي، فَكَسَوْتُهُمَا إِيَّاهُ بِبِشَارَتِي، وَاللَّهِ؛ مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ.

وَاسْتَعَرْتُ ثَوْبَيْنِ، فَلَبِسْتُهُمَا، فَانْطَلَقْتُ أَنَا وَمَنْ رَسُولُ اللَّهِ ﷺ،

mentioned that truth to the Messenger of Allāh ﷺ, I have never intended to tell a lie ever since (I said that to the Messenger of Allāh ﷺ) till today. I hope that Allāh will also save me (from telling lies) the rest of my life.

So, Allāh revealed to His Messenger ﷺ the Verse: "Allāh has forgiven the Prophet, the *Muhājirin* and the *Ansār* who followed him in the time of distress (up to) He is unto them full of kindness, Most Merciful. And (He did forgive also) the three who did not join till for them the earth, vast as it is, was straitened and their own selves were straitened to them (up to) And be with those who are true (in word and deed)." (9:117-9)

Ka'b said: By Allāh, Allāh has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to the Messenger of Allāh ﷺ which would have caused me to perish as those who have told a lie perished. For Allāh described those who told lies with the worst description He ever attributed to anybody else. Allāh تبارك وتعالى said: "They will swear by Allāh to you when you return to them (up to) Certainly Allāh is not pleased with the rebellious, disobedient people." (9:95-6)

Ka'b added: We, the three men, differed altogether from those whose excuses the Messenger of Allāh ﷺ accepted when they swore to him. He took their *Bai'ah* (pledge) and asked Allāh to forgive them, but the Messenger of Allāh ﷺ left our case pending until Allāh gave His Judgement about it. As for that Allāh said: "And (He did forgive also) the three who did not join till for them the earth, vast as it is, was straitened" (9:118) What Allāh said (in this Verse) does not indicate our failure to take part in the *Ghazwah*, but it refers to the deferment

يَتْلَقَانِي النَّاسُ فَوْجًا فَوْجًا؛ يُهَيِّئُونِي بِالتَّوْبَةِ، وَيَقُولُونَ: لَتَهْنِكَ تَوْبَةُ اللَّهِ عَلَيْكَ. حَتَّى دَخَلْتُ الْمَسْجِدَ؛ إِذَا رَسُولُ اللَّهِ ﷺ جَالِسٌ فِي الْمَسْجِدِ، وَحَوْلَهُ النَّاسُ، فَقَامَ طَلْحَةُ بْنُ عُبَيْدٍ اللَّهُ يَهْرُؤُ، حَتَّى صَافَحَنِي وَهَنَانِي، وَاللَّهُ؛ مَا قَامَ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ. قَالَ: فَكَانَ كَعَبٍ لَا يَنْسَاهَا لِيُطْلَحَهُ.

قَالَ كَعَبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ، قَالَ: وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ الشُّرُورِ، وَيَقُولُ: «أُبَشِّرُ بِخَيْرٍ يَوْمَ مَرَّ عَلَيْكَ مُنْذُ وَلَدْتِكَ أُمُّكَ». قَالَ: فَقُلْتُ: أَمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ أَمْ مِنْ عِنْدِ اللَّهِ؟ فَقَالَ: «لَا؛ بَلْ مِنْ عِنْدِ اللَّهِ». وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا سُرَّ؛ اسْتَنَارَ وَجْهُهُ، حَتَّى كَانَتْ وَجْهُهُ قِطْعَةً قَمَرٍ. قَالَ: وَكُنَّا نَعْرِفُ ذَلِكَ.

قَالَ: فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ؛ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُمْسِكْ بَعْضَ مَالِكَ؛ فَهُوَ خَيْرٌ لَكَ». قَالَ: فَقُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ.

قَالَ: وَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ إِنَّمَا أَنْجَانِي بِالصَّدَقِ، وَإِنَّ مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا مَا

of making a decision by the Prophet ﷺ about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses. (Bukhârî 4418)

بَقِيْتُ. قَالَ: فَوَاللَّهِ؛ مَا عَلِمْتُ أَنَّ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلَاهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هَذَا أَحْسَنَ مِمَّا أَبْلَانِي اللَّهُ عَزَّ وَجَلَّ بِهِ، وَاللَّهِ؛ مَا تَعَمَّدْتُ كَذِبَهُ مُنْذُ قُلْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هَذَا، وَإِنِّي لَأَرْجُو أَنَّ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيَ.

قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ﴾ حَتَّى بَلَغَ: ﴿إِنَّهُمْ بِهِمْ رِءُوفٌ رَحِيمٌ ۝ وَالَّذِينَ الَّذِينَ خَلَفُوا حَتَّى إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ﴾ ... حَتَّى بَلَغَ: ﴿وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التوبة: ١١٧ - ١١٩].

قَالَ كَعْبٌ: وَاللَّهِ؛ مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ إِذْ هَدَانِي اللَّهُ لِلْإِسْلَامِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي رَسُولِ اللَّهِ ﷺ أَنَّ لَا أَكُونُ كَذِبْتُهُ، فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا؛ إِنَّ اللَّهَ قَالَ لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الْوَحْيَ شَرًّا مَا قَالَ لِأَحَدٍ، وَقَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِنُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآوَهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ۝ يَحْلِفُونَ لَكُمْ لِنُرَضُوا عَنْهُمْ فَإِنْ تَرَضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ

الْفَاسِقِينَ ﴿٤٠﴾ .

قَالَ كَعْبٌ: كُنَّا خُلَفْنَا أَيُّهَا الثَّلَاثَةُ عَنْ أَمْرِ أَوْلِيكَ الَّذِينَ قِيلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ حِينَ حَلَفُوا لَهُ، فَبَايَعَهُمْ، وَاسْتَغْفَرَ لَهُمْ، وَأَرْجَأَ رَسُولُ اللَّهِ ﷺ أَمْرَنَا حَتَّى قَضَى اللَّهُ عَزَّ وَجَلَّ فِيهِ؛ فَبِذَلِكَ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَعَلَّ الثَّلَاثَةُ الَّذِينَ خُلِفُوا حَتَّى إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ﴾، وَلَيْسَ الَّذِي ذَكَرَ اللَّهُ مِمَّا خُلِفْنَا تَخَلُّفْنَا عَنِ الْعَزْوِ، وَإِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا وَإِرْجَاؤُهُ أَمْرَنَا عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فَقَبِلَ مِنْهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٤١٨ وَمُسْلِمٌ: ٢٧٦٩].

(4) CHAPTER. Repentance acceptance for who kills one hundred

(٤) بَابُ قَبُولِ التَّوْبَةِ مِمَّنْ قَتَلَ مِئَةَ نَفْسٍ

1919. Abu Sa'īd Al-Khudri رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "There was a man from the Children of Israel who murdered ninety-nine people. Then he went asking who was the most knowledgeable man on earth. He was shown a monk, so he went and asked the monk. The monk replied in negative and he killed him to make one hundred murders. Again, he asked about a knowledgeable man. He was shown one. When he went and asked that scholar as to whether Allāh will forgive him. He answered in affirmative and said that nobody can stop repentance from the slaves and told him to go to a town such and such and worship Allāh there with its people and not to come back to that land of malice. So, he left but death took him on the way. The angels of mercy and the angels of torment disputed among

١٩١٩ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ فَيَمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ؟ فَدُلَّ عَلَى رَاهِبٍ، فَأَتَاهُ، فَقَالَ: إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا؛ فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: لَا. فَفَتَلَّهُ، فَكَمَّلَ بِهِ مِئَةً. ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ؟ فَدُلَّ عَلَى رَجُلٍ عَالِمٍ، فَقَالَ: إِنَّهُ قَتَلَ مِئَةَ نَفْسٍ؛ فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ، وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟! انْطَلِقْ إِلَى أَرْضٍ كَذَا وَكَذَا؛ فَإِنَّ بِهَا

themselves whether he was forgiven or not. The angels of mercy said : 'He was on the way to repent.' The angels of torment said : 'No, he did no good deeds.' An angel came as a man and asked the angels to measure the two distances between the two towns and to consider the shortest. The distance to the repentance village was lesser so he was forgiven and the angels of mercy took him."

Qatadah told that Al-Hasan said: "At death this man turned his chest toward the repentance village." (Bukhâri 3470)

أَنَسَا يَعْبُدُونَ اللَّهَ عَزَّ وَجَلَّ؛ فَأَعْبَدَ اللَّهُ تَعَالَى مَعَهُمْ، وَلَا تَرْجِعْ إِلَى أَرْضِكَ؛ فَإِنَّهَا أَرْضُ سَوْءٍ.

فَانْطَلَقَ، حَتَّى إِذَا نَصَفَ الطَّرِيقَ؛ أَتَاهُ الْمَوْتُ، فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ، فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ: جَاءَ تَائِبًا مُقْبِلًا بِقَلْبِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ. وَقَالَتْ مَلَائِكَةُ الْعَذَابِ: إِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ.

فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ، فَجَعَلَهُ بَيْنَهُمْ، فَقَالَ: قِيسُوا مَا بَيْنَ الْأَرْضَيْنِ؛ فَإِلَى أَيَّتَهُمَا كَانَ أَذْنِي؛ فَهُوَ لَهُ. فَقَاسُوا، فَوَجَدُوهُ أَذْنِي إِلَى الْأَرْضِ الَّتِي أَرَادَ، فَقَبَضَتْهُ مَلَائِكَةُ الرَّحْمَةِ.

قَالَ قَتَادَةُ: فَقَالَ الْحَسَنُ: ذُكِرَ لَنَا أَنَّهُ لَمَّا أَتَاهُ الْمَوْتُ؛ نَاءَ بِصَدْرِهِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٤٧٠ وَمُسْلِمٌ: ٢٧٦٦].

(5) CHAPTER. Repentance is open up to the signs of sunrise in the west

1920. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "He who seeks repentance (from Allâh) before the rising of the sun from the west (before the Day of Resurrection), Allâh will accept his repentance."

(٥) بَابٌ مِّنْ تَابٍ قَبْلَ طُلُوعِ

الشَّمْسِ مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ

١٩٢٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا؛ تَابَ اللَّهُ عَلَيْهِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٧٠٣].

(6) CHAPTER. Repentance acceptance for day and night sins

1921. Abu Musa رضي الله عنه narrated that

(٦) بَابٌ قَبُولُ التَّوْبَةِ مِنْ مُسِيءِ

اللَّيْلِ وَالنَّهَارِ

١٩٢١ - عَنْ أَبِي مُوسَى رَضِيَ

the Prophet ﷺ said: "Allâh, the Exalted and Glorious, stretches out His Hand during the night so that the people repent for the sins committed from dawn till dusk. And He stretches out His Hand during the day so that the people may repent for the sins committed from dusk to dawn. He would accept repentance before the sun rise in the west (before the Day of Resurrection)."

اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا». [أخرجه مسلم: ٢٧٥٩].

(7) CHAPTER. Sins forgiven

1922. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "By Him in Whose Hand is my life, if you were not to commit sin, Allâh would have swept you out of existence and He would have replaced you by those people who would commit sin and seek forgiveness from Allâh, so that he forgives them."

(٧) بَابٌ فِي غُفْرَانِ الذُّنُوبِ
١٩٢٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ؛ لَوْ لَمْ تُذْنِبُوا؛ لَذَهَبَ اللَّهُ بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ، فَيَسْتَغْفِرُونَ اللَّهَ؛ فَيَغْفِرُ لَهُمْ». [أخرجه مسلم: ٢٧٤٩].

(8) CHAPTER. Allâh's Mercy overcomes His Anger

1923. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When Allâh created the creation, He wrote in His Book (and it is placed with Him on the Throne): 'Verily My Mercy overcomes My Anger'." (Bukhâri 7404)

(٨) بَابٌ فِي سَعَةِ رَحْمَةِ اللَّهِ تَعَالَى وَأَنَّهَا تَغْلِبُ غَضَبَهُ
١٩٢٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا قَضَى اللَّهُ الْخَلْقَ؛ كَتَبَ فِي كِتَابِهِ عَلَى نَفْسِهِ؛ فَهُوَ مَوْضُوعٌ عِنْدَهُ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي». [أخرجه البخاري: ٧٤٠٤ ومسلم: ٢٧٥١].

1924. Abu Hurairah رضي الله عنه narrated: I heard the Prophet ﷺ saying: "Allâh has divided mercy into one hundred parts and He kept ninety-nine parts with Him and sent down one part on earth for the men and jinn and animals and because of that one single part, His creations are merciful to each other, so that even the mare lifts up its hoof away from its baby animal lest it should trample on it." (Bukhâri 6000)

١٩٢٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ لِلَّهِ مِئَةَ رَحْمَةٍ، أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْمُحَوِّمِ، فِيهَا يَتَعَاطَفُونَ، وَبِهَا يَتَرَاحَمُونَ، وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا، وَأَخَّرَ اللَّهُ نِسْعًا وَتِسْعِينَ رَحْمَةً؛ يَرْحَمُ

بِهَا عِبَادَةُ يَوْمِ الْقِيَامَةِ». [أخرجه البخاري: ٦٠٠٠ ومسلم: ٢٧٥٢].

(9) CHAPTER. Allāh's Mercy and Torment

(٩) بَابٌ فِيمَا عِنْدَ اللَّهِ تَعَالَى مِنَ الرَّحْمَةِ وَالْعُقُوبَةِ

1925. Abu Hurairah رضي الله عنه narrated : I heard the Messenger of Allāh ﷺ saying: "Were the believer to know the punishment Allāh has, he would not hoped to enter *Jannah*, and were the infidel to know the mercy Allāh has, he would not give up the hope of entering His *Jannah*." (Bukhārī 6469)

١٩٢٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنَ الْعُقُوبَةِ؛ مَا طَمَعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ؛ مَا قَنَطَ مِنْ جَنَّتِهِ أَحَدٌ». [أخرجه البخاري: ٦٤٦٩ ومسلم: ٢٧٥٥].

(10) CHAPTER. Allāh's Mercy is greater than parents'

(١٠) بَابُ اللَّهِ أَرْحَمُ بِعِبَادِهِ مِنَ الْوَالِدَةِ بِوَلَدِهَا

1926. 'Umar bin Al-Khattâb رضي الله عنه narrated : Some captives were brought before the Messenger of Allāh ﷺ. There was a woman among them who whenever found a child amongst the captives, took it over her chest and nursed it (she had lost her infant but later she found him). The Messenger of Allāh ﷺ said to us, "Do you think that this woman can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Messenger of Allāh ﷺ then said, "Allāh is more Merciful to His slaves than this woman to her son." (Bukhārī 5999)

١٩٢٦ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ سَبْيٌ؛ فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ تَبْنَعِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ؛ أَخَذَتْهُ، فَأَلَصَقَتْهُ بِبَطْنِهَا، وَأَرْضَعَتْهُ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «أَتَرُونَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟». قُلْنَا: لَا وَاللَّهِ؛ وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِلَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا». [أخرجه البخاري: ٥٩٩٩ ومسلم: ٢٧٥٤].

(11) CHAPTER. Reward exceeds deeds

(١١) بَابُ لَنْ يُنْجِيَ أَحَدًا عَمَلُهُ

1927. 'Aishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said: "Do good deeds properly, sincerely and moderately. And know that your deeds will not make you

١٩٢٧ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَنْ يُنْجِيَ أَحَدًا عَمَلُهُ»؛ أَنَّهَا كَانَتْ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا؛

enter *Jannah*.” He was asked: “Even you, O Messenger of Allâh?” He said: “Even me, unless Allâh’s mercy is cast on me,” and he ﷺ said: “The most beloved deed to Allâh is the most regular and constant one, even though it is little.” (Bukhârî 6464)

(12) CHAPTER. Allâh is All-Patient

1928. ‘Abdullâh bin Qais رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “None is more patient than Allâh against the harmful saying, He hears from the people; they ascribe a son or a partner to Him, yet He gives them health and (supplies them with) provisions.” (Bukhârî 6099)

(13) CHAPTER. None has more sense of jealousy than Allâh

1929. ‘Abdullah bin Mas’ûd رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “None loves to be praised more than Allâh, and for this reason He praises Himself. And none has more sense of jealousy than Allâh, therefore, He has prohibited shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly. And none is more anxious to accept the apologies (of the people) than Allâh and this is why He revealed the Books and sent Messengers.” (Bukhârî 4634)

فَإِنَّهُ لَنْ يُدْخَلَ الْجَنَّةَ أَحَدًا عَمَلُهُ». قالوا: ولا أَنْتَ يا رسولَ الله؟ قال: «ولا أنا؛ إِلَّا أَنْ يَغْفِرَ لِي اللهُ مِنْهُ بِرَحْمَةٍ. وَاعْلَمُوا أَنَّ أَحَبَّ الْعَمَلِ إِلَى اللهِ أَدْوَمُهُ وَإِنْ قَلَّ». [أخرجه البخاري: ٦٤٦٤ ومسلم: ٢٨١٨].

(١٢) بَابُ مَا أَحَدٌ أَصْبَرَ عَلَى أَدَى مِنَ اللهِ عَزَّ وَجَلَّ

١٩٢٨ - عَنْ عَبْدِ اللهِ بْنِ قَيْسٍ رَضِيَ اللهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا أَحَدٌ أَصْبَرَ عَلَى أَدَى سَمِعَهُ مِنَ اللهِ عَزَّ وَجَلَّ؛ إِنَّهُمْ يَجْعَلُونَ لَهُ نِدَاءً، وَيَجْعَلُونَ لَهُ وَلَدًا، وَهُوَ مَعَ ذَلِكَ يَرْزُقُهُمْ وَيُعَافِيهِمْ وَيُعْطِيهِمْ». [أخرجه البخاري: ٦٠٩٩ ومسلم: ٢٨٠٤].

(١٣) بَابُ مَا أَحَدٌ أَغْيَرَ مِنَ اللهِ عَزَّ وَجَلَّ

١٩٢٩ - عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللهِ عَزَّ وَجَلَّ، مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ. وَلَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللهِ عَزَّ وَجَلَّ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ. وَلَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْعُذْرُ مِنَ اللهِ عَزَّ وَجَلَّ، مِنْ أَجْلِ ذَلِكَ أَنْزَلَ الْكِتَابَ وَأَرْسَلَ الرُّسُلَ». [أخرجه البخاري: ٤٦٣٤ ومسلم: ٢٧٦٠].

1930. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Allâh is jealous, and Allâh's jealousy is provoked when a believer does something which Allâh has prohibited." (Bukhârî 5223)

١٩٣٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَغَارُ، وَإِنَّ الْمُؤْمِنَ يَغَارُ، وَغَيْرُهُ أَلَّا أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ عَلَيْهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٢٢٣ ومسلم: ٢٧٦١].

(14) CHAPTER. Talking to Allâh and confessing

1931. Safwân bin Muhriz reported that Ibn 'Umar رضي الله عنهما was asked: "What have you heard from the Messenger of Allâh ﷺ about *An-Najwa*?" He said: I heard him ﷺ saying: "Allâh will bring a believer near Him and shelter him with His Screen and ask him: 'Did you commit such and such sins?' He will say: 'Yes, my *Rubb*.' Allâh will keep on asking him till he will confess all his sins and will think that he is ruined. Allâh will say: 'I did screen your sins in the world, and I forgive them for you today,' and then he will be given the Book (record) of his good deeds. Regarding the disbelievers and hypocrites, (their evil acts will be exposed publicly, and) the witnesses will say: 'These are the people who lied against their *Rubb*.'" (Bukhârî 2441)

(١٤) بَابٌ فِي التَّجْوِي وَتَقْرِيرِ الْعَبْدِ بِذُنُوبِهِ

١٩٣١ - عَنْ صَفْوَانَ بْنِ مُحْرِزٍ؛ قَالَ: قَالَ رَجُلٌ لَابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي النَّجْوَى؟ قَالَ: سَمِعْتُهُ يَقُولُ: «يَذْنِي الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ عَزَّ وَجَلَّ، حَتَّى يَضَعَ عَلَيْهِ كَفَّهُ، فَيَقْرُرُهُ بِذُنُوبِهِ، فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: أَيْ رَبِّ! أَعْرِفُ. قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ. فَيُعْطَى صَحِيفَةً حَسَنَاتِهِ. وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ: فَيُنَادَى بِهِمْ عَلَى رُؤُوسِ الْخَلَائِقِ: هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى اللَّهِ عَزَّ وَجَلَّ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٤٤١ ومسلم: ٢٧٦٨].

(15) CHAPTER. Allâh's grace on people will be counted on the Day of Reckoning

1932. Abu Hurairah رضي الله عنه narrated: They (the Companions of the Prophet ﷺ) said: "O Messenger of Allâh, shall we be able to see our *Rubb* on the Day of Resurrection?" He said: "Do you have any

(١٥) بَابٌ تَقْرِيرُ النَّعْمِ يَوْمَ الْقِيَامَةِ عَلَى الْكَافِرِ وَالْمُنَافِقِ

١٩٣٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُضَارُونَ فِي رُؤْيَا الشَّمْسِ فِي الظَّهِيرَةِ

difficulty in seeing the sun at noon when there is no cloud?" They said: "No." He again said: "Do you have any difficulty in seeing the full moon on the fourteenth night when there is no cloud?" They said: "No." He said: "By Him in Whose Hand is my life, you will not face any more difficulty in seeing your *Rubb* than you face in seeing one of them. Then Allâh will sit in judging upon the slave and will say: 'O so-and-so, did I not honor you, make you the chief, provide you spouse and tame horses and camels for you and give you an opportunity to rule over your subjects?' He will say: 'Yes.' Then it will be said: 'Did you not think that you would meet Me?' He will say: 'No.' Allâh will say: 'Well, We forget you as you forgot Me.' Then the second man will be brought for judgement. Allâh will say: 'O so-and-so, did We not honor you, make you the chief, give you a wife, subdue horses and camels for you and give you an opportunity to rule over your subjects?' He will say: 'Yes, my *Rubb*.' He عز وجل will say: 'Did you not think that you would meet Me?' He will say: 'No.' Then Allâh will say: 'Well, I forget you today as you forgot Me.' the third one will be brought and Allâh will say to him as He said before. The third man will say: 'O my *Rubb*, I affirmed my faith in You, in Your Book and in Your Messenger; I observed prayer and fast and gave in charity.' He will speak in good terms like this as he is able to do. Allâh will say: 'Well, We shall bring Our witnesses to you.' The man wonders in his mind who will testify for him. Then his mouth will be sealed, and his thighs, his flesh, and his bones will be asked to speak, and his thighs, flesh and bones will bear witness to his deeds. It will be done so that he may not be able to make any excuse for himself. Such a man is the hypocrite with whom Allâh will be angry."

لَيْسَتْ فِي سَحَابَةٍ؟. قالوا: لا. قال: «فَهَلْ تُضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ بَدْرِ لَيْسَ فِي سَحَابَةٍ؟». قالوا: لا. قال: «فَوَالَّذِي نَفْسِي بِيَدِهِ؛ لَا تُضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ عَزَّ وَجَلَّ إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَةِ أَحَدِهِمَا».

قال: «فَيَلْقَى الْعَبْدَ، فيَقُولُ: أَيُّ فُلٍ! أَلَمْ أُكْرِمَكَ، وَأَسَوَّدَكَ، وَأَزَوَّجَكَ، وَأَسَخَّرَ لَكَ الْخَيْلَ وَالْإِبِلَ، وَأَذَرَكَ تَرَاسُ وَتَرْبَعُ؟ فيَقُولُ: بَلَى أَيُّ رَبٍّ!». قال: «فيَقُولُ: أَفَطَنَنْتَ أَنَّكَ مُلَاقِيٌّ؟ فيَقُولُ: لا. فيَقُولُ: فَإِنِّي أَنْسَاكَ كَمَا نَسَيْتَنِي».

ثُمَّ يَلْقَى الثَّانِي، فيَقُولُ: أَيُّ فُلٍ! أَلَمْ أُكْرِمَكَ، وَأَسَوَّدَكَ، وَأَزَوَّجَكَ، وَأَسَخَّرَ لَكَ الْخَيْلَ وَالْإِبِلَ، وَأَذَرَكَ تَرَاسُ وَتَرْبَعُ؟ فيَقُولُ: بَلَى أَيُّ رَبٍّ! فيَقُولُ: أَفَطَنَنْتَ أَنَّكَ مُلَاقِيٌّ؟ فيَقُولُ: لا. فيَقُولُ: فَإِنِّي أَنْسَاكَ كَمَا نَسَيْتَنِي. ثُمَّ يَلْقَى الثَّالِثَ، فيَقُولُ لَهُ مِثْلَ ذَلِكَ، فيَقُولُ: يَا رَبِّ! أَمَنْتُ بِكَ وَبِكِتَابِكَ وَبِرُسُلِكَ، وَصَلَّيْتُ وَصُمْتُ وَتَصَدَّقْتُ، وَيُثْنِي بِخَيْرٍ مَا اسْتَطَاعَ. قال: «فيَقُولُ: هَاهُنَا إِذَا!». قال: «ثُمَّ يُقَالُ لَهُ: الْآنَ نَبْعَثُ شَاهِدَنَا عَلَيْكَ. وَيَتَفَكَّرُ فِي نَفْسِهِ: مَنْ ذَا الَّذِي يَشْهَدُ عَلَيَّ؟ فيُحْتَمَمُ عَلَى فِيهِ، وَيُقَالُ لِفَخِذِهِ وَلِحُمْهِ وَعِظَامِهِ:

أَنْطَقِي! فَتَنْطِقُ فَخِذُهُ وَلَحْمُهُ وَعِظَامُهُ
بِعَمَلِهِ، وَذَلِكَ لِيُعْذَرَ مِنْ نَفْسِهِ، وَذَلِكَ
الْمُنَافِقُ، وَذَلِكَ الَّذِي يَسْخَطُ اللَّهُ
عَلَيْهِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٩٦٨].

(16) CHAPTER. Limbs will be witnesses

1933. Anas bin Mâlik رضي الله عنه narrated :
We were in the company of the Messenger of
Allâh ﷺ when he smiled and said : "Do you
know why I laughed?" We said : "Allâh and
His Messenger know best." Then he ﷺ said :
"It was because of the (fact that there came
to my mind the) conversation which the slave
will have with his *Rubb* on the Day of
Resurrection. He will say : 'My *Rubb*, have
you not guaranteed me protection against
injustice?' He will say : 'Yes.' Then the slave
will say : 'I do not deem valid any witness
against me but my own self.' He will say :
'Well, it is sufficient to have the witness of
yourself against you, and that of the two
angels who were appointed to record your
deeds.' Then the seal will be set on his mouth
and his hands and feet will be asked to speak,
and they will speak of his deeds. Then the
mouth will be set free to talk. He will say (to
the hands and feet) : 'Away with you! It was
for your safety that I struggled.'"

(١٦) بَابٌ فِي شَهَادَةِ أَرْكَانِ الْعَبْدِ يَوْمَ الْقِيَامَةِ بِعَمَلِهِ

١٩٣٣ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ
اللَّهُ عَنْهُ؛ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ
ﷺ، فَضَحِكَ، فَقَالَ: «هَلْ تَدْرُونَ
مِمَّ أَضْحَكُ؟». قَالَ: قُلْنَا: اللَّهُ
وَرَسُولُهُ أَغْلَمَ. قَالَ: «مِنْ مُخَاطَبَةِ
الْعَبْدِ رَبَّهُ، فَيَقُولُ: يَا رَبِّ! أَلَمْ
تُجِرْنِي مِنَ الظُّلْمِ؟». قَالَ: «يَقُولُ:
بَلَى». قَالَ: «فَيَقُولُ: فَإِنِّي لَا أُجِيزُ
عَلَى نَفْسِي إِلَّا شَاهِدًا مِنِّي». قَالَ:
«فَيَقُولُ: كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ
شَهِيدًا، وَبِالْكَرَامِ الْكَاتِبِينَ شُهَدَاءَ».
قَالَ: «فَيُخْتَمَ عَلَى فِيهِ، فَيُقَالُ
لأَرْكَانِهِ: أَنْطَقِي». قَالَ: «فَتَنْطِقُ
بِأَعْمَالِهِ». قَالَ: «ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ
الْكَلَامِ». قَالَ: «فَيَقُولُ: بُعْدًا لَكُمْ
وَسُخْرًا، فَعَنْكُمْ كُنْتُ أَنَاضِلٌ».
[أَخْرَجَهُ مُسْلِمٌ: ٢٩٦٩].

(17) CHAPTER. Fearing Allâh and His torture

1934. Abu Hurairah رضي الله عنه narrated
that the Messenger of Allâh ﷺ said : "A man
who never did any good deed, said that if he
died, his family should burn him and throw
half the ashes in the earth and the other half

(١٧) بَابٌ فِي خَشْيَةِ اللَّهِ عَزَّ وَجَلَّ وَشِدَّةِ الْخَوْفِ مِنْ عِقَابِهِ

١٩٣٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ
رَجُلٌ لَمْ يَعْمَلْ حَسَنَةً قَطُّ لِأَهْلِهِ: إِذَا
مَاتَ؛ فَحَرَّقُوهُ، ثُمَّ اذْرَوْا نِصْفَهُ فِي

in the sea, for by Allāh, if Allāh should get hold of him, He would punish him like He would not punish anyone else. But Allāh ordered the sea to collect what was in it (of his ashes) and ordered the earth to collect what was in it (of his ashes). Then Allāh said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well).' So Allāh forgave him." (Bukhâri 3481)

الْبَرِّ وَنُصِفَهُ فِي الْبَحْرِ، فَوَاللَّهِ؛ لَئِنْ قَدَّرَ اللَّهُ عَلَيْهِ؛ لَيُعَذِّبَنَّهُ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ. فَلَمَّا مَاتَ الرَّجُلُ؛ فَعَلُوا مَا أَمَرَهُمْ، فَأَمَرَ اللَّهُ الْبَرَّ فَجَمَعَ مَا فِيهِ، وَأَمَرَ الْبَحْرَ فَجَمَعَ مَا فِيهِ، ثُمَّ قَالَ: لِمَ فَعَلْتَ هَذَا؟ قَالَ: مِنْ خَشْيَتِكَ يَا رَبِّ! وَأَنْتَ أَعْلَمُ. فَغَفَرَ اللَّهُ لَهُ» [أخرجه البخاري: ٣٤٨١ ومسلم: ٢٧٥٦].

(18) CHAPTER. Sins and seeking forgiveness

(١٨) بَابٌ فِيمَنْ أَذْنَبَ ثُمَّ اسْتَغْفَرَ رَبَّهُ عَزَّ وَجَلَّ

1935. Abu Hurairah رضي الله عنه said: The Prophet ﷺ said: "A slave did a sin and said: 'O Allāh forgive me.' Allāh said: 'My slave did a sin and knew that he had a *Rubb* Who forgives and punishes for the sins.' The slave again did a sin and said: 'O Allāh forgive me.' Allāh عز وجل said: 'My slave did a sin and knew that he had a *Rubb* Who forgives and punishes for the sins.' The slave again did a sin and said: 'O Allāh forgive me.' Allāh said: 'My slave did a sin and knew that he had a *Rubb* Who forgives sins, and punishes for the sin.' Allāh said to the slave: 'Do whatever you like, I have forgiven you.'

١٩٣٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ عَنِ النَّبِيِّ ﷺ فِيمَا يَحْكِي عَنْ رَبِّهِ عَزَّ وَجَلَّ؛ قَالَ: «أَذْنَبَ عَبْدٌ ذَنْبًا، فَقَالَ: اللَّهُمَّ! اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ. ثُمَّ عَادَ، فَأَذْنَبَ، فَقَالَ: أَيُّ رَبِّ! اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَى: عَبْدِي أَذْنَبَ ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ. ثُمَّ عَادَ، فَأَذْنَبَ، فَقَالَ: أَيُّ رَبِّ! اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ. اْعْمَلْ مَا شِئْتَ؛ فَقَدْ غَفَرْتُ لَكَ».

Abdul-A'la (one of the narrators) said: "I do not know whether He said in the third or in the fourth time: 'Do whatever you like.'" (Bukhâri 1935)

قَالَ عَبْدُ الْأَعْلَى: لَا أَذْرِي أَقَالَ فِي الثَّلَاثَةِ أَوْ الرَّابِعَةِ: «اْعْمَلْ مَا شِئْتَ». [أخرجه البخاري: ١٩٣٥ ومسلم: ٢٧٥٨].

(19) CHAPTER. Whoever done a sin and then after performing ablution, offered the obligatory prayer

1936. Abu Umâmah رضي الله عنه narrated: We were sitting in the mosque in the company of the Messenger of Allâh ﷺ. When someone came in and said: "O Messenger of Allâh, I have committed an offence which deserves the castigation of *Hadd*. So apply to me." The Messenger of Allâh ﷺ kept silent. He repeated it and said: "O Messenger of Allâh, I have committed an offence which deserves the castigation of *Hadd*. So apply to me." He ﷺ kept silent, and it was at this time that *Iqamah* (prayer declaration) was pronounced for prayer (and the prayer was observed). When the Messenger of Allâh ﷺ had concluded the prayer, the man followed the Messenger of Allâh ﷺ. Abu Umâmah said: I too followed the Messenger of Allâh ﷺ after he concluded the prayer, so to know what answer he gives to that man. That man remained attached to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I have committed an offence which deserves the castigation of *Hadd*. So apply to me." Abu Umâmah reported that the Messenger of Allâh ﷺ said to him: "Didn't you see that when you left the house, you had performed ablution perfectly well?" He said: "O Messenger of Allâh, of course I did." He again said to him: "Then you observed prayer with us." He said: "O Messenger of Allâh, yes, it is so." The Messenger of Allâh ﷺ said to him: "Verily, Allâh has forgiven you from the castigation of *Hadd* (or he said: from your sin)."

(20) CHAPTER. Disbelievers are sent to Hell as sacrifice to the Muslims

1937. Abu Musa رضي الله عنه narrated that

(١٩) بَابٌ فِيمَنْ أَصَابَ ذَنْبًا ثُمَّ تَوَضَّأَ وَصَلَّى الْمَكْتُوبَةَ

١٩٣٦ - عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ، وَنَحْنُ قُعودٌ مَعَهُ؛ إِذْ جَاءَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبْتُ حَدًّا؛ فَأَقِمْهُ عَلَيَّ. فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ. ثُمَّ أَعَادَ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبْتُ حَدًّا؛ فَأَقِمْهُ عَلَيَّ. فَسَكَتَ عَنْهُ.

وَأُقِيمَتِ الصَّلَاةُ، فَلَمَّا انْصَرَفَ نَبِيُّ اللَّهِ ﷺ؛ قَالَ أَبُو أُمَامَةَ: فَاتَّبَعَ الرَّجُلُ رَسُولَ اللَّهِ ﷺ حِينَ انْصَرَفَ، وَاتَّبَعْتُ رَسُولَ اللَّهِ ﷺ أَنْظُرُ مَا يَرُدُّ عَلَى الرَّجُلِ، فَلَحِقَ الرَّجُلُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبْتُ حَدًّا؛ فَأَقِمْهُ عَلَيَّ. فَقَالَ أَبُو أُمَامَةَ: فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ حِينَ خَرَجْتَ مِنْ بَيْتِكَ؛ أَلَيْسَ قَدْ تَوَضَّأْتَ فَأَحْسَنْتَ الْوُضُوءَ؟». قَالَ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «ثُمَّ شَهِدْتَ الصَّلَاةَ مَعَنَا؟». فَقَالَ: نَعَمْ يَا رَسُولَ اللَّهِ! فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكَ حَدَّكَ (أَوْ قَالَ: ذَنْبَكَ)». [أَخْرَجَهُ مُسْلِمٌ: ٢٧٦٥].

(٢٠) بَابٌ يُجْعَلُ لِكُلِّ مُسْلِمٍ فِدَاءٌ مِنَ النَّارِ مِنَ الْكُفَّارِ

١٩٣٧ - عَنْ أَبِي مُوسَى رَضِيَ

the Messenger of Allâh ﷺ said: "When it is the Day of Resurrection, Allâh will deliver every Muslim a Jew or a Christian and say: 'That is your sacrifice from Hell-fire.'"

اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ؛ دَفَعَ اللَّهُ إِلَى كُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصْرَانِيًّا، فَيَقُولُ: هَذَا فِكَائُكَ مِنَ النَّارِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٧٦٧].

*In the Name of Allāh,
the Most Gracious, the Most Merciful*

63- THE BOOK OF HYPOCRITES

(1) CHAPTER. Allāh's saying: "When the hypocrites come to you "

1938. Zaid bin Arqam رضي الله عنه said : We went out with the Messenger of Allāh ﷺ on a journey and the people suffered from lack of provisions. 'Abdullāh bin Ubai said to his companions, "Don't spend on those who are with the Messenger of Allāh, until they desert him." (63:7) He also said, "If we return to Al-Madinah, surely, the more honorable will expel therefrom the lowly." (63:8)

So, I went to the Prophet ﷺ and informed him of that. He sent for 'Abdullāh bin Ubai and asked him, but 'Abdullāh bin Ubai swore that he did not say so. The people said, "Zaid told the Messenger of Allāh a lie."

What they said distressed me very much. Later Allāh revealed the confirmation of my statement in His Saying: "When the hypocrites come to you." (63:1)

So, the Prophet ﷺ called them that they might ask Allāh to forgive them, but they turned their heads aside. Concerning Allāh's Saying: "Pieces of wood propped up," (63:4) Zaid said: "They were the most handsome men." (Bukhāri 4900-04)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٦٣ - كِتَابُ الْمُنَافِقِينَ

(١) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ إِلَى قَوْلِهِ: ﴿حَتَّى يَنْفَضُوا﴾

١٩٣٨ - عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي لَاضِحَابِهِ: ﴿لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا مِنْ حَوْلِهِ﴾ (قَالَ زُهَيْرٌ: وَهِيَ قِرَاءَةٌ مَنْ خَفَضَ حَوْلَهُ)، وَقَالَ: ﴿لَنْ رَجَعَنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ﴾.

قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ، فَأَخْبَرْتُهُ بِذَلِكَ، فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي، فَسَأَلَهُ، فَاجْتَهَدَ يَمِينُهُ مَا فَعَلَ، فَقِيلَ: كَذَبَ زَيْدُ رَسُولُ اللَّهِ ﷺ.

قَالَ: فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوهُ شِدَّةٌ، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقِي: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾.

قَالَ: ثُمَّ دَعَاهُمُ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ. قَالَ: فَلَوْوَا رُؤُوسَهُمْ.

وَقَوْلُهُ: ﴿كَانَ هُمْ حُشْبٌ مِسْنَدَةً﴾.

قَالَ: كَانُوا رِجَالًا أَجْمَلَ شَيْءٍ.

[أَخْرَجَهُ الْبُخَارِيُّ: ٤٩٠٠ - ٤٩٠٤]

ومسلم: [٢٧٧٢].

(2) CHAPTER. Hypocrites disliked the Prophet's invocation

1939. Jâbir bin 'Abdullâh رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "He who climbs this hill, the hill of Murâr, his sins would be obliterated as were obliterated the sins of the Children of Israel." So, the first to take their horses were the people of Khazraj. Then there was a ceaseless flow of people and the Messenger of Allâh ﷺ said to them: "All of you are forgiven except the owner of a red camel."

We came to him and said: "You also come on, so that the Messenger of Allâh ﷺ may ask forgiveness for you." But he said: "By Allâh, to find something I have lost is better to me than seeking of forgiveness for me by your Prophet," and he remained busy searching for his lost thing.

(3) CHAPTER. Hypocrites and their signs

1940. Qais bin 'Ubâd reported: I asked 'Ammâr: "Did you see your fighting as an opinion, for it may be right or wrong, or was it a pledge the Messenger of Allâh ﷺ gave you?" He said: "The Messenger of Allâh ﷺ did not give us a pledge which he did not give to all people." He added that the Messenger of Allâh ﷺ said: "In my *Ummah* (nation), there are twelve hypocrites who will not enter *Jannah*, and they will not even smell its scent unless a camel passes through a needle hole. Eight of them will be left for *Dubailah*, which is a flame of Fire that will pierce their shoulders through their chests."

(٢) بَابٌ فِي إِغْرَاضِ الْمُنَافِقِينَ عَنْ اسْتِغْفَارِ النَّبِيِّ ﷺ

١٩٣٩ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَصْعَدُ الثَّنِيَّةَ؛ ثَنِيَّةَ الْمُرَارِ؛ فَإِنَّهُ يُحْطُ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ». قَالَ: فَكَانَ أَوَّلَ مَنْ صَعَدَهَا خَيْلُنَا، خَيْلُ بَنِي الْخَزْرَجِ، ثُمَّ تَتَمَّ النَّاسُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَكُلُّكُمْ مَغْفُورٌ لَهُ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ».

فَأْتَيْنَاهُ، فَقُلْنَا: تَعَالَ يَسْتَغْفِرْ لَكَ رَسُولُ اللَّهِ. فَقَالَ: وَاللَّهِ؛ لَأَنْ أَجِدَ ضَالَّتِي أَحَبُّ إِلَيَّ مِنْ أَنْ يَسْتَغْفِرَ لِي صَاحِبُكُمْ. قَالَ: وَكَانَ الرَّجُلُ يَنْشُدُ ضَالَّةً لَهُ. [أَخْرَجَهُ مُسْلِمٌ: ٢٨٨٠].

(٣) بَابٌ فِي ذِكْرِ الْمُنَافِقِينَ وَعَلَامَتِهِمْ

١٩٤٠ - عَنْ قَيْسِ بْنِ عُبَادٍ؛ قَالَ: قُلْتُ لِعَمَّارٍ: أَرَأَيْتَ قِتَالَكُمْ؛ أَرَأَيْتُمْ رَأَيْتُمُوهُ؛ فَإِنَّ الرَّأْيَ يُخْطِئُ وَيُصِيبُ، أَوْ عَهْدًا عَهْدَهُ إِلَيْكُمْ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: مَا عَهْدَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ شَيْئًا لَمْ يَعْهْدَهُ إِلَى النَّاسِ كَافَّةً.

وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ فِي أُمَّتِي (قَالَ شُعْبَةُ: وَأَخْبِيئُهُ قَالَ: حَدَّثَنِي حُذَيْفَةُ. وَقَالَ غُنْدَرٌ: أَرَاهُ قَالَ: فِي أُمَّتِي) اثْنَا عَشَرَ مُنَافِقًا

لَا يَدْخُلُونَ الْجَنَّةَ، وَلَا يَجِدُونَ رَيْحَهَا حَتَّى يَلْجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ، ثَمَانِيَةَ مِنْهُمْ تَكْفِيكَهُمْ الدُّبَيْلَةُ: سِرَاجٌ مِنَ النَّارِ يَظْهَرُ فِي أَكْثَانِهِمْ حَتَّى يَنْجُمَ مِنْ صُدُورِهِمْ. [أَخْرَجَهُ مُسْلِمٌ: ٢٧٧٩].

(4) CHAPTER. The hypocrites of 'Aqabah

1941. Abu Tufail reported: There was something between a man of the 'Aqabah and Hudhaifah, as it happens among people. He said: "I adjure you by Allâh to tell me as to how many were the men of 'Aqabah?" People said to Hudhaifah: "Tell, since he has asked you." Hudhaifah said: "We know they were fourteen and if you were one of them then they were fifteen and I witness that twelve of them waged war against Allâh and His Messenger in this world and the day when witnesses are called. He excused three who said: 'We did not hear the Messenger's caller and did not know what people intended to do.' The Prophet ﷺ was in a hot place so he went and said: 'Water is little, nobody should use it before I reach.' When the Prophet arrived, some people had reached before him. The Prophet ﷺ cursed them."

(٤) بَابُ فِي الْمُنَافِقِينَ لَيْلَةَ الْعَقَبَةِ وَعَدَدِهِمْ

١٩٤١ - عَنْ أَبِي الطُّفَيْلِ؛ قَالَ: كَانَ بَيْنَ رَجُلٍ مِنْ أَهْلِ الْعَقَبَةِ وَبَيْنَ حَذِيقَتِهِ بَعْضٌ مَا يَكُونُ بَيْنَ النَّاسِ، فَقَالَ: أَتَشُدُّكَ بِاللهِ؛ كَمْ كَانَ أَصْحَابُ الْعَقَبَةِ؟ قَالَ: فَقَالَ لَهُ الْقَوْمُ: أَخْبِرْهُ إِذْ سَأَلَكَ. قَالَ: كُنَّا نُخْبِرُ أَنَّهُمْ أَرْبَعَةٌ عَشَرَ، فَإِنْ كُنْتُ مِنْهُمْ؛ فَقَدْ كَانَ الْقَوْمُ خَمْسَةَ عَشَرَ، وَأَشْهَدُ بِاللهِ أَنَّ اثْنِي عَشَرَ مِنْهُمْ حَرَبَ اللهَ وَلِرَسُولِهِ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ، وَعَدَرَ ثَلَاثَةً. قَالُوا: مَا سَمِعْنَا مُنَادِي رَسُولِ اللهِ ﷺ وَلَا عَلِمْنَا بِمَا أَرَادَ الْقَوْمُ، وَقَدْ كَانَ فِي حَرَّةٍ، فَمَشَى، فَقَالَ: «إِنَّ الْمَاءَ قَلِيلٌ؛ فَلَا يَسْبِقُنِي إِلَيْهِ أَحَدٌ». فَوَجَدَ قَوْمًا قَدْ سَبَقُوهُ، فَلَعَنَهُمْ يَوْمَئِذٍ. [أَخْرَجَهُ مُسْلِمٌ: ٢٧٧٩].

(5) CHAPTER. Similitude of a hypocrite

1942. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Prophet ﷺ said: "The similitude of a hypocrite is like a sheep which roams aimlessly between two flocks. She goes

(٥) بَابُ مَثَلُ الْمُنَافِقِ كَالشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ

١٩٤٢ - عَنْ ابْنِ عَمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ

to one at one time and to the other at another time."

(6) CHAPTER. Wind was sent to kill hypocrites

1943. Jâbir bin 'Abdullâh رضي الله عنهما narrated: The Messenger of Allâh ﷺ came back from a journey and as he was near Al-Madinah, there was such a violent gale that the mountain seemed to be pressed. The Messenger of Allâh ﷺ said: "This wind has perhaps been made to blow for the death of a hypocrite," and as he reached Al-Madinah, a notorious hypocrite died.

(7) CHAPTER. Hypocrites' torture on the Day of Resurrection

1944. Salamah bin Al-Akwa' رضي الله عنه said: We went along with the Messenger of Allâh ﷺ to visit a man suffering from fever. When I placed my hand on him, I said: "By Allâh, I have never seen, till this day, a man running higher temperature than he." The Prophet of Allâh ﷺ, turning his face to his Companions, said: "Shall I tell you of a severer temperature than this on the Day of Resurrection? It would be of those two men riding on the camel going back."

(8) CHAPTER. Earth rejects hypocrites

1945. Anas bin Mâlik رضي الله عنه narrated: There was a man of Banu An-Najjâr among us. He read the *Sûrah* of *Al-Baqarah* and *Al-Imrân*. He used to write for the Messenger

الْغَنَمِينَ، تَعِيرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً». [أخرجه مسلم: ٢٧٨٤].

(٦) بَابُ بَعَثَ الرِّيحَ الشَّدِيدَةَ لِمَوْتِ الْمُنَافِقِ

١٩٤٣ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ مِنْ سَفَرٍ، فَلَمَّا كَانَ قُرْبَ الْمَدِينَةِ؛ هَاجَتْ رِيحٌ شَدِيدَةٌ تَكَادُ أَنْ تَذْفِنَ الرَّابِّكَ، فَرَعِمَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعِثَتْ هَذِهِ الرِّيحُ لِمَوْتِ مُنَافِقٍ». فَلَمَّا قَدِمَ الْمَدِينَةَ؛ إِذَا مُنَافِقٌ عَظِيمٌ مِنَ الْمُنَافِقِينَ قَدْ مَاتَ. [أخرجه مسلم: ٢٧٨٢].

(٧) بَابُ شِدَّةِ عَذَابِ الْمُنَافِقِ يَوْمَ الْقِيَامَةِ

١٩٤٤ - عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: عُدْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَجُلًا مَوْعُوكًا. قَالَ: فَوَضَعْتُ يَدَيَّ عَلَيْهِ، فَقُلْتُ: وَاللَّهِ؛ مَا رَأَيْتُ رَجُلًا أَشَدَّ حَرًّا. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِأَشَدَّ حَرًّا مِنْهُ يَوْمَ الْقِيَامَةِ؟ هَذَيْنِكَ الرَّجُلَيْنِ الرَّابِّكَيْنِ الْمُفَقِّيْنِ»؛ لِرَجُلَيْنِ حِينَئِذٍ مِنْ أَصْحَابِهِ. [أخرجه مسلم: ٢٧٨٣].

(٨) بَابُ فِي تَبَذُّ الْأَرْضِ الْمُنَافِقِ الْمُرْتَدَّ وَتَرْكِهُ مَبْذُورًا

١٩٤٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ مِثْلًا رَجُلٌ مِنْ بَنِي النَّجَّارِ، قَدْ قَرَأَ الْبَقَرَةَ وَالْإِمْرَانَ،

of Allâh ﷻ. He fled and joined the people of the Book. They welcomed him and said: "This man used to write for Muhammad." Allâh broke his neck and when he died, they buried him. Earth rejected him out of the grave, they again buried him and earth again threw his body out. They (for the third time) buried him, but the ground threw him more again to the surface uncovered. Then he was left (unburied). (Bukhâri 3617)

وَكَانَ يَكْتُبُ لِرَسُولِ اللَّهِ ﷺ، فَأُتْلِقَ هَارِبًا، حَتَّى لَحِقَ بِأَهْلِ الْكِتَابِ. قَالَ: فَرَفَعُوهُ؛ قَالُوا: هَذَا كَانَ يَكْتُبُ لِمُحَمَّدٍ ﷺ! فَأَعْجِبُوا بِهِ، فَمَا لَبِثَ أَنْ قَصَمَ اللَّهُ عُنُقَهُ فِيهِمْ، فَحَفَرُوا لَهُ فَوَارَوْهُ، فَأَصْبَحَتِ الْأَرْضُ قَدْ نَبَذَتْهُ عَلَى وَجْهِهَا، ثُمَّ عَادُوا فَحَفَرُوا لَهُ فَوَارَوْهُ، فَأَصْبَحَتِ الْأَرْضُ قَدْ نَبَذَتْهُ عَلَى وَجْهِهَا، ثُمَّ عَادُوا فَحَفَرُوا لَهُ فَوَارَوْهُ، فَأَصْبَحَتِ الْأَرْضُ قَدْ نَبَذَتْهُ عَلَى وَجْهِهَا، فَتَرَكُوهُ مَنبُذًا. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٦١٧ وَمُسْلِمٌ: ٢٧٨١].

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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٦٤ - كِتَابُ صِفَةِ الْقِيَامَةِ

(1) CHAPTER. Allâh will grasp earth by His Left Hand and the heavens in His Right

1946. Ibn 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "On the Day of Resurrection, Allâh will grasp the whole (planet of) earth by His Left Hand, and all the heavens in His Right, and then He will say, 'I am the King. Where are the tyrants? Where are the monarchs?'" (Bukhâri 7412)

(١) بَابُ يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتِ مَطَوِيَّاتٍ بِيَمِينِهِ

١٩٤٦ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَطْوِي اللَّهُ عَزَّ وَجَلَّ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُهَا بِيَدِهِ الْيُمْنَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ؛ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟ ثُمَّ يَطْوِي الْأَرْضَ بِشِمَالِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ؛ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟». [أخرجه البخاري: ٧٤١٢ ومسلم: ٢٧٨٨].

(2) CHAPTER. Earth on the Day of Resurrection

1947. Sahl bin Sa'd رضي الله عنهما narrated: I heard the Messenger of Allâh ﷺ saying: "The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour). That land will have no landmarks for anybody." (Bukhâri 6521)

(٢) بَابُ فِي صِفَةِ الْأَرْضِ يَوْمَ الْقِيَامَةِ

١٩٤٧ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ، كَقُرْصَةِ النَّعْيِ، لَيْسَ فِيهَا عِلْمٌ لِأَحَدٍ». [أخرجه البخاري: ٦٥٢١ ومسلم: ٢١٥٠].

(3) CHAPTER. Every slave will be resurrected on what he died upon

1948. Jâbir رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ saying: "Every slave will be resurrected on what (belief) he died upon."

(٣) بَابُ يُبْعَثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيْهِ

١٩٤٨ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُبْعَثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيْهِ». [أخرجه مسلم: ٢٨٧٨].

(4) CHAPTER. Resurrection according to the deeds

1949. 'Abdullāh bin 'Umar رضي الله عنهما narrated that the Messenger of Allāh ﷺ said: "If Allāh sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds." (Bukhâri 7108)

(5) CHAPTER. People will be gathered barefooted, naked, and uncircumcised

1950. 'Āishah رضي الله عنها narrated that the Messenger of Allāh ﷺ said, "On the Day of Resurrection the people will be gathered barefooted, naked, and uncircumcised." I asked, "O Messenger of Allāh! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that." (Bukhâri 6527)

(6) CHAPTER. People will be resurrected in many batches

1951. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "The people will be gathered in three manners or ways: desirous, fearful, two riding one camel, three on one camel, four on one camel, ten on one camel, and the rest will be summoned in the Fire. It accompanies them wherever they spent the night, and stops wherever they stop, and keeps their company in the morning and in the evening." (Bukhâri 6522)

(٤) بَابُ الْبَعْثُ عَلَى الْأَعْمَالِ

١٩٤٩ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَرَادَ اللَّهُ بِقَوْمٍ عَذَابًا؛ أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٧١٠٨ وَمُسْلِمٌ: ٢٨٧٩].

(٥) بَابُ يُخْشَرُ النَّاسُ خُفَاءَ عُرَاءَ غُرْلًا

١٩٥٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُخْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ خُفَاءَ عُرَاءَ غُرْلًا». قُلْتُ: يَا رَسُولَ اللَّهِ! النِّسَاءُ وَالرِّجَالُ جَمِيعًا؛ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟ قَالَ ﷺ: «يَا عَائِشَةُ! الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٥٢٧ وَمُسْلِمٌ: ٢٨٥٩].

(٦) بَابُ يُخْشَرُ النَّاسُ عَلَى طَرَائِقَ

١٩٥١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «يُخْشَرُ النَّاسُ عَلَى ثَلَاثِ طَرَائِقَ رَاغِبِينَ رَاهِبِينَ، وَاثْنَانِ عَلَى بَعِيرٍ، وَثَلَاثَةٌ عَلَى بَعِيرٍ، وَأَرْبَعَةٌ عَلَى بَعِيرٍ، وَعَشْرَةٌ عَلَى بَعِيرٍ، وَتُخْشَرُ بَقِيَّتُهُمُ النَّارُ؛ تَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتَقِيلُ مَعَهُمْ

حَيْثُ قَالُوا، وَتُضْبِحُ مَعَهُمْ حَيْثُ
أَضْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ
أُمْسَوْا. [أخرجه البخاري: ٦٥٢٢
ومسلم: ٢٨٦١].

(7) CHAPTER. A disbeliever will be gathered on his face

1952. Anas bin Mâlik رضي الله عنه narrated :
A man said, "O Messenger of Allâh. How
will a *Kâfir* (disbeliever) be gathered (driven)
on his face?" The Prophet ﷺ said, "Is not He
Who made him walk with his legs in this
world, able to make him walk on his face on
the Day of Resurrection?"

Qatâdah (a subnarrator) said: "Yes (He
can), by the Power of Our *Rubb!*" (Bukhârî
6523)

(٧) بَابُ حَشْرُ الْكَافِرِ عَلَى وَجْهِهِ
يَوْمَ الْقِيَامَةِ

١٩٥٢ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ
اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ
اللَّهِ! كَيْفَ يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ
يَوْمَ الْقِيَامَةِ؟! قَالَ: «أَلَيْسَ الَّذِي
أَمْشَاهُ عَلَى رِجْلَيْهِ فِي الدُّنْيَا قَادِرًا
عَلَى أَنْ يُمَشِّئَهُ عَلَى وَجْهِهِ يَوْمَ
الْقِيَامَةِ».

قَالَ قَتَادَةُ: بَلَى؛ وَعِزَّةُ رَبِّنَا.
[أخرجه البخاري: ٦٥٢٣ ومسلم: ٢٨٠٦].

(8) CHAPTER. The sun will come close to people on the Resurrection Day

1953. Sulaim bin 'Âmir reported that Al-
Miqdâd bin Al-Aswad رضي الله عنه said: I heard
the Messenger of Allâh ﷺ saying: "The sun
will come close to people on the Day of
Resurrection, about the distance of one mile
only."

Sulaim bin 'Âmir said: By Allâh, I do not
know if he meant by mile, a distance of land
or the instrument used for eyelining.

He said: "People will suffer sweat
according to their deeds, some will be
drowned in it up to the ankle, some others
up to the knees, yet some will be covered by
sweat up to the throat, and others will be
caught by the mouths." He said: The
Messenger of Allâh ﷺ pointed at the
mouth by his hand.

(٨) بَابُ دُنُو الشَّمْسِ مِنَ الْخَلْقِ يَوْمَ
الْقِيَامَةِ

١٩٥٣ - عَنْ سُلَيْمِ بْنِ عَامِرٍ؛
قَالَ: حَدَّثَنِي الْمُقْدَادُ ابْنُ الْأَسْوَدِ
رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «تَدْنِي الشَّمْسُ يَوْمَ
الْقِيَامَةِ مِنَ الْخَلْقِ، حَتَّى تَكُونَ مِنْهُمْ
كَمِقْدَارِ مِيلٍ».

قَالَ سُلَيْمُ بْنُ عَامِرٍ: فَوَاللَّهِ؛ مَا
أَدْرِي مَا يَعْنِي بِالْمِيلِ؛ أَمْسَافَةً
الْأَرْضِ أَوْ الْمِيلَ الَّذِي تُكْحَلُ بِهِ
الْعَيْنُ.

قَالَ: «فَيَكُونُ النَّاسُ عَلَى قَدَرِ
أَعْمَالِهِمْ فِي الْعَرَقِ: فَمِنْهُمْ مَنْ يَكُونُ

إِلَى كَعْبِيهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتِيهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوِيهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِلْجَامًا. قَالَ: وَأَشَارَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ إِلَى فِيهِ. [أَخْرَجَهُ مُسْلِمٌ: ٢٨٦٤].

(9) CHAPTER. Much sweat

1954. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up, till it reaches the people's mouths (or: ears)." (The subnarrator) Thaur was in doubt which word was used. (Bukhārī 6532)

(٩) بَابٌ فِي كَثْرَةِ الْعَرَقِ يَوْمَ الْقِيَامَةِ ١٩٥٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَرَقَ يَوْمَ الْقِيَامَةِ لَيَذْهَبُ فِي الْأَرْضِ سَبْعِينَ بَاعًا، وَإِنَّهُ لَيَبْلُغُ إِلَى أَفْوَاهِ النَّاسِ (أَوْ: إِلَى آذَانِهِمْ)؛ يَشْكُ تَوَرُّ أَيْهَمَا قَالَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٥٣٢ وَمُسْلِمٌ: ٢٨٦٣].

(10) CHAPTER. Disbelievers seek ransom

1955. Anas bin Mâlik رضي الله عنه narrated that the Prophet ﷺ said, "Allāh will say to the least tortured man of the Hell's people: 'Were you to own the whole world, would you ransom yourself with it?' He will say: 'Yes.' Allāh will say to him: 'I asked less than that when you were in the loins of Adam. I asked you not to associate a partner to Me, and I will not admit you to Fire, but you insisted on worshipping others besides me.'" (Bukhārī 3334)

(١٠) بَابٌ طَلَبُ الْكَافِرِ الْفِدَاءَ يَوْمَ الْقِيَامَةِ ١٩٥٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا: لَوْ كَانَتْ لَكَ الدُّنْيَا وَمَا فِيهَا؛ أَكُنْتَ مُفْتَدِيًا بِهَا؟ فَيَقُولُ: نَعَمْ. فَيَقُولُ: قَدْ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ: أَنْ لَا تُشْرِكَ (أَخْسِبُهُ قَالَ:) وَلَا أُدْخِلَكَ النَّارَ، فَأَبَيْتَ إِلَّا الشُّرْكَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٣٣٤ وَمُسْلِمٌ: ٢٨٠٥].

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

65- THE BOOK OF PARADISE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٦٥ - كِتَابُ صِفَةِ الْجَنَّةِ

(1) CHAPTER. First batch to Jannah

1956. Muhammad said : They felt pride or preached each other and said : "Who is more in Jannah ; men or women?" Abu Hurairah رضي الله عنه said : "Hasn't Abul-Qâsim ﷺ said : "The first batch (of people) who will enter Jannah, will be (glittering) like the full moon, and those who will enter next will be (glittering) like the brightest star. For everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through flesh, and there is no body as single in Jannah." (Bukhâri 3245-6)

1957. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said : "The first batch which will enter Jannah, will be like full moon in the fourteenth night, the next batch will be like the brightest star, then they will be in different classes. They will neither urinate nor defecate nor will they blow their noses nor will they spit. Their combs would be made of gold and their incense burners would be of aloes wood. Their sweat would smell like musk. Their manners will be like that of a single man. They will be sixty cubits tall like their father Adam."

Ibn Abu Shaibah said : "They will look like their father (Adam)." (Bukhâri 3245-6)

(١) بَابُ فِي أَوَّلِ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ

١٩٥٦ - عَنْ مُحَمَّدٍ؛ قَالَ: إِمَّا تَفَاخَرُوا، وَإِمَّا تَذَاكَرُوا: الرِّجَالُ أَكْثَرُ فِي الْجَنَّةِ أَمْ النِّسَاءُ؟ فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَوْلَمْ يَقُلْ أَبُو الْقَاسِمِ ﷺ: «إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالتِّي تَلِيهَا عَلَى أَضْوَاءِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ امْرِئٍ مِنْهُمْ زَوْجَتَانِ اثْنَتَانِ، يُرَى مَخُ سَوْقِهِمَا مِنْ وَرَاءِ اللَّحْمِ، وَمَا فِي الْجَنَّةِ أَغْزَبُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٢٤٥ و ٣٢٤٦ وَمُسْلِمٌ: ٢٨٣٤].

١٩٥٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ نَجْمٍ فِي السَّمَاءِ إِضَاءَةً، ثُمَّ هُمْ بَعْدَ ذَلِكَ مَنَازِلُ؛ لَا يَتَغَوَّطُونَ، وَلَا يَبُولُونَ، وَلَا يَمْتَخِطُونَ، وَلَا يَبْزُقُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَمَجَابِرُهُمُ الْأَلْوَةُ، وَرَشْحُهُمُ الْمِسْكُ، أَخْلَافُهُمْ عَلَى خُلُفِي رَجُلٍ وَاحِدٍ، عَلَى طَوْلِ أَبِيهِمْ أَدَمَ، سِتُونَ ذِرَاعًا». قَالَ ابْنُ أَبِي شَيْبَةَ: «عَلَى خُلُفِي رَجُلٍ».

وَقَالَ أَبُو كُرَيْبٍ: «عَلَى خَلْقِ رَجُلٍ».

وَقَالَ ابْنُ أَبِي شَيْبَةَ: «عَلَى صُورَةِ أَبِيهِمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٢٤٥ وَ ٣٢٤٦ وَمُسْلِمٌ: ٢٨٣٤].

(2) CHAPTER. *Jannah* people will look like Adam

1958. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Allāh created Adam in His Image sixty cubits (about 30 meters) in height. When He created him, He said (to him): 'Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.' Adam (went and) said: 'As-Salāmu 'Alaikum.' They replied 'As-Salāmu 'Alaika wa Rahmatullāh.' So they increased 'Wa Rahmatullāh'." The Prophet ﷺ added: "So, whoever enters *Jannah*, will be of the shape and image of Adam عليه السلام, his length being sixty cubits. Since the creation of Adam, human beings are continuously diminishing in size up to the present time." (Bukhārī 6227)

(٢) بَابٌ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ

١٩٥٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُّونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ؛ قَالَ: اذْهَبْ؛ فَسَلِّمْ عَلَى أَوْلِيَاكَ الْفَقْرِ - وَهُمْ نَفَرٌ مِنَ الْمَلَائِكَةِ جُلُوسٌ -؛ فَاسْتَمِعَ مَا يُحْيُونَكَ؛ فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ». قَالَ: «فَذَهَبَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ». فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ. قَالَ: «فَرَادَوْهُ: وَرَحْمَةُ اللَّهِ». قَالَ: «فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ عَلَيْهِ السَّلَامُ، طُولُهُ سِتُّونَ ذِرَاعًا، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَهُ حَتَّى الْآنَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٢٢٧ وَمُسْلِمٌ: ٢٨٤١].

(3) CHAPTER. People whose hearts are like that of birds

1959. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "Some people will enter *Jannah* whose hearts would be like the hearts of birds (i.e., they will be kind)."

(٣) بَابٌ يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفِيدَتْهُمْ مِثْلُ أَفِيدَةِ الطَّيْرِ

١٩٥٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «يَدْخُلُ الْجَنَّةَ أَقْوَامٌ، أَفِيدَتْهُمْ مِثْلُ أَفِيدَةِ الطَّيْرِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٨٤٠].

(4) CHAPTER. Allâh's Pleasure

1960. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Prophet ﷺ said: "Allâh will say to the people of *Jannah*, 'O the people of *Jannah*!' They will say, 'Labbaik, O our *Rubb*, and *Sa'daik*!' Allâh will say, 'Are you satisfied?' They will say, 'Why should we not be satisfied when You have given us what You have not given to anyone of Your creation?' Allâh will say, 'I will give you something better than that.' They will reply, 'O our *Rubb*! And what is better than that?' Allâh will say, 'I will bestow on you My Pleasure and will never be angry with you.'" (Bukhârî 6549)

(5) CHAPTER. *Jannah* people will see the people of *Al-A'râf*

1961. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ said, "The people of *Jannah* will look at the dwellers of the lofty mansions (i.e., a superior place in *Jannah*) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon. All that is because of their superiority over one another (in rewards)." On that the people said, "O Messenger of Allâh! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet ﷺ replied, "No! By Allâh in Whose Hand my life is, these are for the men who believed in Allâh and also believed in the Messengers." (Bukhârî 3256)

(٤) بَابُ إِحْلَالِ الرُّضْوَانِ عَلَى أَهْلِ الْجَنَّةِ

١٩٦٠ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ! فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبَّ وَفَدَّ أَعْطَيْتَنَا مَا لَمْ نَعْطِ أَحَدًا مِنْ خَلْقِكَ؟! فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ؟ فَيَقُولُونَ: يَا رَبَّ! وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَجَلُّ عَلَيْكُمْ رُضْوَانِي؛ فَلَا أَسْحَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا». [أخرجه البخاري: ٦٥٤٩ ومسلم: ٢٨٢٩].

(٥) بَابُ تَرَانِي أَهْلِ الْجَنَّةِ أَهْلَ الْعُرْفِ

١٩٦١ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْعُرْفِ مِنْ فَوْقِهِمْ كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدَّرِّيَّ الْغَائِبَ مِنَ الْأَفُقِ مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ؛ لِتَفَاضُلِ مَا بَيْنَهُمْ». قالوا: يَا رَسُولَ اللَّهِ! تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ، لَا يَبْلُغُهَا غَيْرُهُمْ؟ قَالَ: «بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ؛ رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ». [أخرجه البخاري: ٣٢٥٦ ومسلم: ٢٨٣١].

(6) CHAPTER. Food of Paradise

1962. Jâbir bin 'Abdullâh رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "People of *Jannah* would eat in it and drink but would not defecate nor urinate, but it would be like belching and sweat of musk. And they would be inspired to praise Allâh and glorify Him as you are inspired to."

(٦) بَابُ أَكْلِ أَهْلِ الْجَنَّةِ فِيهَا

١٩٦٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْكُلُ أَهْلُ الْجَنَّةِ فِيهَا، وَيَشْرَبُونَ، وَلَا يَتَغَوَّطُونَ، وَلَا يَمْتَخِطُونَ، وَلَا يَبُولُونَ، وَلَكِنْ طَعَامُهُمْ ذَلِكَ جُشَاءٌ كَرَشَحِ الْمِسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا تُلْهَمُونَ النَّفْسَ». [أخرجه مسلم: ٢٨٣٥].

(7) CHAPTER. Food in Paradise

1963. Thaubân رضي الله عنه, the freed slave of the Messenger of Allâh ﷺ, narrated: I was standing by the Messenger of Allâh ﷺ when a scholar of the Jews came and said: "*As-Salâmu 'Alaika*, O Muhammad." I pushed him very strongly. He said: "Why do you push me?" I said: "Why do not you say 'O Messenger of Allâh'?" He said: "I call him by the name his family named him by." The Messenger of Allâh ﷺ said: "My name which my family named is Muhammad."

(٧) بَابُ تَخَفُّةِ أَهْلِ الْجَنَّةِ

١٩٦٣ - عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ مَوْلَى رَسُولِ اللَّهِ ﷺ؛ قَالَ: كُنْتُ قَائِمًا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجَاءَ حَبْرٌ مِنْ أَحْبَارِ الْيَهُودِ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ! فَدَفَعْتُهُ دَفْعَةً كَادَ يُضْرَعُ مِنْهَا، فَقَالَ: لِمَ تَدْفَعُنِي؟ فَقُلْتُ: أَلَا تَقُولُ: يَا رَسُولَ اللَّهِ! فَقَالَ الْيَهُودِيُّ: إِنَّمَا نَدْعُوهُ بِاسْمِهِ الَّذِي سَمَّاهُ بِهِ أَهْلُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي».

The Jew said: "I came to ask some questions." The Messenger of Allâh ﷺ said: "Is it of any use if I answer you?" The Jew said: "I want to hear by my own ears." The Messenger of Allâh ﷺ moved the earth by a stick he was holding and said: "Ask." The Jew said: "Where shall people be when Allâh changes the earth and the heavens?" The Messenger of Allâh ﷺ said: "They will be in the dark before the Bridge." The Jew said: "Who will be the first people to cross the Bridge?" The Prophet ﷺ said: "The poor of the migrants." The Jew said: "What shall their food be when they enter *Jannah*?" The Prophet ﷺ said: "The excess of fish

فَقَالَ الْيَهُودِيُّ: جِئْتُ أَسْأَلُكَ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَيَنْفَعُكَ شَيْءٌ إِنْ حَدَّثْتُكَ؟». قَالَ: أَسْمَعُ بِأُذُنِي. فَنَكَتَ رَسُولُ اللَّهِ ﷺ بِعِودٍ مَعَهُ، فَقَالَ: «سَلْ». فَقَالَ الْيَهُودِيُّ: أَيْنَ يَكُونُ النَّاسُ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتِ؟ فَقَالَ

liver." The Jew said: "What will they eat next?" He said: "The ox of *Jannah* grazing there would be slaughtered for them." He asked: "What will they drink with it?" He said: "From a stream called *Salsabil*." The Jew said: "You are right."

The Jew said: "I have come to ask about something which only a Prophet and a man or two know." The Prophet ﷺ said: "Is it of any use to you if I tell you?" The Jew said: "I want to hear with my ears." The Jew said: "I have come to ask you about the baby?" The Prophet ﷺ said: "The semen of man is white and that of the woman is yellow and if the man's water proceeds that of the woman, the fetus will be a male with the Will of Allāh, and if the woman's water proceeds, the fetus will be a female, if Allāh wills." The Jew said: "You are right, and you are (really) a Prophet." Then he went. The Prophet ﷺ said: "This man has asked me what he asked and I had no answer but Allāh revealed the answers to me."

رسول الله ﷺ: «هُمْ فِي الظِّلْمَةِ دُونَ الْجِسْرِ». قَالَ: فَمَنْ أَوَّلُ النَّاسِ إِجَارَةً؟ فَقَالَ: «فُقَرَاءُ الْمُهَاجِرِينَ». قَالَ الْيَهُودِيُّ: فَمَا تُحَفِّثُهُمْ حِينَ يَدْخُلُونَ الْجَنَّةَ؟ قَالَ: «زِيَادَةُ كَيْدِ الثَّوْنِ». قَالَ: فَمَا غِذَاؤُهُمْ عَلَى إِثْرِهَا؟ قَالَ: «يُنَحَرُ لَهُمْ ثَوْرُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا». قَالَ: فَمَا شَرَابُهُمْ عَلَيْهِ؟ قَالَ: «مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلْسَبِيلًا». قَالَ: صَدَقْتَ.

قَالَ: وَجِئْتُ أَسْأَلُكَ عَنْ شَيْءٍ لَا يَعْلَمُهُ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ إِلَّا نَبِيٌّ أَوْ رَجُلٌ أَوْ رَجُلَانِ. قَالَ: «يَنْفَعُكَ إِنْ حَدَّثْتُكَ؟». قَالَ: أَسْمَعُ بِأُذُنِي. قَالَ: جِئْتُ أَسْأَلُكَ عَنِ الْوَلَدِ. قَالَ: «مَاءُ الرَّجُلِ أَبْيَضُ، وَمَاءُ الْمَرْأَةِ أَصْفَرُ، فَإِذَا اجْتَمَعَا، فَعَلَا مَنِيَّ الرَّجُلِ مَنِيَّ الْمَرْأَةِ؛ أذْكَرَا بِإِذْنِ اللَّهِ، وَإِذَا عَلَا مَنِيَّ الْمَرْأَةِ مَنِيَّ الرَّجُلِ آثَا بِإِذْنِ اللَّهِ». قَالَ الْيَهُودِيُّ: لَقَدْ صَدَقْتَ، وَإِنَّكَ لَنَبِيٌّ. ثُمَّ انْصَرَفَ، فَذَهَبَ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ سَأَلَنِي هَذَا عَنِ الَّذِي سَأَلَنِي وَمَا لِي عِلْمٌ بِشَيْءٍ مِنْهُ حَتَّى أَتَانِي اللَّهُ بِهِ». [أَخْرَجَهُ مُسْلِمٌ: ٣١٥].

1964. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "Who enters *Jannah*, will not be wretched, nor will his clothes be old, nor will he grow old."

١٩٦٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «مَنْ يَدْخُلُ الْجَنَّةَ؛ يَنْعَمُ لَا يَبْأَسُ، لَا تَبْلَى ثِيَابُهُ، وَلَا يَفْنَى شَبَابُهُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٨٣٦].

(9) CHAPTER. The big tree in Paradise

1965. Sahl bin Sa'd رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "In *Jannah*, there is a tree so big that in its shade, a rider can keep going on for a hundred years, without being able to cross it."

Abu Hâzim said: I told that to An-Numân bin Abu 'Âiyâsh Az-Zuraqi, and he said: Abu Sa'id Al-Khudri رضي الله عنه told me that the Prophet ﷺ said: "There is a tree in *Jannah* (so huge) that a fast rider may travel for one hundred years without being able to cross it." (Bukhârî 6552)

(٩) بَابُ فِي الْجَنَّةِ شَجَرَةٌ يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِئَّةَ عَامٍ لَا يَقْطَعُهَا ١٩٦٥ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِئَّةَ عَامٍ لَا يَقْطَعُهَا». [أَخْرَجَهُ مُسْلِمٌ: ٢٨٢٧].

قَالَ أَبُو حَازِمٍ: فَحَدَّثْتُ بِهِ التُّعْمَانَ بْنَ أَبِي عَيَّاشٍ الزُّرَقِيُّ، فَقَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً، يَسِيرُ الرَّكَّابُ الْجَوَادُ الْمُضْمَرَّ السَّرِيعَ مِئَّةَ عَامٍ مَا يَقْطَعُهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٥٥٢ وَمُسْلِمٌ: ٢٨٢٨].

(10) CHAPTER. Pavilions of Paradise

1966. Abu Musa رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "In *Jannah*, there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them." (Bukhârî 4879)

(١٠) بَابُ فِي صِفَةِ خِيَامِ الْجَنَّةِ ١٩٦٦ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي الْجَنَّةِ خَيْمَةٌ مِنْ لَوْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ، مَا يَرَوْنَ الْآخَرِينَ، يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٤٨٧٩ وَمُسْلِمٌ: ٢٨٣٨].

(11) CHAPTER. Shopping in *Jannah* (Paradise)

(١١) بَابُ فِي سُوقِ الْجَنَّةِ

1967. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "There is a market in *Jannah*, and every Friday they will come to it. There the northern wind would blow and scatter fragrance on the faces and the clothes of the *Jannah* dwellers, and they would become more beautiful than they were, and they would return to their families being more handsome. The families would say: "By Allâh, you look more beautiful than when we saw you," and they will say: "And so are you more beautiful than when we saw you last."

(12) CHAPTER. The Paradise rivers in this word

1968. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Saihan, Jaihan, Nile and Euphrates are from *Jannah* rivers."

(13) CHAPTER. The road to Paradise is full of resistance

1969. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The *Jannah* is surrounded by all kinds of disliked and undesirable things, while (Hell) Fire is surrounded by all kinds of desires and passions." (Bukhârî 6487)

(14) CHAPTER. Women are less in Paradise

1970. Abu Taiyah reported that Mutarrif bin 'Abdullâh had two wives and once he was with one of them. When he returned, the second said: "Have you been with so-and-so

١٩٦٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَسُوقًا؛ يَأْتُونَهَا كُلَّ جُمُعَةٍ، فَتَهْبُ رِيحُ الشَّمَالِ، فَتَحْشُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ، فَيَرْدَادُونَ حُسْنًا وَجَمَالًا، فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ وَقَدْ أَزْدَادُوا حُسْنًا وَجَمَالًا، فَيَقُولُ لَهُمْ أَهْلُوهُمْ: وَاللَّهِ؛ لَقَدْ أَزْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا. فَيَقُولُونَ: وَأَنْتُمْ وَاللَّهِ؛ لَقَدْ أَزْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا». [أَخْرَجَهُ مُسْلِمٌ: ٢٨٣٣].

(١٢) بَابٌ مَا فِي الدُّنْيَا مِنْ أَنْهَارِ الْجَنَّةِ

١٩٦٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَيْحَانُ وَجَيْحَانُ وَالْفُرَاتُ وَالنَّيْلُ؛ كُلٌّ مِنْ أَنْهَارِ الْجَنَّةِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٨٣٩].

(١٣) بَابٌ حَفَّتِ الْجَنَّةُ بِالْمَكَارِهِ

١٩٦٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَفَّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحَفَّتِ النَّارُ بِالشَّهَوَاتِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٤٨٧ وَمُسْلِمٌ: ٢٨٢٢].

(١٤) بَابٌ أَقَلُّ سَاكِنِي الْجَنَّةِ النِّسَاءُ

١٩٧٠ - عَنْ أَبِي النَّيَّاحِ؛ قَالَ: كَانَ لِمُطَرِّفِ بْنِ عَبْدِ اللَّهِ أَمْرَاتَانِ، فَجَاءَ مِنْ عِنْدِ إِحْدَاهُمَا، فَقَالَتْ

(the other wife)?” He said: “I was with ‘Imrân bin Husain and he said that the Messenger of Allâh ﷺ said: “The lesser jewellers of *Jannah* are women.”

الأخرى: جِئْتُ مِنْ عِنْدِ فَلَانَةٍ؟
فَقَالَ: جِئْتُ مِنْ عِنْدِ عِمْرَانَ بْنِ
حُصَيْنٍ، فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «إِنَّ أَقْلَ سَاكِنِي الْجَنَّةِ النِّسَاءُ».
[أخرجه مسلم: ٢٧٣٨].

(15) CHAPTER. People of Paradise and Hell and their marks in this world

1971. Hâarithah bin Wahb رضي الله عنه narrated: I heard the Prophet ﷺ saying: “Shall I tell you of the people of *Jannah*?” They said: “Yes.” He said: “Every weak and poor obscure person whom the people look down upon, but his oath is fulfilled by Allâh when he takes an oath to do something.” Then he said: “Shall I tell you of the people of the Hell-fire?” They said: “Yes.” He said: “They are all those violent, arrogant and rude people.” (Bukhârî 4918)

(١٥) بَابُ فِي أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ وَعَلَامَاتُهُمْ فِي الدُّنْيَا

١٩٧١ - عَنْ حَارِثَةَ بْنِ وَهْبٍ
رَضِيَ اللَّهُ عَنْهُ؛ سَمِعَ النَّبِيَّ ﷺ قَالَ:
«أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟». قَالُوا:
بَلَى. قَالَ: «كُلُّ ضَعِيفٍ مُتَّعِفٍ،
لَوْ أَقْسَمَ عَلَى اللَّهِ؛ لِأَبْرَةٍ». ثُمَّ قَالَ:
«أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟». قَالُوا:
بَلَى. قَالَ: «كُلُّ عُثْلٍ جَوَاطِ
مُسْتَكْبِرٍ». [أخرجه البخاري: ٤٩١٨
ومسلم: ٢٨٥٣].

1972. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “It may be that a man with shaggy hair in whose face doors are closed, if he swore by Allâh, Allâh would fulfill his oath.”

١٩٧٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُبَّ
أَشْعَثٍ مَدْفُوعٍ بِالْأَبْوَابِ، لَوْ أَقْسَمَ
عَلَى اللَّهِ؛ لِأَبْرَةٍ». [أخرجه مسلم:
٢٨٥٤].

1973. ‘Iyâd bin Himâr Al-Mujâshî'i رضي الله عنه narrated: The Messenger of Allâh ﷺ said one day in his *Khutbah*: “My *Rubb* has ordered me to teach you what you do not know in this day: Allâh said: ‘Every wealth I give a slave is *Halâl* (lawful), and I have created my slave Muslims, but satans came and misguided them and made what is *Harâm* (forbidden) as *Halâl* (lawful), and ordered them to worship others with Me whom I have not allowed.”

١٩٧٣ - عَنْ عِيَاضِ بْنِ حِمَارٍ
الْمُجَاشِعِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ ذَاتَ يَوْمٍ فِي حُطْبَتِهِ:
أَلَا إِنَّ رَبِّي أَمَرَنِي أَنْ أَعْلَمَكُمْ مَا
جَهِلْتُمْ مِمَّا عَلَّمَنِي يَوْمِي هَذَا: كُلُّ
مَالٍ نَحَلْتُهُ عَبْدًا حَلَالٌ.
وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلُّهُمْ،
وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ، فَاجْتَنَلَتْهُمْ عَنْ

He ﷺ said: "Allâh looked at the dwellers of earth, Arabs and non-Arabs and hated them except some people of the Scriptures and Allâh said: '(O Muhammad,) I have sent you to try you and to try people (by your Message). I have revealed to you a Book, which water cannot wash, to read while awake and asleep.'"

He ﷺ said: "Allâh ordered me to burn Quraish (disbelievers). I said: 'They will break my head as a bread.' He said: 'Then expel them as they said for you and fight them and We will fight with you and send an army and We will send five armies, and fight with your followers those who disobey you.'"

He ﷺ said: "The *Jannah* dwellers are three: One who has authority and is just and fair, and a merciful man with a kind heart toward relatives and every Muslim, and a man of chastity who does not stretch his hand in spite of having a large family to support."

He ﷺ said: "The dwellers of Hell are five: The weak who lack power (to avoid evil), and the followers among you who do not have any care for their family or their wealth, and one who is dishonest and is a miser even for a little, and a man who cheats you day and night toward your family and wealth (he mentioned about miserliness or lying), and one whose language is obscene."

دِينِهِمْ، وَحَرَمْتُ عَلَيْهِمْ مَا أَخْلَلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا.

وإِنَّ اللَّهَ عَزَّ وَجَلَّ نَظَرَ إِلَى أَهْلِ الْأَرْضِ، فَمَقَّتَهُمْ؛ عَرَبَهُمْ وَعَجَمَهُمْ إِلَّا بَقَايَا مِنْ أَهْلِ الْكِتَابِ، وَقَالَ: إِنَّمَا بَعَثْتُكَ لَأَبْتَلِيكَ وَأَبْتَلِيَّ بِكَ، وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ، وَتَقْرُؤُهُ نَائِمًا وَيَقْظَانًا.

وإِنَّ اللَّهَ أَمَرَنِي أَنْ أُحَرِّقَ قُرَيْشًا، فَقُلْتُ: رَبِّ! إِذَا يَثْلَعُوا رَأْسِي، فَيَدْعُوهُ خُبْرَةٌ. قَالَ: اسْتَخْرِجْهُمْ كَمَا أَخْرَجُوكَ، وَاغْزُهُمْ نُعْرَكَ، وَأَنْفِقْ فَسَنْتَفِقَ عَلَيْكَ، وَابْعَثْ جَيْشًا نَبْعَثْ خَمْسَةً مِثْلَهُ، وَقَاتِلْ بِمَنْ أَطَاعَكَ مِنْ عَصَاكَ.

قَالَ: وَأَهْلُ الْجَنَّةِ ثَلَاثَةٌ: ذُو سُلْطَانٍ مُقْسِطٌ مُتَّصِدٌ مُوَفَّقٌ، وَرَجُلٌ رَحِيمٌ رَفِيقُ الْقَلْبِ لِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ، وَعَفِيفٌ مُتَعَفِّفٌ ذُو عِيَالٍ.

قَالَ: وَأَهْلُ النَّارِ خَمْسَةٌ: الضَّعِيفُ الَّذِي لَا زَبَرَ لَهُ، الَّذِينَ هُمْ فِيكُمْ تَبَعًا، لَا يَتَّبِعُونَ أَهْلًا وَلَا مَالًا، وَالْخَائِنُ الَّذِي لَا يَخْفَى لَهُ طَمَعٌ وَإِنْ دَقَّ؛ إِلَّا خَائِنُهُ، وَرَجُلٌ لَا يُضْبَحُ وَلَا يُمْسَى إِلَّا وَهُوَ يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ (وَذَكَرَ الْبُخْلَ أَوْ الْكَذِبَ)، وَالسَّنْظِيرُ الْفَحَّاشُ. [أَخْرَجَهُ مُسْلِمٌ:]

(16) CHAPTER. Eternal life in Paradise and Hell-fire

1974. 'Abdullâh bin 'Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "When the people of *Jannah* enter *Jannah*, and the people of the Fire enter Fire, Death will be brought and will be placed between the Fire and *Jannah*, and then it will be slaughtered, and a call will be made: 'O people of *Jannah*, no more death! O people of the Fire, no more death!' So the people of *Jannah* will have happiness added to their (previous) happiness, and the people of the Fire will have sorrow added to their (previous) sorrow." (Bukhârî 6548)

(١٦) بَابُ خُلُودِ أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ فِيمَا هُمْ فِيهِ

١٩٧٤ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ، وَصَارَ أَهْلُ النَّارِ إِلَى النَّارِ؛ أُتِيَ بِالْمَوْتِ، حَتَّى يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذَبِّحُ، ثُمَّ يُنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ! لَا مَوْتَ، وَيَا أَهْلَ النَّارِ! لَا مَوْتَ. فَيَزِدَادُ أَهْلُ الْجَنَّةِ فَرَحًا إِلَى فَرَحِهِمْ، وَيَزِدَادُ أَهْلُ النَّارِ حُزْنًا إِلَى حُزْنِهِمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٥٤٨ وَمُسْلِمٌ: ٢٨٥٠].

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

66- THE BOOK OF THE DESCRIPTION OF HELL

(1) CHAPTER. Hell crisis

1975. 'Abdullâh bin Mas'ûd رضي الله عنه narrated that the Messenger of Allâh ﷺ said : "Hell will be brought with seventy thousand ropes; each rope will be pulled by seventy thousand angels dragging it."

(2) CHAPTER. Extreme heat of Hell

1976. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, "Your fire is one of 70th parts of the (Hell) Fire heat." Someone asked, "O Messenger of Allâh! This our fire would have been sufficient (to torture the disbelievers)." The Messenger of Allâh ﷺ said, "The (Hell) Fire has 69 parts more than the (worldly) fire, each part is as hot as this (worldly) fire." (Bukhârî 3265)

(3) CHAPTER. Depth of Hell

1977. Abu Hurairah رضي الله عنه reported : We were with the Messenger of Allâh ﷺ when we heard a bang and he ﷺ said : "Do you know what this is?" We said : "Allâh and His Messenger know best." The Messenger of Allâh ﷺ said : "This is a stone that was thrown in Hell-fire seventy years ago and it was falling in it and it has now reached the bottom of Hell."

(4) CHAPTER. The least torture in Hell

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٦٦ - كِتَابُ صِفَةِ النَّارِ

(١) بَابٌ فِي ذِكْرِ أَزَمَةِ النَّارِ

١٩٧٥ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِجَهَنَّمَ؛ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجْرُؤْنَهَا». [أَخْرَجَهُ مُسْلِمٌ: ٢٨٤٢].

(٢) بَابٌ فِي شِدَّةِ حَرِّ جَهَنَّمَ

١٩٧٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «نَارُكُمْ هَذِهِ الَّتِي يُوقِدُ ابْنُ آدَمَ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ حَرِّ جَهَنَّمَ». قَالُوا: وَاللَّهِ؛ إِنْ كَانَتْ لَكَافِيَةً يَا رَسُولَ اللَّهِ! قَالَ: «فَإِنَّهَا فَضَّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا، كُلُّهَا مِثْلُ حَرِّهَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٢٦٥ وَمُسْلِمٌ: ٢٨٤٣].

(٣) بَابٌ فِي بُعْدِ قَعْرِ جَهَنَّمَ

١٩٧٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ؛ إِذْ سَمِعَ وَجْبَةً، فَقَالَ النَّبِيُّ ﷺ: «أَتَدْرُونَ مَا هَذَا؟». قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «هَذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِينَ خَرِيفًا؛ فَهُوَ يَهْوِي فِي النَّارِ الْآنَ، حَتَّى انْتَهَى إِلَى قَعْرِهَا». [أَخْرَجَهُ مُسْلِمٌ: ٢٨٤٤].

(٤) بَابٌ فِي أَهْوَنِ النَّارِ عَذَابًا

1978. An-Nu'mân bin Bashir رضي الله عنهما narrated: I heard the Messenger of Allâh ﷺ saying: "The least tortured man of the (Hell) Fire (on the Day of Resurrection) is a man under whose arch of the feet are two shoes of fire, which will make his brain boil just like the boiling water in a pot, and he thinks that no one receives more painful torment than his, while he is the least tortured." (Bukhârî 6562)

(5) CHAPTER. What the Fire catches of its dwellers

1979. Samurah bin Jundab رضي الله عنه narrated that the Prophet of Allâh ﷺ said: "Some (people) will sink in Fire up to their ankles, others up to the knees, and yet others half of the body and the rest will be caught by shoulders."

(6) CHAPTER. Fire will burn tyrants and the weak will enter Paradise

1980. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Jannah and the Fire (Hell) argued, and the Fire (Hell) said, 'I have been given the privilege of receiving the arrogant and the tyrants.' Jannah said, 'What is the matter with me? Why only the weak and the humble people enter me?' On that, Allâh said to Jannah, 'You are My Mercy which I bestow on whoever I wish to My slaves.' Then Allâh said to the (Hell) Fire, 'You are My punishment by which I punish whoever I wish of My slaves. And each of you will have its fill.' As for Fire (Hell), it will not be filled

١٩٧٨ - عَنِ النَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنَ نَارٍ، يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ، مَا يَرَى أَنَّ أَحَدًا أَشَدَّ مِنْهُ عَذَابًا، وَإِنَّ لَهُ أَهْوَنَهُمْ عَذَابًا». [أخرجه البخاري: ٦٥٦٢ ومسلم: ٢١٣].

(٥) بَابٌ مَا تَأْخُذُ النَّارُ مِنَ الْمُعَذَّبِينَ

١٩٧٩ - عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْرَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى تَرْفُوتِهِ». [أخرجه مسلم: ٢٨٤٥].

(٦) بَابُ النَّارِ يَدْخُلُهَا الْجَبَّارُونَ وَالْجَنَّةُ يَدْخُلُهَا الضَّعَفَاءُ

١٩٨٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ، فَقَالَتِ النَّارُ: أُوتِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. وَقَالَتِ الْجَنَّةُ: فَمَا لِي لَا يَدْخُلْنِي إِلَّا ضَعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَغَرَّتُهُمْ؟ فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: إِنَّمَا أَنْتِ رَحْمَتِي، أَرْحَمُ بِكَ مِنْ أَشَاءٍ مِنْ عِبَادِي. وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي، أَعَذَّبُ بِكَ مَنْ أَشَاءُ مِنْ

until Allâh places His Foot on it whereupon it will say, 'Enough, enough.' At that point it will be filled, and its sides will contract; and Allâh will not wrong any of His creatures. As regards *Jannah*, Allâh will create new creation to fill it with." (Bukhârî 4850)

عبادي، ولكُلِّ وَاحِدَةٍ مِنْكُمْ مِلْؤُهَا .
فَأَمَّا النَّارُ: فَلَا تَمْتَلِي حَتَّى يَضَعَ
اللَّهُ تَبَارَكَ وَتَعَالَى رِجْلَهُ؛ تَقُولُ: قَطِرَ
قَطِرَ، فَهَذَا لِكَ تَمْتَلِي، وَيُرَوَّى بَعْضُهَا
إِلَى بَعْضٍ، فَلَا يَظْلُمُ اللَّهُ مِنْ خَلْقِهِ
أَحَدًا. وَأَمَّا الْجَنَّةُ؛ فَإِنَّ اللَّهَ يُنْشِئُ لَهَا
خَلْقًا». [أخرجه البخاري: ٤٨٥٠ ومسلم:
٢٨٤٦].

(7) CHAPTER. The torture of awarding animals to other than Allâh

1981. Ibn Shihâb reported: I heard Sa'îd bin Al-Musaiyab saying: "The *Bahirah* are the animals whose milk the pagans used for their idols and not for the people, and *Sâ'ibah* are the animals they kept for the idols and left free without being loaded by anyone."

Ibn Al-Musaiyab told that Abu Hurairah رضي الله عنه reported the Messenger of Allâh ﷺ saying: "I saw 'Amr bin 'Âmir Al-Khuzâ'i pulling his intestines in Hell because he was the first to invent the *Sâ'ibah* (animals awarded to idols)."

(٧) بَابُ عَذَابِ مَنْ سَيَّبَ السَّوَابِ فِي النَّارِ

١٩٨١ - عَنْ ابْنِ شِهَابٍ؛ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ؛ يَقُولُ: إِنَّ الْبَحِيرَةَ: الَّتِي يُمْنَعُ دَرُّهَا لِلطَّوَاغِيتِ؛ فَلَا يَحْلُبُهَا أَحَدٌ مِنَ النَّاسِ. وَأَمَّا السَّائِبَةُ: الَّتِي كَانُوا يُسَيِّبُونَهَا لِأَهْلَتِهِمْ؛ فَلَا يُحْمَلُ عَلَيْهَا شَيْءٌ.
وَقَالَ ابْنُ الْمُسَيَّبِ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ عَمْرَو بْنَ عَامِرٍ الْخُزَاعِيَّ يَجُرُّ قُضْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَابِ». [أخرجه مسلم: ٢٨٥٦].

(8) CHAPTER. The teeth of the disbelievers in Hell

1982. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The molar of the disbeliever will be as large as Mount Uhud and the thickness of his skin shall be three (days) distance."

(٨) بَابُ عِظْمِ ضِرْسِ الْكَافِرِ فِي النَّارِ

١٩٨٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ضِرْسُ الْكَافِرِ (أَوْ نَابُ الْكَافِرِ) مِثْلُ أُحُدٍ، وَغُلْظُ جِلْدِهِ مَسِيرَةُ ثَلَاثٍ». [أخرجه مسلم: ٢٨٥١].

1983. Abu Hurairah رضي الله عنه narrated

١٩٨٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

that the Prophet ﷺ said: "The width between the two shoulders of a *Kāfir* (disbeliever) will be equal to the distance covered by a fast rider in three days." (Bukhārī 6551)

(9) CHAPTER. The people who will not enter *Jannah*

1984. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Two types of Hell people I have not seen: people with whips like cows' tails, and whipping people with them; and some women who are dressed but look naked, their hair is like the humps of bactrian camels, they walk in a dainty manner to seduce men. They will not enter *Jannah*, nor will smell its fragrance, although it can be smelt from such and such distance."

1985. Abu Hurairah رضي الله عنه narrated: I heard the Messenger of Allāh ﷺ saying: "If you live long enough, you might see some people who will be in Allāh's wrath and curse, they will be holding whips that look like the tails of the cows."

(10) CHAPTER. Dipping in Fire the most affluent man in this world, and dipping in *Jannah* the most miserable in this world

1986. Anas bin Mālik رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "On the Day of Resurrection, the most affluent man in this world will be dipped once in Fire, then he will be asked: 'Have you enjoyed any grace before (in the world)?' He will say: 'No, by Allāh, O *Rubb*.' Then the most

عنه يَرْفَعُهُ؛ قَالَ: «مَا بَيْنَ مَنْكِبَيْ الْكَافِرِ فِي النَّارِ مَسِيرَةُ ثَلَاثَةِ أَيَّامٍ لِلرَّاكِبِ الْمُسْرِعِ». [أخرجه البخاري: ٦٥٥١ ومسلم: ٢٨٥٢].

(٩) بَابُ عَذَابِ الَّذِينَ يُعَذَّبُونَ النَّاسِ

١٩٨٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ: رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ؛ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ، مُمِيلَاتٌ مَائِلَاتٌ، رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا». [أخرجه مسلم: ٢١٢٨].

١٩٨٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنْ طَالَ بِكَ مَدَّةٌ؛ أَوْشَكَتَ أَنْ تَرَى قَوْمًا؛ يَغْدُونَ فِي سَخَطِ اللَّهِ، وَيَرْوَحُونَ فِي لَعْنَتِهِ، فِي أَيْدِيهِمْ مِثْلُ أَذْنَابِ الْبَقَرِ». [أخرجه مسلم: ٢٨٥٧].

(١٠) بَابُ صَنْعِ أَنْتَمِ أَهْلِ الدُّنْيَا فِي النَّارِ وَصَنْعِ أَشَدَّهُمْ بُؤْسًا فِي الْجَنَّةِ

١٩٨٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِأَنْتَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْغَةً، ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ خَيْرًا

wretched man in this world will be brought and dipped once in *Jannah*, and will be asked: 'Have you seen any wretchedness before (in the world)?' He will say: 'No, by Allâh, O *Rubb*, I have never faced any hardship at all.'"

فَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ فَطُّ؟ فَيَقُولُ:
لا والله يا رَبِّ! وَيُؤْتَى بِأَشَدِّ النَّاسِ
بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ،
فِيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ، فَيَقَالُ لَهُ: يَا
ابْنَ آدَمَ! هَلْ رَأَيْتَ بُؤْسًا فَطُّ؟ هَلْ مَرَّ
بِكَ شِدَّةٌ فَطُّ؟ فَيَقُولُ: لا والله يا
رَبِّ! مَا مَرَّ بِي مِنْ بُؤْسٍ فَطُّ، لَا
رَأَيْتُ شِدَّةً فَطُّ. [أَخْرَجَهُ مُسْلِمُ:]

[٢٨٠٧.]

*In the Name of Allāh,
the Most Gracious, the Most Merciful*

67- THE BOOK OF TRIALS

(1) CHAPTER. Trials will be many when corruption prevails

1987. Zainab bint Jahsh رضي الله عنها narrated that the Prophet ﷺ once woke up in a state of fear and said, “*La ilāha illallāh*. Woe to the Arabs from a danger that has come near. An opening has been made today in the wall of Gog and Magog people like this,” making a circle with his thumb and index finger. Zainab bint Jahsh said, “O Messenger of Allāh! Shall we be destroyed even though there are pious people among us?” He said, “Yes, when wickedness increases.” (Bukhārī 3346)

1988. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, “An opening has been made today in the wall of Gog and Magog people like this,” and he made with his hand 90 (he made a circle with his fingers). (Bukhārī 3347)

(2) CHAPTER. Afflictions will fall like rain

1989. Usamah bin Zaid رضي الله عنهما narrated: Once the Prophet ﷺ stood on one of the hills of Al-Madinah and said: “Do you see what I see? (No doubt) I see the places (or spots) of afflictions among your houses, and these afflictions will be like the spots where rain falls.” (Bukhārī 1878)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٦٧ - كتاب الفتن

(١) بَابُ فِي اقْتِرَابِ الْفِتَنِ وَالْهَلَاكِ إِذَا كَثُرَ الْخَبَثُ

١٩٨٧ - عَنْ زَيْنَبِ بِنْتِ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّ النَّبِيَّ ﷺ اسْتَيْقَظَ مِنْ نَوْمِهِ وَهُوَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، وَبِئْسَ لِلْعَرَبِ مِنْ شَرٍّ قَدْ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدَمٍ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ». وَعَقَدَ سُفْيَانُ بِيَدِهِ عَشْرَةً. قُلْتُ: يَا رَسُولَ اللَّهِ! أَنْهَلُكَ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الْخَبَثُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٣٤٦ وَمُسْلِمٌ: ٢٨٨٠].

١٩٨٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «فُتِحَ الْيَوْمَ مِنْ رَدَمٍ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ». وَعَقَدَ وَهَبٌ بِيَدِهِ تِسْعِينَ. [أَخْرَجَهُ الْبُخَارِيُّ: ٣٣٤٧ وَمُسْلِمٌ: ٢٨٨١].

(٢) بَابُ فِي نُزُولِ الْفِتَنِ كَمَوَاقِعِ الْقَطْرِ

١٩٨٩ - عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ النَّبِيَّ ﷺ أَشْرَفَ عَلَى أَطْطَمٍ مِنْ أَطْطَامِ الْمَدِينَةِ، ثُمَّ قَالَ: «هَلْ تَرَوْنَ مَا أَرَى؟ إِنِّي لَأَرَى مَوَاقِعَ الْفِتَنِ خِلَالَ بُيُوتِكُمْ كَمَوَاقِعِ الْقَطْرِ».

[أخرجه البخاري: ١٨٧٨ ومسلم:

. [٢٨٨٥

(3) CHAPTER. Afflictions will be exposed to the hearts

1990. Hudhaifah reported: Once I was sitting with 'Umar رضي الله عنه and he said: "Who of you remembers the statement of the Messenger of Allāh ﷺ about afflictions?" Some people said: "We heard it." 'Umar said: "Maybe you mean the affliction caused to man by his wife, money and children or neighbour?" They said: "Yes." 'Umar said: "That is expiated by the prayers, fasting and charity, but who heard the Messenger of Allāh ﷺ talking about the affliction that spreads like the sea waves?" People kept silent and I (Hudhaifah) said: "You need not be afraid of that, I heard the Messenger of Allāh ﷺ saying: 'Afflictions will be exposed to the hearts like a straw carpet, straw by straw; when a heart accepts any, a black spot will be marked in that heart, and every heart that rejects it, will be marked by a white spot. These will be two hearts, a rock like white one, to which no trial will affect as long as the earth and heavens remain, and the other heart will be as black as a turned over cup, which will not enjoin any good deed nor deny any vice except what it likes.'"

Hudhaifah told 'Umar: "There will be a door between you and such afflictions, which is about to be broken." 'Umar said: "Will it be broken or opened? If it will be opened, it may be closed again." Hudhaifah said: "It will be broken." He said to 'Umar: "The door stands for a man who will be killed or he may die. This is not a lie."

Abu Khālid said: I asked Sa'īd: "O Abu Mālik! What is a black *Murbād*?" He said: "Dark black and blank white." And I asked him: "What is a turned over cup?" He said:

(٣) بَابُ عَرَضُ الْفِتَنِ عَلَى الْقُلُوبِ وَنَكْتُهَا فِيهَا

١٩٩٠ - عَنْ حُذَيْفَةَ؛ قَالَ: كُنَّا عِنْدَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: أَيُّكُمْ سَمِعَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الْفِتْنَ؟ فَقَالَ قَوْمٌ: نَحْنُ سَمِعْنَاهُ. فَقَالَ: لَعَلَّكُمْ تَعْنُونَ فِتْنَةَ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَجَارِهِ؟ قَالُوا: أَجَلْ. قَالَ: تِلْكَ تُكَفِّرُهَا الصَّلَاةُ وَالصَّيَامُ وَالصَّدَقَةُ، وَلَكِنْ؛ أَيُّكُمْ سَمِعَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الَّتِي تَمُوجُ مَوْجَ الْبَحْرِ؟ قَالَ حُذَيْفَةُ: فَأَسْكَتَ الْقَوْمُ، فَقُلْتُ: أَنَا. قَالَ: أَنْتَ لَلَّهِ أَبُوكَ؟ قَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تُعَرَّضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا؛ فَأَيُّ قَلْبٍ أَشْرَبَهَا؛ نَكِبَتْ فِيهِ نُكْتَةٌ سَوْدَاءُ، وَأَيُّ قَلْبٍ أَنْكَرَهَا؛ نَكِبَتْ فِيهِ نُكْتَةٌ بَيْضَاءُ، حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ: عَلَى أَبْيَضَ مِثْلِ الصَّفَا؛ فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ، وَالْآخِرُ أَسْوَدُ مُرْبَادًا كَالْكُوزِ مُجْحِيًا؛ لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا؛ إِلَّا مَا أَشْرَبَ مِنْ هَوَاءٍ».

قَالَ حُذَيْفَةُ: وَحَدَّثَنِي أَنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا يُوشِكُ أَنْ يُكْسَرَ. قَالَ عُمَرُ: أَكْسَرًا لَا أَبَا لَكَ؟ فَلَوْ أَنَّهُ

“A cup turned upside down.” (Bukhâri 525)

فُتِحَ؛ لَعَلَّهُ كَانَ يُعَادُ. قُلْتُ: لَا؛ بَلْ يُكْسَرُ.

وَحَدَّثَنِي أَنَّ ذَلِكَ الْبَابَ رَجُلٌ يُقْتَلُ أَوْ يَمُوتُ، حَدِيثًا لَيْسَ بِالْأَغَالِيطِ.

قَالَ أَبُو خَالِدٍ: فَقُلْتُ لِسَعِيدٍ: يَا أَبَا مَالِكٍ! مَا (أَسْوَدُ مُرْبَادًا)? فَقَالَ: شِدَّةُ الْبَيَاضِ فِي سَوَادٍ. قَالَ: قُلْتُ: فَمَا (الْكُوزُ مُجَحِّيًا)? قَالَ: مَكْسُوسًا. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٢٥ وَمُسْلِمٌ: ١٤٤].

(4) CHAPTER. Satan goes around to afflict people

1991. Jâbir رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Iblis (Satan) places his throne on water and then sends his expeditions to men. The most favored by him is the one of the greatest evil. They go to him and say: ‘I did that and that.’ He says: ‘You did nothing.’ A delegate says: ‘I did not leave before I separated him from his wife.’ Iblis says: ‘Yes, you are the one.’ (A‘mash said :) and he embraces him.”

(٤) بَابُ بَعَثَ الشَّيْطَانُ سَرَايَاهُ يَفْتِنُونَ النَّاسَ

١٩٩١ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ، ثُمَّ يَبْعَثُ سَرَايَاهُ، فَأَذْنَاهُمْ مِنْهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً؛ يَجِيءُ أَحَدَهُمْ، فَيَقُولُ: فَعَلْتُ كَذَا وَكَذَا. فَيَقُولُ: مَا صَنَعْتَ شَيْئًا». قَالَ: «ثُمَّ يَجِيءُ أَحَدَهُمْ، فَيَقُولُ: مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ». قَالَ: «فَيَذْنِيهِ مِنْهُ، وَيَقُولُ: نَعَمْ أَنْتَ، (قَالَ الْأَعْمَشُ: أَرَاهُ قَالَ:) فَيَلْتَزِمُهُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٨١٣].

(5) CHAPTER. Afflictions and their description

1992. Abu Idris Al-Khaulâni used to say: Hudhaifah bin Al-Yamân رضي الله عنه said: By Allâh, more than anybody, I am aware of every affliction that will occur from now until the Last Hour, as the Messenger of Allâh ﷺ

(٥) بَابُ فِي الْفِتَنِ وَصِفَاتِهَا

١٩٩٢ - عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ؛ كَانَ يَقُولُ: قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ: وَاللَّهِ؛ إِنِّي لَا أَعْلَمُ النَّاسَ بِكُلِّ فِتْنَةٍ هِيَ كَائِنَةٌ فِيمَا

confided me something which he said to no one else, but he said in an assembly of people in which I was present. He ﷺ counted the afflictions: "Three of them will almost destroy everything, and some of them will be like summer wind as big and small." Hudhaifah said: "All those who heard this passed away except me."

بَيْنِي وَبَيْنَ السَّاعَةِ، وَمَا بِي إِلَّا أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ أَسْرَ إِلَيَّ فِي ذَلِكَ شَيْئًا لَمْ يُحَدِّثْهُ غَيْرِي، وَلَكِنْ رَسُولُ اللَّهِ ﷺ قَالَ، وَهُوَ يُحَدِّثُ مَجْلِسًا أَنَا فِيهِ عَنِ الْفِتَنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ يَعُدُّ الْفِتَنَ: «مِنْهُمْ ثَلَاثٌ لَا يَكْدَنُ يَذَرْنَ شَيْئًا، وَمِنْهُمْ فِتْنٌ كَرِيحِ الصَّيْفِ، مِنْهَا صِغَارٌ وَمِنْهَا كِبَارٌ». قَالَ حُذَيْفَةُ: فَذَهَبَ أُولَئِكَ الرَّهْطُ كُلُّهُمْ غَيْرِي. [أَخْرَجَهُ مُسْلِمٌ: ٢٨٩١].

1993. Hudhaifah رضي الله عنه reported: The Messenger of Allāh ﷺ once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen until the Hour. Some of us retained that in our minds and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognise such events as a man recognises another man who has been absent and then when he sees him, he recognises him. (Bukhārī 6604)

١٩٩٣ - عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ مَقَامًا، مَا تَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ؛ إِلَّا حَدَّثَ بِهِ، حَفِظَهُ مَنْ حَفِظَهُ، وَنَسِيَ مَنْ نَسِيَ، قَدْ عَلِمَهُ أَصْحَابِي هَؤُلَاءِ، وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ قَدْ نَسِيَتهُ، فَأَرَاهُ، فَأَذْكُرُهُ كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إِذَا غَابَ عَنْهُ، ثُمَّ إِذَا رَأَاهُ عَرَفَهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٦٦٠٤ وَمُسْلِمٌ: ٢٨٩١].

1994. Hudhaifah رضي الله عنه reported: The Messenger of Allāh ﷺ informed me of what will happen until the Resurrection Hour, and I asked him about all that except about what will drive people out of Al-Madinah.

١٩٩٤ - عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ بِمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ؛ فَمَا مِنْهُ شَيْءٌ؛ إِلَّا قَدْ سَأَلْتُهُ؛ إِلَّا أَنِّي لَمْ أَسْأَلْهُ: مَا يُخْرِجُ أَهْلَ الْمَدِينَةِ مِنَ الْمَدِينَةِ. [أَخْرَجَهُ مُسْلِمٌ: ٢٨٩١].

1995. Abu Zaid (‘Amr bin Akhtab) رضي الله عنه reported: The Messenger of Allāh ﷺ led

١٩٩٥ - عَنْ أَبِي زَيْدٍ (يَعْنِي: عَمْرُو بْنُ أَخْطَبٍ) رَضِيَ اللَّهُ عَنْهُ؛

Fajr prayer and ascended the pulpit and delivered a speech until it was *Zuhr* prayer time then he descended and performed the prayer and started delivering the speech again until *‘Asr* prayer which he performed, and resumed talking until the sunset and told us what happened and what will happen. He ﷺ informed us and who learned it by heart is the most knowledgeable of us.

قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الْمَغْرِبَ، وَصَعِدَ الْمِنْبَرَ، فَخَطَبَنَا، حَتَّى حَضَرَتِ الظُّهْرُ، فَتَزَلَّ فَصَلَّى، ثُمَّ صَعِدَ الْمِنْبَرَ، فَخَطَبَنَا حَتَّى حَضَرَتِ الْعَصْرُ، ثُمَّ نَزَلَ فَصَلَّى، ثُمَّ صَعِدَ الْمِنْبَرَ، فَخَطَبَنَا حَتَّى غَرَبَتِ الشَّمْسُ، فَأَخْبَرَنَا بِمَا كَانَ وَبِمَا هُوَ كَائِنٌ، فَأَعْلَمْنَا أَحْفَظْنَا. [أخرجه مسلم: ٢٨٩٢].

(6) CHAPTER. Afflictions and who knew them

1996. Muhammad reported that Jundub said: I came on the day of Jara'ah (a place where a riot was about to break against the ruler on that day) and a man was sitting. I said: "Today, some blood will be shed here." That man said: "No, by Allāh." I said: "Yes, by Allāh." He said: "No, by Allāh," and I said: "Yes, by Allāh." He said: "No, by Allāh, I heard the Messenger of Allāh ﷺ saying it." I said: "What a bad companion you are! I will not take any oath with you from now on, you heard it from the Messenger of Allāh ﷺ and you do not stop me from saying: 'By Allāh'." Then I said to myself: "Why is all this anger?" Then I looked at the man and asked him. The man was Hudhaifah رضي الله عنه.

(٦) بَابُ فِي الْفِتَنِ وَمَنْ كَانَ يَحْفَظُهَا

١٩٩٦ - عَنْ مُحَمَّدٍ؛ قَالَ: قَالَ: جُنْدُبٌ: جِئْتُ يَوْمَ الْجَرَّاعَةِ؛ إِذَا رَجُلٌ جَالِسٌ، فَقُلْتُ: لَيَهْرَقَنَّ الْيَوْمَ هَاهُنَا دِمَاءٌ. فَقَالَ ذَاكَ الرَّجُلُ: كَلَّا وَاللَّهِ. قُلْتُ: بَلَى وَاللَّهِ. قَالَ: كَلَّا وَاللَّهِ. قُلْتُ: بَلَى وَاللَّهِ. قَالَ: كَلَّا وَاللَّهِ؛ إِنَّهُ لَحَدِيثُ رَسُولِ اللَّهِ ﷺ حَدَّثَنِيهِ. قُلْتُ: بِئْسَ الْجَلِيسُ لِي أَنْتَ، مُنْذُ الْيَوْمِ تَسْمَعُنِي أَحَالِفُكَ، وَقَدْ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؛ فَلَا تَنْهَانِي؟! ثُمَّ قُلْتُ: مَا هَذَا الْغَضَبُ؟! فَأَقْبَلْتُ عَلَيْهِ، وَأَسْأَلُهُ؟ إِذَا الرَّجُلُ حُذِيفَةُ رَضِيَ اللَّهُ عَنْهُ. [أخرجه مسلم: ٢٨٩٣].

(7) CHAPTER. Affliction will come from the east

1997. Sâlim bin ‘Abdullâh bin ‘Umar رضي الله عنهما reported: I said: O people of Iraq! How keen you are in enquiring about the minor sins, and how bold you are in

(٧) بَابُ الْفِتْنَةِ نَحْوَ الْمَشْرِقِ

١٩٩٧ - عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: يَا أَهْلَ الْعِرَاقِ! مَا أَسْأَلُكُمْ عَنِ الصَّغِيرَةِ

committing major sins! I heard my father; 'Abdullâh bin 'Umar saying: "I heard the Messenger of Allâh ﷺ saying: 'Affliction will come over there (and pointed to the east) wherefrom the horn of Satan appears.'" And you will strike the necks of one another; and Moses killed a person from among the people of Pharaoh unintentionally and Allâh, the Exalted and Glorious, said: "You killed a person but We relieved you from the grief and tried you with (many a) trial." (20:40) (Bukhârî 7093)

وَأَرْكَبُكُمْ لِلْكَبِيرَةِ! سَمِعْتُ أَبِي عَبْدَ اللَّهِ بْنِ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْفِتْنَةَ تَجِيءُ مِنْ هَاهُنَا (وَأَوْمَأَ بِيَدِهِ نَحْوَ الْمَشْرِقِ)، مِنْ حَيْثُ يَطْلُعُ قُرْآنُ الشَّيْطَانِ». وَأَنْتُمْ يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، وَإِنَّمَا قَتَلَ مُوسَى عَلَيْهِ السَّلَامُ الَّذِي قَتَلَ مِنْ آلِ فِرْعَوْنَ خَطَأً، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ: ﴿وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا﴾ [طه: ٤٠] [أخرجه البخاري: ٧٠٩٣]

ومسلم: [٢٩٠٥].

(8) CHAPTER. The treasures of Caesar and Khusrau will be spent in the Cause of Allâh

(٨) بَابٌ لَتَنْفَقَنَّ كُنُوزُ كِسْرَى وَقَيْصَرَ فِي سَبِيلِ اللَّهِ

1998. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "When Khusrau is dead, there will be no Khusrau after him; and when Caesar is dead, there will be no Caesar after him. By Him in Whose Hand is my life, you will spend their treasures in the Cause of Allâh." (Bukhârî 3027)

١٩٩٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ مَاتَ كِسْرَى؛ فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ؛ فَلَا قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَتَنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ». [أخرجه البخاري: ٣٠٢٧] ومسلم:

[٢٩١٨].

1999. Jâbir bin Samurah رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ saying: "Some Muslims (or: believers) will open the treasures of Caesars which are in the white."

١٩٩٩ - عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَتَنْفَتَحَنَّ عِصَابَةٌ مِنَ الْمُسْلِمِينَ (أَوْ: مِنَ الْمُؤْمِنِينَ) كَثَرُ آلِ كِسْرَى الَّذِي فِي الْأَبْيَضِ».

Qutaibah said: (The words were:) "Some Muslims" without any doubt.

قَالَ قُتَيْبَةُ: «مِنَ الْمُسْلِمِينَ». وَلَمْ يَشُكَّ. [أخرجه مسلم: ٢٩١٩].

(9) CHAPTER. Muslims will fight each other

(٩) بَابٌ هَلَاكُ هَذِهِ الْأُمَّةِ بِبَعْضِهِمْ بَعْضٍ

2000. Thaubân رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Allāh showed me the whole earth and I saw its east and west and the authority of my *Ummah* will reach as far as I saw. I was also given the red and white treasures. I asked Allāh not to destroy my nation by a general disaster and that no enemy but only themselves shall fight each other. Allāh said: 'O Muhammad, if I ordain something, it is never reversed. I will not destroy your people by any common disaster and will not send them any alien enemy to defeat them, even if the whole world is gathered against them (or said: from all countries), but Muslims will fight each other and arrest or hold each other as prisoners of war.'"

٢٠٠٠ - عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ، فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زَوَيْ لِي مِنْهَا، وَأُعْطِيتُ الْكَزْنَينِ الْأَحْمَرَ وَالْأَبْيَضَ، وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي: أَنْ لَا يَهْلِكَهَا بَسَنَةٍ بَعَامَةٍ، وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ؛ فَيَسْتَبِيحَ بَيْضَتَهُمْ، وَإِنَّ رَبِّي قَالَ: يَا مُحَمَّدُ! إِنِّي إِذَا قَضَيْتُ قَضَاءً؛ فَإِنَّهُ لَا يُرَدُّ، وَإِنِّي أَعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أَهْلِكَهُمْ بَسَنَةٍ بَعَامَةٍ، وَأَنْ لَا أَسْلُطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ يَسْتَبِيحَ بَيْضَتَهُمْ، وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا (أَوْ قَالَ: مَنْ بَيْنَ أَقْطَارِهَا) حَتَّى يَكُونَ بَعْضُهُمْ يَهْلِكُ بَعْضًا، وَيَسْبِي بَعْضُهُمْ بَعْضًا». [أَخْرَجَهُ مُسْلِمٌ: ٢٨٨٩].

2001. 'Āmir bin Sa'd رضي الله عنه reported from his father: The Messenger of Allāh ﷺ came one day from 'Āliyah to the mosque of Banu Mu'āwiyah where he performed two *Rak'ah*, and we joined him and he invoked Allāh for a long time and then faced us and said: "I asked my *Rubb* three things. He gave me two and denied me the third. I asked him not to destroy my nation by a common disaster and was granted. I asked Him to save my nation from drowning and was granted, and I asked Him that my nation should not fight each other (as sects or groups) but it was denied."

٢٠٠١ - عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ ذَاتَ يَوْمٍ مِنَ الْعَالِيَةِ، حَتَّى إِذَا مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ؛ دَخَلَ، فَرَكَعَ فِيهِ رَكْعَتَيْنِ، وَصَلَّيْنَا مَعَهُ، وَدَعَا رَبَّهُ طَوِيلًا، ثُمَّ انْصَرَفَ إِلَيْنَا، فَقَالَ: «سَأَلْتُ رَبِّي ثَلَاثًا، فَأَعْطَانِي اثْنَتَيْنِ، وَمَعْنَى وَاحِدَةٍ: سَأَلْتُ رَبِّي أَنْ لَا يَهْلِكَ أُمَّتِي بِالسَّنَةِ، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَهْلِكَ أُمَّتِي بِالْغَرَقِ؛

فَأَعْطَيْنِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ
بِأَسْهُمٍ بَيْنَهُمْ؛ فَمَنْعَنِيهَا. [أخرجه
مسلم: ٢٨٩٠.]

(10) CHAPTER. Afflictions of the past will appear again

(١٠) بَابٌ لَتَتَّبِعَنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ

2002. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ said, "You surely will follow the ways of those nations before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered the hole of a lizard, you will follow them." We said, "O Messenger of Allâh! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Bukhârî 3456)

٢٠٠٢ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَتَتَّبِعَنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ، شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّىٰ لَوْ دَخَلُوا فِي جُحْرٍ ضَبٍّ؛ لَا تَبْغُثُوهُمْ». قُلْنَا: يَا رَسُولَ اللَّهِ! الْيَهُودُ وَالنَّصَارَى؟ قَالَ: «فَمَنْ؟!». [أخرجه البخاري: ٣٤٥٦ ومسلم: ٢٦٦٩.]

(11) CHAPTER. "This quarter of Quraish will ruin my Ummah (nation)."

(١١) بَابٌ يَهْلِكُ أُمَّتِي قُرَيْشٌ، وَالْأَمْرُ بِاغْتِرَالِهِمْ

2003. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "This quarter of Quraish will ruin my Ummah (nation)." They said: "What do you order us to do?" He ﷺ said: "Would that people keep away from them" (Bukhârî 2547)

٢٠٠٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «يَهْلِكُ أُمَّتِي هَذَا الْحَيُّ مِنْ قُرَيْشٍ». قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «لَوْ أَنَّ النَّاسَ اغْتَرَلُوهُمْ» [أخرجه البخاري: ٢٥٤٧ ومسلم: ٢٩١٧.]

(12) CHAPTER. Severe afflictions will appear

(١٢) بَابٌ تَكُونُ فِتْنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ

2004. Abu Bakrah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "There will be afflictions, then afflictions and then afflictions. (When they prevail) who sits will be better than who walks, and who walks will be better than who rushes to them. When this happens, he who has camels should rather

٢٠٠٤ - عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ فِتْنٌ، أَلَا تَمَّ تَكُونُ فِتْنٌ، أَلَا تَمَّ تَكُونُ فِتْنٌ؛ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْمَاشِي فِيهَا، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ

care for them, and he who has some sheep should care for them, and who has some land should be concerned with it.” A man stood up and said: “O Messenger of Allāh, if someone does not have any of these, neither camels nor sheep nor land?” The Prophet ﷺ said: “He should strike stone with his sword to spoil its edge then seek safety if he can. O Allāh, have I delivered it? O Allāh, have I delivered it? O Allāh, have I delivered it?” Another man said: “Suppose, I am obliged to join a group of such afflictions, and was hit by a sword of a man or an arrow and was killed?” The Prophet ﷺ said: “He will be charged with the sin of his own and of yours, and will be one of the dwellers of Hell.”

السَّاعِي إِلَيْهَا، أَلَا فَإِذَا نَزَلَتْ (أَوْ: وَقَعَتْ)؛ فَمَنْ كَانَ لَهُ إِبِلٌ: فَلْيَلْحَقْ بِإِبِلِهِ، وَمَنْ كَانَتْ لَهُ غَنَمٌ، فَلْيَلْحَقْ بِغَنَمِهِ، وَمَنْ كَانَتْ لَهُ أَرْضٌ؛ فَلْيَلْحَقْ بِأَرْضِهِ».

قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَنْ لَمْ تَكُنْ لَهُ إِبِلٌ وَلَا غَنَمٌ وَلَا أَرْضٌ؟ قَالَ: «يَعْمِدُ إِلَى سَيْفِهِ، فَيَدُقُّ عَلَى حَدِّهِ بِحَجَرٍ، ثُمَّ لَيَنْجُ إِنْ اسْتَطَاعَ النَّجَاءَ. اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟».

قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ أُكْرِهْتُ حَتَّى يَنْطَلِقَ بِي إِلَى أَحَدِ الصَّفَيْنِ (أَوْ: إِحْدَى الْقَتَنِينِ)؛ فَضَرَبَنِي رَجُلٌ بِسَيْفِهِ أَوْ يَجِيءُ سَهْمٌ فَيَقْتُلُنِي؟ قَالَ: «يَبُوءُ بِإِثْمِهِ وَإِثْمِكَ، وَيَكُونُ مِنَ أَصْحَابِ النَّارِ». [أخرجه مسلم: ٢٨٨٧].

(13) CHAPTER. If Muslims kill each other, both enter Hell

2005. Al-Ahnaf bin Qais said: I went out with the intention of helping this person (i.e., 'Ali رضي الله عنه) that Abu Bakrah met me and asked, “O Ahnaf, where are you going?” I replied, “I intend to help the cousin of the Messenger of Allāh ﷺ.” Abu Bakrah said to me: “O Ahnaf, go back, because I have heard the Messenger of Allāh saying: ‘If two Muslims face each other with their swords, then both of them will be from amongst the people of Hell-fire.’ It was said: ‘O Messenger of Allāh, it is alright for the killer but what about the killed one?’ He

(١٣) بَابٌ إِذَا تَوَاجَعَ الْمُسْلِمَانِ بَسَفَيْنِهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ

٢٠٠٥ - عن الأحنف بن قيس؛ قَالَ: خَرَجْتُ وَأَنَا أُرِيدُ هَذَا الرَّجُلَ، فَلَقِينِي أَبُو بَكْرَةَ، فَقَالَ: أَتَيْنَ تُرِيدُ يَا أَحْنَفُ؟ قَالَ: قُلْتُ: أُرِيدُ نَصْرَ ابْنِ عَمِّ رَسُولِ اللَّهِ ﷺ (يَعْنِي: عَلِيًّا رَضِيَ اللَّهُ عَنْهُ). قَالَ: فَقَالَ لِي: يَا أَحْنَفُ! ارْجِعْ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَوَاجَعَ الْمُسْلِمَانِ بَسَفَيْنِهِمَا؛ فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ». قَالَ:

replied, 'The killed one had the intention to kill his opponent'." (Bukhâri 31)

(14) CHAPTER. Killers of Ammâr were at fault

2006. Umm Salamah رضي الله عنها narrated that the Messenger of Allâh ﷺ said: "The aggressive group will kill Ammâr."

(15) CHAPTER. Two groups of the same religion will fight each other before the Hour

2007. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The Hour will not be established until there is a war between two groups among whom there will be a great number of murders, though the claims of both of them will be one and the same." (Bukhâri 3608)

(16) CHAPTER. The Hour will not be established before one passes by a grave and says: "Would that I were in his place."

2008. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The Hour will not be established until a man passes by a grave of somebody and rolls himself on the dust of that grave and says: 'Would that I were in his place,' not because of debt, but for the afflictions that will prevail." (Bukhâri 7115)

فَقُلْتُ (أَوْ: قِيلَ): يَا رَسُولَ اللَّهِ! هَذَا الْقَاتِلُ؛ فَمَا بِالِ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ قَدْ أَرَادَ قَتْلَ صَاحِبِهِ». [أخرجه البخاري: ٣١ ومسلم: ٢٨٨٨].

(١٤) بَابُ تَقْتُلُ عَمَّارًا الْفِتْنَةُ الْبَاغِيَّةُ

٢٠٠٦ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَقْتُلُ عَمَّارًا الْفِتْنَةُ الْبَاغِيَّةُ». [أخرجه مسلم: ٢٩١٦].

(١٥) بَابُ لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتُلَ فِتْنَانِ عَظِيمَتَانِ دَعَاؤُهُمَا وَاحِدَةٌ

٢٠٠٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتُلَ فِتْنَانِ عَظِيمَتَانِ، تَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، وَدَعَاؤُهُمَا وَاحِدَةٌ». [أخرجه البخاري: ٣٦٠٨ ومسلم: ٢٨٨٨، ب (١٥٧)].

(١٦) بَابُ لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ، فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ

٢٠٠٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ؛ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ، فَيَتَمَرَّعُ عَلَيْهِ، وَيَقُولُ: يَا لَيْتَنِي كُنْتُ مَكَانَ صَاحِبِ هَذَا الْقَبْرِ! وَلَيْسَ بِهِ الدَّيْنُ؛ إِلَّا الْبَلَاءُ». [أخرجه البخاري: ٧١١٥ ومسلم: ٢٩٠٧، ب (١٥٧)].

(17) CHAPTER. The Hour will not be established unless much murders occur

2009. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "The Hour shall not be established unless much *Harj* occurs." It was asked: "What is *Harj*, O Messenger of Allāh?" He said: "Murder, murder." (Bukhâri 1036)

(18) CHAPTER. The Hour will not be established until one kills for no reason

2010. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "By Him in Whose Hand is my life, this world will not end until a day comes when the killer will not know why he killed; and the killed person will not know why he was killed." People said: "How will that be?" He ﷺ said: "*Harj* (murder) and the killer and the killed one will be in Hell."

(19) CHAPTER. The Hour will not be established before a fire comes out in Hijâz (Arabia)

2011. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "The Hour will not be established until a fire comes out of the land of Hijâz, and it will throw light on the necks of the camels at Busra." (Bukhâri 7118)

(20) CHAPTER. The Hour will not be established unless Daus tribe worships Dhul-Khalasah idol

2012. Abu Hurairah رضي الله عنه narrated that the

(١٧) بَابٌ لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْهَرْجُ

٢٠٠٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْهَرْجُ». قَالُوا: وَمَا الْهَرْجُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْقَتْلُ الْقَتْلُ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٠٣٦ وَمُسْلِمٌ: ٢٨٨٨، ب (١٥٧)].

(١٨) بَابٌ لَا تَقُومُ السَّاعَةُ حَتَّى لَا يَدْرِي الْقَاتِلُ فِيمَا قَتَلَ

٢٠١٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ؛ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَأْتِيَ عَلَى النَّاسِ يَوْمٌ لَا يَدْرِي الْقَاتِلُ فِيمَ قَتَلَ؟ وَلَا الْمَقْتُولُ فِيمَ قُتِلَ؟». فَقِيلَ: كَيْفَ يَكُونُ ذَلِكَ؟ قَالَ: «الْهَرْجُ، الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٩٠٨].

(١٩) بَابٌ لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ

٢٠١١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ، تُضِيءُ أَغْنَاقَ الْإِبِلِ بِبُصْرَى». [أَخْرَجَهُ الْبُخَارِيُّ: ٧١١٨ وَمُسْلِمٌ: ٢٩٠٢].

(٢٠) بَابٌ لَا تَقُومُ السَّاعَةُ حَتَّى تَعْبُدَ دَوْسٌ ذَا الْخَلَصَةِ

٢٠١٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

Messenger of Allāh ﷺ said: “The Hour will not be established until the buttocks of the women of the tribe of Daus move while going round Dhul-Khalasah.”

Dhul-Khalasah was the idol of Daus tribe which they used to worship in the Pre-Islāmic Period of Ignorance. (Bukhāri 7116)

(21) CHAPTER. The Hour will not be unless Lāt and ‘Uzza idols are worshipped

2013. ‘Aishah رضي الله عنها narrated: I heard the Messenger of Allāh ﷺ saying: “The day and night will not go unless Lāt and ‘Uzza are worshipped!” I said: “O Messenger of Allāh, when Allāh revealed: ‘He it is Who has sent His Messenger with right guidance, and true religion, so that He may cause it to prevail upon all religions, though the polytheists are averse (to it),’ (9:33) I thought it to be completed.” The Prophet ﷺ said: “That will be as long as Allāh wills. Then Allāh will send a good wind so that every one who has an ant’s weight of Faith (in his heart) dies and the ones who are good for nothing will remain and worship what their parents worshipped.”

(22) CHAPTER. The Hour will not be established until a town in the coast has been invaded

2014. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: “The Hour will not be established until a coastal town is invaded. Did you hear of a town of which one side is in the sea and the other in land?” They said:

عنه؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَضْطَرِبَ أَلْيَاتُ نِسَاءِ دَوْسٍ حَوْلَ ذِي الْخَلَصَةِ».

وكَانَتْ صَنَمًا تَعْبُدُهَا دَوْسٌ فِي الْجَاهِلِيَّةِ بَيْتَالَةً. [أَخْرَجَهُ الْبُخَارِيُّ: ٧١١٦ وَمُسْلِمٌ: ٢٩٠٦].

(٢١) بَابٌ لَا تَقُومُ السَّاعَةُ حَتَّى تُعْبَدَ اللَّاتُ وَالْعُزَّى

٢٠١٣ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّى تُعْبَدَ اللَّاتُ وَالْعُزَّى». فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنْ كُنْتُ لَا طُنُّ حِينَ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿هُوَ الَّذِي أَنْزَلَ رَسُولَكَ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾؛ أَلَا ذَلِكَ تَامًا. قَالَ: «إِنَّهُ سَيَكُونُ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ، ثُمَّ يَبْعَثُ اللَّهُ رِيحًا طَيِّبَةً، فَتَوَفَّى كُلَّ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ، فَيَبْقَى مَنْ لَا خَيْرَ فِيهِ، فَيَرْجِعُونَ إِلَى دِينِ آبَائِهِمْ». [أَخْرَجَهُ مُسْلِمٌ: ٢٩٠٧].

(٢٢) بَابٌ لَا تَقُومُ السَّاعَةُ حَتَّى تُغْزَى مَدِينَةٌ جَانِبُهَا فِي الْبَحْرِ وَالْأَخْرُ فِي الْبَرِّ

٢٠١٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «سَمِعْتُمْ مَدِينَةً جَانِبَ مِنْهَا فِي الْبَرِّ وَجَانِبَ مِنْهَا فِي الْبَحْرِ». قَالُوا: نَعَمْ، يَا

“Yes, O Messenger of Allâh.” The Prophet ﷺ said: “Seventy thousands sons of Isaac will invade it. When they would enter that town, they will settle down and fight with no arms or arrows, but they will just say: ‘There is no true God except Allâh, and Allâh is All-Great’ and one side of the town will be conquered. (Thaur said: I only know that he said: it is the side by the sea) then they would say for the second time: ‘There is true God but Allâh, and Allâh is All-Great’ and the other side of it will also be conquered. Then they will say for the third time: ‘There is no true God but Allâh, and Allâh is All-Great’ and the town will be opened for them and they will enter it and have booty, while they will be dividing the spoils, the announcer will come and say: ‘*Ad-Dajjal* (Antichrist) has come,’ so they will leave everything and return.”

(23) CHAPTER. The Hour will not be established unless Euphrates uncovers a gold mount

2015. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “The Hour will not be established until the river Euphrates uncovers a gold mountain and people fight each other for it. From every one hundred people, ninety-nine will be killed and each man will say: ‘It may be that I am the one who will be safe.’” (Bukhâri 7119)

2016. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “The river Euphrates will uncover a gold treasure and who will present at that event should not take anything from it.” (Bukhâri 7119)

رسول الله! قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَغْزَوْهَا سَبْعُونَ أَلْفًا مِنْ بَنِي إِسْحَاقَ، فَإِذَا جَاؤُوهَا؛ نَزَلُوا، فَلَمْ يُقَاتِلُوا بِسِلَاحٍ، وَلَمْ يَرْمُوا بِسَهْمٍ، قَالُوا: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ. فَيَسْقُطُ أَحَدُ جَانِبَيْهَا (قَالَ ثَوْرٌ: لَا أَعْلَمُهُ إِلَّا قَالَ: (الَّذِي فِي الْبَحْرِ، ثُمَّ تَقُولُ الثَّانِيَّةُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ. فَيَسْقُطُ جَانِبُهَا الْآخَرُ، ثُمَّ تَقُولُ الثَّالِثَةُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ. فَتَفْرُجُ لَهُمْ، فَيَدْخُلُونَهَا، فَيَعْتَمُونَ، فَبَيْنَمَا هُمْ يَقْسِمُونَ الْمَغَانِمَ؛ إِذْ جَاءَهُمُ الصَّرِيخُ، فَقَالَ: إِنَّ الدَّجَالَ قَدْ خَرَجَ، فَيَتْرَكُونَ كُلُّ شَيْءٍ، وَيَرْجِعُونَ». [أَخْرَجَهُ مُسْلِمٌ: ٢٩٢٠].

(٢٣) بَابٌ لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ
٢٠١٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ، يَقْتَتِلُ النَّاسُ عَلَيْهِ، فَيُقْتَلُ مِنْ كُلِّ مِثَّةٍ تِسْعَةٌ وَتِسْعُونَ، وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ: لَعَلِّي أَكُونُ أَنَا الَّذِي أَنْجُو». [أَخْرَجَهُ الْبُخَارِيُّ: ٧١١٩ وَمُسْلِمٌ: ٢٨٩٤].

٢٠١٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَثْرٍ مِنْ ذَهَبٍ؛ فَمَنْ حَضَرَهُ؛ فَلَا يَأْخُذْ مِنْهُ

شَيْئاً». [أخرجه البخاري: ٧١١٩ ومسلم:

[٢٨٩٤

(24) CHAPTER. The Hour will not be established unless you fight people whose faces look like hammered shields

2017. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "The Hour will not be established until you fight people wearing shoes made of hair, whose red faces with small eyes will look like hammered shields." (Bukhārī 2928)

(٢٤) بَابُ لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ

٢٠١٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُقَاتِلُونَ بَيْنَ يَدَيِ السَّاعَةِ قَوْمًا؛ نِعَالُهُمُ الشَّعْرُ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ، حُمْرُ الْوُجُوهِ، صِغَارُ الْأَعْيُنِ». [أخرجه البخاري: ٢٩٢٨ ومسلم: ٢٩١٢].

(25) CHAPTER. The Hour will not be established unless a man from Qahtân tribe appears

2018. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "The Hour will not be established until a man from the tribe of Qahtân appears, driving people with his stick (ruling them with violence and oppression)." (Bukhārī 3517)

(٢٥) بَابُ لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ

٢٠١٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ، يَسُوقُ النَّاسَ بِعَصَاهُ». [أخرجه البخاري: ٣٥١٧ ومسلم: ٢٩١٠].

(26) CHAPTER. The Hour will not be established unless Jahjah becomes a monarch

2019. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "The day and night will not stop until a man called Jahjah rules people."

(٢٦) بَابُ لَا تَقُومُ السَّاعَةُ حَتَّى يَمْلِكَ رَجُلٌ يُقَالُ لَهُ: الْجَهْجَهَاءُ

٢٠١٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَا تَذْهَبُ الْأَيَّامُ وَاللَّيَالِي حَتَّى يَمْلِكَ رَجُلٌ، يُقَالُ لَهُ: الْجَهْجَهَاءُ». [أخرجه مسلم: ٢٩١١].

(27) CHAPTER. The Hour will not be established unless none says: "Allāh, Allāh."

(٢٧) بَابُ لَا تَقُومُ السَّاعَةُ حَتَّى يُقَالَ فِي الْأَرْضِ: اللَّهُ اللَّهُ

2020. Anas رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The Hour will not be established until there remains no one on the earth saying 'Allâh, Allâh'."

(28) CHAPTER. The Yemen wind

2021. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Allâh will send a wind from Yemen, smoother than silk, and it will leave no one in whose heart there will be an ant's weight of Faith."

(29) CHAPTER. The worse people will attend the Hour as alive

2022. 'Abdullâh bin Mas'ûd رضي الله عنه narrated that the Prophet ﷺ said: "The most wicked people will be living at the time the Hour will be established." (Bukhârî 7066)

(30) CHAPTER. Liars will appear before the Hour

2023. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "The Hour will not be established until there appear about thirty liars, all of whom will claim to be the messengers of Allâh." (Bukhârî 3608)

2024. Jâbir bin Samurah رضي الله عنه

٢٠٢٠ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللَّهُ اللَّهُ». [أَخْرَجَهُ مُسْلِمٌ: ١٤٨].

(٢٨) بَابُ تَبَعْتُ رِيحَ مِنَ الْيَمَنِ، فَتَقْبِضُ مَنْ فِي قَلْبِهِ إِيمَانٌ

٢٠٢١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَبْعَثُ رِيحًا مِنَ الْيَمَنِ، أَلْتَيْنَ مِنَ الْحَرِيرِ؛ فَلَا تَدْعُ أَحَدًا فِي قَلْبِهِ (قَالَ أَبُو عَلْقَمَةَ: مِثْقَالُ حَبَّةٍ، وَقَالَ عَبْدُ الْعَزِيزِ: مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ؛ إِلَّا قَبَضَتْهُ». [أَخْرَجَهُ مُسْلِمٌ: ١١٧].

(٢٩) بَابُ لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ

٢٠٢٢ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٧٠٦٦ وَمُسْلِمٌ: ٢٩٤٩].

(٣٠) بَابُ لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ دَجَالُونَ كَذَّابُونَ

٢٠٢٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ قَرِيبًا مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٦٠٨ وَمُسْلِمٌ: ٢٩٢٣، ب (١٥٧)].

٢٠٢٤ - عَنْ جَابِرِ بْنِ سَمُرَةَ

narrated: I heard the Messenger of Allâh ﷺ saying: "Two liars will appear (claiming Divine Message) before the Hour will be established."

In another narration Jâbir said: "So, be warned against them."

(31) CHAPTER. Muslims will fight the Jews

2025. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The Hour will not be established until you fight the Jews, and the stone behind which a Jew will be hiding will say: 'O Muslim! There is a Jew hiding behind me, kill him,' except the Gharqad tree which is a Jewish tree." (Bukhârî 3926)

(32) CHAPTER. The Hour will be established when the Romans will be outnumbering

2026. Musa bin 'Ali reported from his father: Al-Mustaurid Al-Qurashi said in the presence of 'Amr bin Al-'Âs رضي الله عنه: I heard the Messenger of Allâh ﷺ saying: "The Hour will be established when the Romans outnumber people." 'Amr said: "Beware what you say, Al-Mustaurid said: "I say what I heard the Messenger of Allâh ﷺ saying." He said: "If I say so, they (the Roman) have four good qualities: They are the wisest during an affliction, and the quickest to recover after a misfortune, and the fastest to recharge after defeat, and the kindest to their needy, orphan, and weaklings. And a fifth good quality is that they are safeguarded against the oppression of monarchs."

رضي الله عنه؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابَيْنَ».

وفي رواية: قَالَ جَابِرٌ: «فاحذروهم». [أخرجه مسلم: 2923].

(٣١) بَابٌ فِي قِتَالِ الْمُسْلِمِينَ الْيَهُودَ

٢٠٢٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلَهُمُ الْمُسْلِمُونَ، حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ أَوْ الشَّجَرُ: يَا مُسْلِمُ! يَا عَبْدَ اللَّهِ! هَذَا يَهُودِيٌّ خَلْفِي؛ فَتَعَالَ فَاقْتُلْهُ؛ إِلَّا الْغَرْقَدُ؛ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ». [أخرجه البخاري: ٣٩٢٦ ومسلم: ٢٩٢٣].

(٣٢) بَابٌ تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ

٢٠٢٦ - عَنْ مُوسَى بْنِ عَلِيٍّ، عَنْ أَبِيهِ، قَالَ: قَالَ الْمُسْتَوْرِدُ الْقُرَشِيُّ عِنْدَ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ». فَقَالَ عَمْرُو: أَبْصِرْ مَا تَقُولُ. قَالَ: أَقُولُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: لَيْنَ قُلْتَ ذَلِكَ؛ إِنَّ فِيهِمْ لَخِصَالًا أَزْبَعًا؛ إِنَّهُمْ لَأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ، وَأَسْرَعُهُمْ إِفَاقَةً بَعْدَ مُصِيبَةٍ، وَأَوْسَكُهُمْ كَرَّةً بَعْدَ فَرَّةٍ،

وَحَيْرُهُمْ لِمُسْكِينٍ وَيَتِيمٍ وَضَعِيفٍ،
وَخَامِسَةُ حَسَنَةٌ جَمِيلَةٌ: وَأَمْتُهُمْ مِنْ
ظُلْمِ الْمُلُوكِ. [أَخْرَجَهُ مُسْلِمٌ: ٢٨٩٨].

(33) CHAPTER. Fighting the Romans (Europeans) and the very many murders when the Antichrist appears

2027. Yusair bin Jâbir reported: A red wind blew in Kufah and a man came who had nothing to say but: "O 'Abdullâh bin Mas'ûd! the Hour has come." Ibn Mas'ûd was sitting leaning on his arm, he sat up and said: "The Hour will not be established until no heir receives his right and no booty is realised to be happy with," and pointed by his hand toward Syria. He further said: "An enemy will be gathered against the people of Islam, and Muslims will be gathered against them." I said: "Do you mean the Romans?" He said: "Yes, and at the fight there will be a great apostasy. Muslims will make it a condition, not to return unless they win. They will start fighting until the night stops them. Both sides will return without victory. Both the forces will perish. Then Muslims will again make a condition for death, and noto return unless victorious. They again fight and the night stops them. Both return without any victory. The forces perish again. Again Muslims make a condition for death or to be victorious. They fight till the night, and both armies return and the forces perish. On the fourth day, the remaining Muslims would be prepared and Allâh will decree that the enemy should be routed. And they would fight such a fight the like of which would not be seen, so much so that even if a bird were to pass their flanks, it would fall down dead before reaching the end of them. When counting would be done, only one out of a hundred men related to one another would be found alive. Would he be happy then by

(٣٣) بَابٌ فِي قِتَالِ الرُّومِ، وَكَثْرَةِ الْقَتْلِ عِنْدَ خُرُوجِ الدَّجَالِ

٢٠٢٧ - عَنْ يُسَيْرِ بْنِ جَابِرٍ؛
قَالَ: هَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ،
فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجْرِي إِلَّا: يَا
عَبْدَ اللَّهِ بْنَ مَسْعُودٍ! جَاءَتِ السَّاعَةُ.
قَالَ: فَقَعَدَ - وَكَانَ مُتَكِنًا -
فَقَالَ: إِنَّ السَّاعَةَ لَا تَقُومُ حَتَّى لَا
يُقَسَّمَ مِيرَاثٌ وَلَا يُفْرَحَ بَعْنِمَةٍ. ثُمَّ
قَالَ بِيَدِهِ هَكَذَا، وَنَحَاها نَحْوَ الشَّامِ،
فَقَالَ: عَدُوٌّ يَجْمَعُونَ لِأَهْلِ الْإِسْلَامِ،
وَيَجْمَعُ لَهُمْ أَهْلُ الْإِسْلَامِ. قُلْتُ:
الرُّومُ تَعْنِي؟ قَالَ: نَعَمْ.
وَتَكُونُ عِنْدَ ذَاكُمُ الْقِتَالِ رَدَّةٌ
شَدِيدَةٌ، فَيَسْتَرْطِ الْمُسْلِمُونَ شَرْطَةً
لِلْمَوْتِ لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ
حَتَّى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُ
هُؤُلَاءِ وَهُؤُلَاءِ؛ كُلُّ غَيْرِ غَالِبٍ،
وَتَفْنَى الشَّرْطَةُ. ثُمَّ يَسْتَرْطِ الْمُسْلِمُونَ
شَرْطَةً أُخْرَى لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا
غَالِبَةً، فَيَقْتَتِلُونَ حَتَّى يَحْجُزَ بَيْنَهُمُ
اللَّيْلُ، فَيَفِيءُ هُؤُلَاءِ وَهُؤُلَاءِ؛ كُلُّ
غَيْرِ غَالِبٍ، وَتَفْنَى الشَّرْطَةُ. ثُمَّ
يَسْتَرْطِ الْمُسْلِمُونَ شَرْطَةً لِلْمَوْتِ، لَا
تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ حَتَّى
يُمْسُوا، فَيَفِيءُ هُؤُلَاءِ وَهُؤُلَاءِ؛ كُلُّ

any booty or a heritage that divided? Meanwhile there will come someone who would say that the *Ad-Dajjal* (Antichrist) has come to their families. They would drop what would be in their hands and will go. Ten fighters will be sent as the opening force. The Messenger of Allāh ﷺ said: 'I know their names and the names of their fathers, and the colors of their horses. They will be the best knights on earth at that time (or said: they will be among the best knights upon earth at that time).'"

غَيْرُ غَالِبٍ، وَتَفْنَى الشَّرْطَةُ. فَإِذَا كَانَ يَوْمُ الرَّابِعِ؛ نَهَدَ إِلَيْهِمْ بَقِيَّةَ أَهْلِ الْإِسْلَامِ، فَيَجْعَلُ اللَّهُ الدَّبْرَةَ عَلَيْهِمْ، فَيَقْتُلُونَ مَقْتَلَةً (إِمَّا قَالَ: لَا يَرَى مِثْلَهَا، وَإِمَّا قَالَ: لَمْ يَرِ مِثْلُهَا، حَتَّى إِنَّ الطَّائِرَ لَيَمُرُّ بِجَنَابَتِهِمْ؛ فَمَا يُخْلَفُهُمْ حَتَّى يَخِرَّ مَيِّتًا. فَيَتَعَادُ بَنُو الْأَبْكَانَا مِثَّةً؛ فَلَا يَجِدُونَهُ بَقِيَ مِنْهُمْ إِلَّا الرَّجُلُ الْوَاحِدُ؛ فَبِأَيِّ غَنِيمَةٍ يُفْرَحُ، أَوْ أَيِّ مِيرَاثٍ يُقَاسَمُ؟!

فَبَيْنَمَا هُمْ كَذَلِكَ؛ إِذْ سَمِعُوا بِبَاسٍ هُوَ أَكْبَرُ مِنْ ذَلِكَ، فَجَاءَهُمُ الصَّرِيحُ: إِنَّ الدَّجَالَ قَدْ خَلَفَهُمْ فِي ذَرَارِيِّهِمْ، فَيَرْفُضُونَ مَا فِي أَيْدِيهِمْ، وَيُقْبِلُونَ، فَيَبْعَثُونَ عَشْرَةَ فَوَارِسَ طَلِيعَةٍ.

قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ أَشْمَاءَهُمْ وَأَسْمَاءَ آبَائِهِمْ وَأَلْوَانَ خِيُولِهِمْ، هُمْ خَيْرُ فَوَارِسَ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِذٍ. (أَوْ: مِنْ خَيْرِ فَوَارِسَ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِذٍ)». [أخرجه مسلم: ٢٨٩٩].

(34) CHAPTER. Victories of Muslims before the appearance of Antichrist

2028. Jâbir bin Samurah reported that Nâfi' bin 'Utbah رضي الله عنها said: We were with the Messenger of Allāh ﷺ in a battle. Some people wearing woollen clothes came to the Prophet ﷺ from the west. They were standing and the Messenger of Allāh ﷺ was sitting. I said to myself: "Go, and stand between them," then I said: "Perhaps there

(٣٤) بَابُ مَا يَكُونُ مِنْ فُتُوحَاتِ الْمُسْلِمِينَ قَبْلَ الدَّجَالِ

٢٠٢٨ - عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ بْنِ عُثْبَةَ؛ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ. قَالَ: فَأَتَى النَّبِيَّ ﷺ قَوْمٌ مِنَ قِبَلِ الْمَغْرِبِ، عَلَيْهِمْ ثِيَابُ الصُّوفِ، فَوَافَقُوهُ عِنْدَ أَكْمَةِ؛ فَإِنَّهُمْ لَفَيَّامٌ

may be some private talk between them.” However, I went and stood in between them. I learned four words (on that occasion) from the Prophet ﷺ, and I can count them. The Prophet ﷺ said: “You will invade the Arabian Peninsula and Allāh will make you victorious. Then you will invade Persia and Allāh will make you victorious. Then you will invade the Romans and win by the Power of Allāh. Then you will invade *Ad-Dajjāl* (Antichrist) and Allāh will make you win.”

Nāfi‘ said: “O Jābir (now) we know the Antichrist will not appear until Rome is invaded (by Muslims).”

ورسول الله ﷺ قَاعِدٌ. قَالَ: فَقَالَتْ لِي نَفْسِي: ائْتِيهِمْ؛ فَقُمْتُ بَيْنَهُمْ وَبَيْنَهُ؛ لَا يَغْتَالُونَهُ. قَالَ: ثُمَّ قُلْتُ: لَعَلَّهُ نَجِيٌّ مَعَهُمْ.

فَأْتَيْتُهُمْ، فَقُمْتُ بَيْنَهُمْ وَبَيْنَهُ. قَالَ: فَحَفِظْتُ مِنْهُ أَرْبَعَ كَلِمَاتٍ أَعْذُهُنَّ فِي يَدِي؛ قَالَ: «تَغْزُونَ جَزِيرَةَ الْعَرَبِ فَيَفْتَحُهَا اللَّهُ عَزَّ وَجَلَّ، ثُمَّ تَغْزُونَ الرُّومَ فَيَفْتَحُهَا اللَّهُ عَزَّ وَجَلَّ، ثُمَّ فَرَسَ فَيَفْتَحُهَا اللَّهُ عَزَّ وَجَلَّ ثُمَّ تَغْزُونَ الدَّجَالَ فَيَفْتَحُهَا اللَّهُ عَزَّ وَجَلَّ».

قَالَ: فَقَالَ نَافِعٌ: يَا جَابِرُ! لَا نَرَى أَنَّ الدَّجَالَ يَخْرُجُ حَتَّى يَفْتَحَ الرُّومَ. [أَخْرَجَهُ مُسْلِمٌ: ٢٩٠٠].

(35) CHAPTER. Victory over Constantinople

2029. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “The Hour will not be established until the Romans would land at Al-A‘maq or at Dābiq. An army from Al-Madinah will face them, they will be one of the best people on earth at that time; when they meet, the Romans will say: ‘Leave us alone with those who took our people as war prisoners.’ Muslim will say: ‘By Allāh, we will not leave you alone with our brothers.’ Then they would fight them and a third (part) of the army will flee whom Allāh will never forgive, and one-third will be killed as the best of martyrs before Allāh, the last third will win and conquer Constantinople. Meanwhile, they would be dividing the booty having hung their arms on olive trees, that Satan will shout: ‘The Antichrist has come to your

(٣٥) بَابٌ فِي فَتْحِ قُسْطَنْطِينِيَّةَ

٢٠٢٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالْأَعْمَاقِ أَوْ بِدَابِقٍ، فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ، مِنْ خِيَارِ أَهْلِ الْأَرْضِ يَوْمَئِذٍ، فَإِذَا تَصَافَوْا؛ قَالَتِ الرُّومُ: خَلَوْا بَيْنَنَا وَبَيْنَ الَّذِينَ سَبَّوْا مِنَّا نَقَاتِلُهُمْ. فَيَقُولُ الْمُسْلِمُونَ: لَا وَاللَّهِ؛ لَا نُحَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا. فَيَقَاتِلُونَهُمْ، فَيَنْهَزُ ثُلُثٌ؛ لَا يَتُوبُ اللَّهُ عَلَيْهِمْ أَبَدًا، وَيُقْتَلُ ثُلُثُهُمْ؛ أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللَّهِ، وَيَفْتَحُ الثُّلُثُ؛ لَا يُقْتَنُونَ أَبَدًا، فَيَفْتَحُونَ قُسْطَنْطِينِيَّةَ.

families.' They would go. But that will not be true. When they would reach Syria, the Antichrist will appear. They will arrange the rows of the fighters that the time for prayer would come and they will call for the prayer. 'Iesa (Jesus) عليه السلام will then descend and lead them in the prayer. When the enemy of Allâh (the Antichrist) will see him, he will dissolve like salt dissolves in water. Were 'Iesa to keep looking at him, he would have vanished, but 'Iesa عليه السلام will kill him by the Power of Allâh and show people his blood on his spear."

فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الْغَنَائِمَ، قَدْ عَافَقُوا سُيُوفَهُمْ بِالزَّيْتُونِ؛ إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ: إِنَّ الْمَسِيحَ قَدْ خَلَفَكُمْ فِي أَهْلِيكُمْ. فَيَخْرُجُونَ، وَذَلِكَ بَاطِلٌ.

فَإِذَا جَاؤُوا الشَّامَ؛ خَرَجَ، فَبَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ؛ يُسَوُّونَ الصُّفُوفَ؛ إِذْ أُفِيضَتِ الصَّلَاةُ، فَيَنْزِلُ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَأَمَّهُمْ، فَإِذَا رَأَاهُ عَدُوُّ اللَّهِ، ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، فَلَوْ تَرَكَهُ؛ لَأَنْذَابَ حَتَّى يَهْلِكَ، وَلَكِنْ؛ يَقْتُلُهُ اللَّهُ بِيَدِهِ، فَيُرِيهِمْ دَمَهُ فِي حَرَبَتِهِ. [أَخْرَجَهُ مُسْلِمُ:]

[٢٨٩٧]

(36) CHAPTER. Earth will sink with the army that invades the Ka'bah

2030. Ubaidullâh bin Al-Qibtiyah reported: Al-Hârith bin Abu Rabi'ah and 'Abdullâh bin Safwân and I visited Umm Salamah رضي الله عنه, the Mother of the believers, and they asked her about the army which the earth will sink with them; that was in the days of Ibn Az-Zubair. She said: The Messenger of Allâh ﷺ said: "Someone will take refuge in the Ka'bah and an army will be sent to fight him, and when it would enter a plain ground, the earth will be sunk with them. I said: "O Messenger of Allâh, how about who was forced to join them?" The Prophet ﷺ said: "He will sink with them, but he will be raised on the Day of Resurrection according to his intention."

(٣٦) بَابٌ فِي الْخَسْفِ بِالْجَيْشِ الَّذِي يَوْمُ النَّبِيِّ

٢٠٣٠ - عَنْ عَبْدِ اللَّهِ بْنِ الْقِبْطِيَّةِ؛ قَالَ: دَخَلَ الْحَارِثُ بْنُ أَبِي رَبِيعَةَ وَعَبْدُ اللَّهِ بْنُ صَفْوَانَ وَأَنَا مَعَهُمَا عَلَى أُمَّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، فَسَأَلَاهَا عَنِ الْجَيْشِ الَّذِي يُخْسَفُ بِهِ؟ وَكَانَ ذَلِكَ فِي أَيَّامِ ابْنِ الزُّبَيْرِ، فَقَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعُودُ عَائِذُ بِالْبَيْتِ، فَيُبْعَثُ إِلَيْهِ بَعَثٌ؛ فَإِذَا كَانُوا بِبَيْدَاءٍ مِنَ الْأَرْضِ؛ خُسِفَ بِهِمْ». فَقُلْتُ: يَا رَسُولَ اللَّهِ! فَكَيْفَ يَمُنُّ كَانَ كَارِهًا؟ قَالَ: «يُخْسَفُ بِهِ مَعَهُمْ، وَلَكِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَى نَبِيِّهِ».

وَقَالَ أَبُو جَعْفَرٍ: هِيَ بَيْدَاءُ الْمَدِينَةِ. [أخرجه مسلم: ٢٨٨٢].

(37) CHAPTER. Al-Madinah will be dwelt and constructed before the Hour

2031. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Buildings (in Al-Madinah) will reach Ihâb (or: Yahâb)." Zuhair said: I said to Suhail: "How far is that from Al-Madinah?" He said: "Such and such miles."

(٣٧) بَابٌ فِي سُكْنَى الْمَدِينَةِ وَعِمَارَتِهَا قَبْلَ السَّاعَةِ

٢٠٣١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَبْلُغُ الْمَسَاكِينُ إِهَابَ (أَوْ: يَهَابَ)». قَالَ زُهَيْرٌ: قُلْتُ لِسُهَيْلٍ: وَكَمْ ذَلِكَ مِنَ الْمَدِينَةِ؟ قَالَ: كَذَا وَكَذَا مَيْلًا. [أخرجه مسلم: ٢٩٠٣].

(38) CHAPTER. The Ethiopian will destroy Ka'bah

2032. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "*Dhus-Suwaiqatain* (the small-legged man) from Ethiopia will demolish the Ka'bah." (Bukhâri 1596)

(٣٨) بَابٌ يُخَرَّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ

٢٠٣٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُخَرَّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ». [أخرجه البخاري: ١٥٩٦ ومسلم: ٢٢٠٩].

(39) CHAPTER. Iraq's boycott

2033. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Iraq will be forbidden its dirhams (money) and bread, and Syria will be forbidden its food and dinars, and Egypt will be forbidden its crops and dinars, and you will return to where you started from and you will return to where you started from and you will return to where you started from." The flesh and blood of Abu Hurairah witnessed that.

(٣٩) بَابٌ فِي مَنَعِ الْعِرَاقِ دِرْهَمَهَا
٢٠٣٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنَعَتِ الْعِرَاقُ دِرْهَمَهَا وَقَفِيرَهَا، وَمَنَعَتِ الشَّامَ مُدِّيَهَا وَدِينَارَهَا، وَمَنَعَتْ مِصْرَ إِزْدِيَّهَا وَدِينَارَهَا، وَغَدُتُمْ مِنْ حَيْثُ بَدَأْتُمْ، وَغَدُتُمْ مِنْ حَيْثُ بَدَأْتُمْ، وَغَدُتُمْ مِنْ حَيْثُ بَدَأْتُمْ». شَهِدَ عَلَى ذَلِكَ لَحْمُ أَبِي هُرَيْرَةَ وَدُمُهُ. [أخرجه مسلم: ٢٨٩٦].

2034. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "The

٢٠٣٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَتْ

draught is not that you do not get any rain, but draught is that it rains and rains, but the ground grows nothing.”

(40) CHAPTER. Trustworthiness will be taken away and also the Faith from the hearts

2035. Hudhaifah رضي الله عنه narrated : The Messenger of Allāh ﷺ told us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that trustworthiness was preserved in the roots of the hearts of men and then the Qur’ân was revealed. Then they learn from the Qur’ân, and then they learnt from the (Prophet’s) *Sunnah*. He also told us about its disappearance, saying : “A man will go to sleep whereupon trustworthiness will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of the trustworthiness will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin when an ember touches one’s foot ; and in fact, this blister does not contain anything. So, there will come a day when people will deal in business with each other but there will hardly any trustworthy persons among them. Then it will be said that in such and such a tribe there is such and such a person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart.”

There came a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating, and if he was a Jew or Christian, the Muslim ruler would prevent him from cheating ; but today I cannot deal except with so-and-so and so-and-so.” (Bukhârî 6497)

السَّهْنُ بِأَنَّ لَا تُمَطَّرُوا، وَلَكِنْ السَّهْنُ أَنْ تُمَطَّرُوا وَتُمْطَرُوا وَلَا تُنْبِتُ الْأَرْضُ شَيْئًا. [أخرجه مسلم : ٢٩٠٤].

(٤٠) بَابٌ فِي رَفْعِ الْأَمَانَةِ وَالْإِيمَانِ مِنَ الْقُلُوبِ

٢٠٣٥ - عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ، قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ:

حَدَّثَنَا: «إِنَّ الْأَمَانَةَ نَزَلَتْ فِي جَنْبِ قُلُوبِ الرِّجَالِ، ثُمَّ نَزَلَ الْقُرْآنُ، فَعَلِمُوا مِنَ الْقُرْآنِ وَعَلِمُوا مِنَ السَّهْنِ».

ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الْأَمَانَةِ؛ قَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ؛ فَتَقْبُضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَطْلُ أَثَرُهَا مِثْلَ الْوَكْتِ. ثُمَّ يَنَامُ النَّوْمَةَ؛ فَتَقْبُضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَطْلُ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ؛ كَجَمْرٍ دَخَرَجْتَهُ عَلَى رِجْلِكَ، فَتَقَطُّ، فَتَرَاهُ مُتَشَبِّهًا، وَلَيْسَ فِيهِ شَيْءٌ (ثُمَّ أَخَذَ حَصَاةً، فَدَخَرَجَهَا عَلَى رِجْلِهِ)، فَيُضْبِحُ النَّاسُ يَتَّبِعُونَ، لَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ، حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجْلَدَهُ! وَمَا أَظْرَفَهُ! وَمَا أَعْقَلَهُ! وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ».

ولقد أتى عليّ زمانٌ وما أبالي أيّكم بايعت، لئن كان مسلمًا؛ ليردّنه عليّ

دِينُهُ، وَلَئِنْ كَانَ نَصْرَانِيًّا أَوْ يَهُودِيًّا؛
لَيَرُدَّنَّهُ عَلَيَّ سَاعِيهِ، وَأَمَّا الْيَوْمُ؛ فَمَا
كُنْتُ لِأُبَايِعَ إِلَّا فُلَانًا وَفُلَانًا. [أخرجه
البخاري: ٦٤٩٧ ومسلم: ١٤٣].

(41) CHAPTER. A caliph in the last ages will collect money

2036. Al-Juraiiri reported that Abu Nadrah said: We were with Jâbir bin 'Abdullâh رضي الله عنهما when he said, "Iraqi people will be forbidden their food and money." We asked, "Who will do that?" He said, "The non-Arabs will forbid that." He added: "Syrian people will (also) be forbidden their money and food." We said: "Who will do that?" He said: "The Romans (Europeans)." Jâbir was silent for a while then told that the Messenger of Allâh ﷺ said: "There will be a caliph in the last days of my nation, who will collect money abundantly without counting." I asked Abu Nadrah: "Is he 'Umar bin 'Abdul-'Azîz?" He said: "(Absolutely) no."

(42) CHAPTER. Signs before the Hour

2037. Hudhaifah bin Asid. Al-Ghifârî رضي الله عنه narrated: The Prophet ﷺ once saw us while we were talking each other and said: "What are you talking about?" We said: "About the Hour." The Prophet ﷺ said: "It will not be established before ten signs appear." The Prophet ﷺ mentioned: "The smoke, the Antichrist, the beast of the earth,

(٤١) بَابُ يَكُونُ فِي آخِرِ الزَّمَانِ خَلِيفَةٌ يَحْثِي الْمَالَ حَثِيًّا

٢٠٣٦ - عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ؛ قَالَ: كُنَّا عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ: يُوْشِكُ أَهْلُ الْعِرَاقِ أَنْ لَا يُجِبِي إِلَيْهِمْ قَفِيزٌ وَلَا دِرْهَمٌ. قُلْنَا: مِنْ أَيْنَ ذَلِكَ؟ قَالَ: مِنْ قِبَلِ الْعَجَمِ؛ يَمْنَعُونَ ذَلِكَ. ثُمَّ قَالَ: يُوْشِكُ أَهْلُ الشَّامِ أَنْ لَا يُجِبِي إِلَيْهِمْ دِينَارٌ وَلَا مُدِّيٌّ. قُلْنَا: مِنْ أَيْنَ ذَلِكَ؟ قَالَ: مِنْ قِبَلِ الرُّومِ. ثُمَّ أَسْكَتْ هُنَيْئَةً، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ أُمَّتِي خَلِيفَةٌ يَحْثِي الْمَالَ حَثِيًّا، لَا يَعُدُّهُ عَدَدًا». قَالَ: قُلْتُ لِأَبِي نَضْرَةَ وَأَبِي الْعَلَاءِ: أَتَرَيَانِ أَنَّهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ؟ فَقَالَا: لَا. [أخرجه مسلم: ٢٩١٣].

(٤٢) بَابُ فِي الْآيَاتِ الَّتِي تَكُونُ قَبْلَ السَّاعَةِ.

٢٠٣٧ - عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: أَطَّلَعَ النَّبِيُّ ﷺ عَلَيْنَا وَنَحْنُ نَتَذَكَّرُ، فَقَالَ: «مَا تَذَاكُرُونَ؟». قَالُوا: نَذْكُرُ السَّاعَةَ. قَالَ: «إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْا قَبْلَهَا عَشْرَ آيَاتٍ». فَذَكَرَ:

sunrise from the west, the descent of 'Iesa عليه السلام, Gog and Magog people; and three landslidings, one in the east, one in the west, and the third in Arabia, the last of all will be a Fire that will come from Yemen to expel people to their assembly land."

الدُّخَانُ، وَالذَّجَالُ، وَالذَّابَّةُ، وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنُزُولُ عِيسَى بْنِ مَرْيَمَ ﷺ، وَيَأْجُوجُ وَمَأْجُوجُ، وَثَلَاثَةُ خُسُوفٍ: خَسَفٌ بِالْمَشْرِقِ، وَخَسَفٌ بِالْمَغْرِبِ، وَخَسَفٌ بِجَزِيرَةِ الْعَرَبِ، وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ؛ تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ». [أخرجه مسلم: ٢٩٠١].

(43) CHAPTER. Dark afflictions

2038. Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Do good deeds before you encounter afflictions like night darkness during which a man will be a Muslim in the morning and a *Kāfir* (disbeliever) in the evening. Then he becomes a Muslim in evening and a *Kāfir* in the morning; he will sell his *Deen* for a worldly offer."

(٤٣) بَابٌ بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ
٢٠٣٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ؛ يُضْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُضْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا». [أخرجه مسلم: ١١٨].

(44) CHAPTER. Urge good deeds against six

2039. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said: "Hasten to do good deeds before the advent of six: the Antichrist, the smoke, the beast, the sunrise from the west and the common vice and your own self greed."

(٤٤) بَابٌ بَادِرُوا بِالْأَعْمَالِ سِتًّا
٢٠٣٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «بَادِرُوا بِالْأَعْمَالِ سِتًّا: الذَّجَالُ، وَالذَّخَانُ، وَدَابَّةُ الْأَرْضِ، وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَأَمْرُ الْعَامَّةِ، وَخَوْصَصَةٌ أَحَدِكُمْ». [أخرجه مسلم: ٢٩٤٧].

(45) CHAPTER. Worship at afflictions

2040. Ma'qil bin Yasār رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "Worship at times of the prevalence of chaos killing, shall be equal to emigration to me."

(٤٥) بَابُ الْعِبَادَةِ فِي الْهَرَجِ
٢٠٤٠ - عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعِبَادَةُ فِي الْهَرَجِ كَهَجْرَةِ إِلَيَّ». [أخرجه مسلم: ٢٩٤٨].

(46) CHAPTER. Ibn Saiyād

2041. Abu Sa'ūd Al-Khudri رضي الله عنه reported: We went out as pilgrims or 'Umrah performers and Ibn Sâ'id was with us. We stopped at a place and people dispersed. I remained with him and I was very much worried because of what was said about him. Ibn Sâ'id brought his luggage and put them with mine. I said: It is hot, so put it under that tree. He did as I told him. Some goats were brought to us. Ibn Sâ'id went and milked some milk and brought it to me and said: "Drink, O Abu Sa'ūd." I said: "It is hot and the milk is hot." I did not like to drink from his hand (or said: to take it from his hand).

Ibn Sâ'id then said: "O Abu Sa'ūd, I was about to take a rope and hang myself on a tree for what people say about me. O Abu Sa'ūd, if the *Hadith* of the Messenger of Allāh ﷺ is not missed by anyone, it is by you the *Ansār*. Are you not the most aware of the statement of the Messenger of Allāh ﷺ (about me). Hasn't the Messenger of Allāh ﷺ said: 'He is a *Kāfir* (disbeliever),' and I am a Muslim, and hasn't the Messenger of Allāh ﷺ said: 'He is sterile,' and I have left my children in Al-Madinah, and hasn't the Messenger of Allāh ﷺ said: 'He will not enter Al-Madinah or Makkah,' and I have left Al-Madinah going to Makkah?"

Abu Sa'ūd said: I was about to excuse him that he added: "By Allāh, I know *Dajjāl* and his birth and where he is now." I said to him: "May your whole day be spent in grief for you."

(٤٦) بَابٌ فِي قِصَّةِ ابْنِ صَيَّادٍ

٢٠٤١ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجْنَا حُجَّاجًا أَوْ عُمَرَاءَ، وَمَعَنَا ابْنُ صَائِدٍ. قَالَ: فَتَرَلْنَا مَنَزِلًا، فَتَفَرَّقَ النَّاسُ، وَبَقِيَثْنَا أَنَا وَهُوَ، فَاسْتَوْحَشْتُ مِنْهُ وَحْشَةً شَدِيدَةً وَمِمَّا يُقَالُ عَلَيْهِ.

قَالَ: وَجَاءَ بِمَتَاعِهِ، فَوَضَعَهُ مَعَ مَتَاعِي، فَقُلْتُ: إِنَّ الْحَرَّ شَدِيدٌ، فَلَوْ وَضَعْتُهُ تَحْتَ تِلْكَ الشَّجَرَةِ. قَالَ: فَفَعَلْتُ. قَالَ: فَرَفَعْتُ لَنَا غَنَمًا، فَاذْطَلَقُوا، فَجَاءَ بِغَنَمٍ، فَقَالَ: أَشْرَبَ أَبَا سَعِيدٍ! فَقُلْتُ: إِنَّ الْحَرَّ شَدِيدٌ، وَاللَّبَنُ حَارٌّ، مَا بِي إِلَّا أَنِّي أَكْرَهُ أَنْ أَشْرَبَ عَنْ يَدِهِ (أَوْ قَالَ: أَخَذَ عَنْ يَدِهِ).

فَقَالَ: أَبَا سَعِيدٍ! لَقَدْ هَمَمْتُ أَنْ أَخَذَ حَبْلًا فَأَعْلَقَهُ بِشَجَرَةٍ، ثُمَّ أَحْتَنَقَ مِمَّا يَقُولُ لِيَ النَّاسُ. يَا أَبَا سَعِيدٍ! مَنْ خَفِيَ عَلَيْهِ حَدِيثُ رَسُولِ اللَّهِ ﷺ مَا خَفِيَ عَلَيْكُمْ مَعَشَرَ الْأَنْصَارِ، أَلَسْتَ مِنْ أَعْلَمِ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ ﷺ؟ أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ كَافِرٌ»، وَأَنَا مُسْلِمٌ؟! أَوَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ عَقِيمٌ لَا يُؤَلِّدُ لَهُ»، وَقَدْ تَرَكْتُ وَلَدِي بِالْمَدِينَةِ؟! أَوَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْمَدِينَةَ وَلَا مَكَّةَ»، وَقَدْ أَقْبَلْتُ مِنَ الْمَدِينَةِ وَأَنَا أُرِيدُ مَكَّةَ؟!

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: حَتَّى كِدْتُ أَنْ أَعْذِرَهُ. ثُمَّ قَالَ: أَمَا وَاللَّهِ؛ إِنِّي لَأَعْرِفُهُ، وَأَعْرِفُ مَوْلَدَهُ، وَأَيْنَ هُوَ الْآنَ. قَالَ: قُلْتُ لَهُ: تَبَّأَ لَكَ سَائِرِ الْيَوْمِ. [أخرجه مسلم: ٢٩٢٧].

2042. Abu Sa'îd رضي الله عنه narrated: Ibn Saiyâd asked the Prophet ﷺ about the soil of the *Jannah* and he ﷺ said: "It is white like pure musk."

٢٠٤٢ - عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ ابْنَ صَيَّادٍ سَأَلَ النَّبِيَّ ﷺ عَنْ ثُرْبَةِ الْجَنَّةِ؟ فَقَالَ: «دُرْمَكَةٌ بَيْضَاءُ، مِشْكٌ خَالِصٌ». [أخرجه مسلم: ٢٩٢٨].

2043. Muhammad bin Al-Munkadir reported: I saw Jâbir bin 'Abdullâh swearing by Allâh that Ibn Sâ'id was the *Dajjâl*. I said to Jâbir, "How can you swear by Allâh?" Jâbir said, "I have heard 'Umar رضي الله عنه swearing by Allâh regarding this matter in the presence of the Prophet ﷺ and the Prophet ﷺ did not disapprove of it." (Bukhârî 7355)

٢٠٤٣ - عَنْ مُحَمَّدِ بْنِ الْمُثَنَّدِ؛ قَالَ: رَأَيْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَحْلِفُ بِاللَّهِ؛ أَنَّ ابْنَ صَائِدِ الدَّجَّالِ. فَقُلْتُ: أَتَحْلِفُ بِاللَّهِ؟ قَالَ: إِنِّي سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَحْلِفُ عَلَى ذَلِكَ عِنْدَ النَّبِيِّ ﷺ، فَلَمْ يُنْكِرْهُ النَّبِيُّ ﷺ. [أخرجه البخاري: ٧٣٥٥ ومسلم: ٢٩٢٩].

2044. 'Abdullâh bin 'Umar رضي الله عنهما رضي الله عنه set out with the Messenger of Allâh ﷺ and a group of his Companions to Ibn Saiyâd. They found him playing with the kids in the fort or near the hillocks of Banu Maghâlah. Ibn Saiyâd was nearing his puberty at that time, and he did not notice the arrival of the Prophet ﷺ until the Messenger of Allâh ﷺ stroked him on the back with his hand and said, "Do you testify that I am the Messenger of Allâh?" Ibn Saiyâd looked at him and said, "I testify that you are the Messenger of the unlettered ones (illiterates)." Then Ibn Saiyâd said to the Prophet ﷺ, "Do you testify that I am the Messenger of Allâh?" The Prophet ﷺ denied

٢٠٤٤ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ انْطَلَقَ مَعَ رَسُولِ اللَّهِ ﷺ فِي رَهْطٍ قَبْلَ ابْنِ صَيَّادٍ، حَتَّى وَجَدَهُ يَلْعَبُ مَعَ الصَّبْيَانِ عِنْدَ أَطْمِ بَنِي مَعَالَةَ، وَقَدْ قَارَبَ ابْنَ صَيَّادٍ يَوْمَئِذٍ الْحُلُمَ. فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللَّهِ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ لابْنِ صَيَّادٍ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟». فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ، فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ. فَقَالَ ابْنُ

that, saying, "I believe in Allâh and all His Messengers," and then said to Ibn Saiyâd, "What do you see?" Ibn Saiyâd said, "A truthful and a liar visits me." The Messenger of Allâh ﷺ said, "You have been confused as to this matter." The Messenger of Allâh ﷺ added, "I have kept something for you (in my mind)." Ibn Saiyâd said, "*Ad-Dukh*." The Messenger of Allâh ﷺ said, "Be despised, for you can not go beyond your limits."

'Umar bin Khattâb said, "O Messenger of Allâh, let me chop off his neck." The Messenger of Allâh ﷺ said, "Should this person be him (i.e., *Ad-Dajjâl*), then you cannot overpower him; and should he be someone else, then it will be no use your killing him."

Sâlim bin 'Abdullâh said: I heard 'Abdullâh bin 'Umar saying: Later on, the Messenger of Allâh ﷺ and Ubai bin Ka'b Al-Ansârî (once again) went to the garden in which Ibn Saiyâd was present. When the Messenger of Allâh ﷺ entered the garden, he started hiding behind the trunks of the date palms intending to hear something from Ibn Saiyâd before Ibn Saiyâd could see him. Ibn Saiyâd was lying on his bed, covered with a velvet sheet from where a murmuring sound was being heard, but his mother saw the Messenger of Allâh ﷺ behind the trees and called Ibn Saiyâd: "O Saf, (his nickname) this is Muhammad," and he jumped up and stopped his murmuring. The Messenger of Allâh ﷺ said: "If his mother had kept quiet, then I would have learnt about him."

Sâlim said that 'Abdullâh bin 'Umar added: The Messenger of Allâh ﷺ stood up before people (delivering a *Khutbah*), and after praising and glorifying Allâh as He deserved, he mentioned *Ad-Dajjâl* saying, "I warn you against him, and there has been no Prophet but he warned his followers against

صَيَّادٍ لِرَسُولِ اللَّهِ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَرَفَضَهُ رَسُولُ اللَّهِ ﷺ، وَقَالَ: «أَمَنْتُ بِاللَّهِ وَبِرَسُولِهِ».

ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَاذَا تَرَى؟». قَالَ ابْنُ صَيَّادٍ: يَا نَبِيَّ اللَّهِ صَادِقٌ وَكَاذِبٌ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُلِّطَ عَلَيْكَ الْأَمْرُ». ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا». فَقَالَ ابْنُ صَيَّادٍ: هُوَ الدُّخُّ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَخْسَأْ؛ فَلَنْ تَعْدُوَ قَدْرَكَ».

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: دَرَنِي يَا رَسُولَ اللَّهِ أَضْرِبُ عُنُقَهُ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنْ يَكُنْهُ؛ فَلَنْ تُسَلِّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ؛ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ».

وَقَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ ﷺ وَأَبُو بْنُ كَعْبٍ الْأَنْصَارِيُّ إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ، حَتَّى إِذَا دَخَلَ رَسُولُ اللَّهِ ﷺ النَّخْلَ؛ طَفِقَ يَتَّقِي بِجُدُوعِ النَّخْلِ، وَهُوَ يَخْتَلُّ أَنْ يَسْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ، فَرَأَهُ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشٍ فِي قَطِيفَةٍ لَهُ فِيهَا زَمْزَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ ﷺ وَهُوَ يَتَّقِي بِجُدُوعِ النَّخْلِ، فَقَالَتْ لَابْنِ صَيَّادٍ: يَا صَافٍ (وَهُوَ اسْمُ ابْنِ

him. Nûh (Noah) warned his followers against him. But I am telling you about him something which no Prophet told his people of, and that is: Know that he is blind in one eye whereas Allâh is not so."

Ibn Shihâb said: 'Umar bin Thâbit Al-Ansârî told me that some of the Prophet's Companions told him: The Messenger of Allâh ﷺ on that day warned against the *Dajjâl* (Antichrist) and said: "It is written between his eyes 'disbeliever' which everyone who hates his deeds, can read (or: every believer will read it)," and said: "You must learn that no one will see his *Rubb* until he dies." (Bukhârî 1354)

صَيَّادٍ! هَذَا مُحَمَّدٌ. فَتَارَ ابْنُ صَيَّادٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَرَكَتُهُ؛ بَيِّنٌ». [أخرجه مسلم: ٢٩٣٠].

قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَتَنِي عَلَى اللَّهِ بِمَا هُوَ لَهُ أَهْلٌ، ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ: «إِنِّي لَأُنذِرُكُمْوهُ، مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلَكِنْ؛ أَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: تَعَلَّمُوا أَنَّهُ أَغَوْرٌ، وَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَغَوْرٍ».

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتٍ الْأَنْصَارِيُّ؛ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ حَدَّرَ النَّاسَ الدَّجَالَ: «إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: كَافِرٌ، يَقْرَأُهُ مَنْ كَرِهَ عَمَلَهُ (أَوْ: يَقْرَأُهُ كُلُّ مُؤْمِنٍ)». وَقَالَ: «تَعَلَّمُوا أَنَّهُ لَنْ يَرَى أَحَدٌ مِنْكُمْ رَبَّهُ عَزَّ وَجَلَّ حَتَّى يَمُوتَ». [أخرجه البخاري: ١٣٥٤ ومسلم: ٢٩٣٠، (١٦٩)].

2045. Ibn 'Aun reported Nafi' that he said mentioning Ibn Saiyâd: Ibn 'Umar said: I met Ibn Saiyâd twice. I met him and said to some people: "Do you say it is him?" They said: "No," and I said: "You have not told me the truth, by Allâh, some of you informed me that he will not die until he would have the largest number of sons and huge wealth, and today you allege that!" Ibn 'Umar said: We talked and left.

٢٠٤٥ - عن ابن عَوْنٍ، عن نافع، قال: كَانَ نَافِعٌ يَقُولُ: ابْنُ صَيَّادٍ.

قَالَ: قَالَ ابْنُ عُمَرَ: لَقِيتُهُ مَرَّتَيْنِ. قَالَ: فَلَقِيتُهُ، فَقُلْتُ لِبَعْضِهِمْ: هَلْ تَحَدِّثُونَ أَنَّهُ هُوَ؟ قَالَ: لَا وَاللَّهِ. قَالَ: قُلْتُ: كَذَّبْتَنِي وَاللَّهِ؛ لَقَدْ

Ibn 'Umar added: I met him again after one of his eyes had been blind, and asked him: "What happened to your eye?" He said: "I do not know." I said: "You do not know that though it is on your head?" He said: "If Allâh wishes, He would place it in this stick of yours." Then he made a braying sound like that of a donkey, the loudest have I ever heard. Some of my companions alleged that I hit him with the stick, until it broke, but I did not feel anything like that.

Ibn 'Umar added: I went to the Mother of the believers and told her what happened. She said: "What do you want from him? Don't you know that the Prophet ﷺ said that the first thing that will move him against people is the anger he will have."

أَخْبَرَنِي بَعْضُكُمْ أَنَّهُ لَنْ يَمُوتَ حَتَّى يَكُونَ أَكْثَرُكُمْ مَالًا وَوَلَدًا؛ فَكَذَلِكَ هُوَ زَعَمُوا الْيَوْمَ. قَالَ: فَتَحَدَّثْنَا، ثُمَّ فَارَقْتُهُ.

قَالَ: فَلَقِيْتُهُ لَفِيَةً أُخْرَى وَقَدْ نَفَرَتْ عَيْنُهُ. قَالَ: فَقُلْتُ: مَتَى فَعَلْتَ عَيْنَكَ مَا أَرَى؟ قَالَ: لَا أَدْرِي. قَالَ: قُلْتُ: لَا تَدْرِي وَهِيَ فِي رَأْسِكَ؟ قَالَ: إِنْ شَاءَ اللَّهُ خَلَقَهَا فِي عَصَاكَ هَذِهِ. قَالَ: فَتَخَرَّ كَأَشَدِّ نَخِيرِ حِمَارٍ سَمِعْتُ. قَالَ: فَزَعَمَ بَعْضُ أَصْحَابِي أَنِّي ضَرَبْتُهُ بِعَصَا كَانَتْ مَعِيَ حَتَّى تَكَسَّرَتْ، وَأَنَا وَاللَّهُ فَمَا شَعَرْتُ.

قَالَ: وَجَاءَ حَتَّى دَخَلَ عَلَى أُمِّ الْمُؤْمِنِينَ، فَحَدَّثَهَا، فَقَالَتْ: مَا تُرِيدُ إِلَيْهِ؟! أَلَمْ تَعْلَمْ أَنَّهُ قَدْ قَالَ: «إِنَّ أَوَّلَ مَا يَبْعَثُهُ عَلَى النَّاسِ غَضَبٌ يَغْضِبُهُ».

[أخرجه مسلم: 2932].

2046. Hudhaifah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "I know more than you as to what there would be along with the *Dajjâl*. He will have two flowing rivers: One will be seem to have white water, and the other will appear to be of glowing fire. So he who amongst you is able to see that and is desirous of water, should drink out of that which he sees as fire. And one eye of *Dajjâl* will be smashed with a thick wound effect and between his eyes will be written *Kâfir* (disbeliever), and every believer, literate or illiterate, can read that." (Bukhârî 3450)

٢٠٤٦ - عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنَا أَعْلَمُ بِمَا مَعَ الدَّجَالِ مِنْهُ، مَعَهُ نَهْرَانِ يَجْرِيَانِ، أَحَدُهُمَا رَأْيِي الْعَيْنِ مَاءٌ أَبْيَضُ، وَالْآخَرُ رَأْيِي الْعَيْنِ نَارٌ تَأْجَجُ، فَإِذَا أَدْرَكَهُ أَحَدٌ؛ فَلْيَاتِ النَّهَرَ الَّذِي يَرَاهُ نَارًا، وَلْيَغْمِضْ، ثُمَّ لِيُطَاطِئْ رَأْسَهُ، فَيَشْرَبْ مِنْهُ؛ فَإِنَّهُ مَاءٌ بَارِدٌ، وَإِنَّ الدَّجَالَ مَمْسُوحُ الْعَيْنِ، عَلَيْهَا طَفَرَةٌ غَلِيظَةٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، يَقْرُؤُهُ كُلُّ مُؤْمِنٍ، كَاتِبٍ وَغَيْرِ

كَاتِبٍ». [أخرجه البخاري: ٣٤٥٠
ومسلم: ٢٩٣٤].

2047. Hudhaifah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “*Dajjâl* is only right-eyed, his hair is curly and he will have a *Jannah* and a fire, but his *Jannah* is Hell and his Hell is *Jannah*.”

٢٠٤٧ - عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدَّجَالُ أَعْوَرُ الْعَيْنِ الْيُسْرَى، جُفَالُ الشَّعْرِ، مَعَهُ جَنَّةٌ وَنَارٌ؛ فَنَارُهُ جَنَّةٌ، وَجَنَّتُهُ نَارٌ». [أخرجه مسلم: ٢٩٣٤].

2048. An-Nawwâs bin Sam'ân رضي الله عنه narrated: The Messenger of Allâh ﷺ mentioned *Dajjâl* one morning, he raised and lowered his voice until we thought that *Dajjâl* was in the area of the palm trees. The Prophet ﷺ knew what we thought of and said: “What about you?” We said: “O Messenger of Allâh, you mentioned *Dajjâl* and and lowered your voice this morning until we thought that he is in the palm trees,” and he ﷺ said: “I fear for you other than the *Dajjâl*, because if he appears while I am among you, I will defend you, and if he appears after me, everybody will defend himself and Allâh is my successor for every Muslim.”

٢٠٤٨ - عَنِ النَّوَاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَالَ ذَاتَ غَدَاةٍ، فَخَفَّضَ فِيهِ وَرَقَعَ، حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ، فَلَمَّا رُحْنَا إِلَيْهِ؛ عَرَفَ ذَلِكَ فِينَا، فَقَالَ: «مَا شَأْنُكُمْ؟!». قُلْنَا: يَا رَسُولَ اللَّهِ! ذَكَرْتَ الدَّجَالَ غَدَاةً، فَخَفَّضْتَ فِيهِ وَرَقَعْتَ، حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ. فَقَالَ: «غَيْرُ الدَّجَالِ أَخَوْفُنِي عَلَيْكُمْ، إِنْ يَخْرُجْ وَأَنَا فِيكُمْ؛ فَأَنَا حَاجِبُهُ دُونَكُمْ، وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ؛ فَاْمُرُّوْا حَاجِبِ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ.

“He (*Dajjâl*) is a young man not tall, with a bulging out eye, and he resembles Abdul-'Uzza bin Qatan. Whoever of you meets him, should read at him the opening Verses of *Sûrat Al-Kahf* (the Cave-18). He will appear between Iraq and Syria and will spread mischief left and right. O slaves of Allâh, hold firmly to your Faith.”

إِنَّهُ شَابٌّ قَطَطٌ، عَيْنُهُ طَائِفَةٌ، كَأَنِّي أَشَبَّهُهُ بَعْبِدِ الْعُرَى ابْنِ قَطَنِ، فَمَنْ أَدْرَكَهُ مِنْكُمْ؛ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ، إِنَّهُ خَارِجٌ خَلَّةَ بَيْنِ الشَّامِ وَالْعِرَاقِ، فَعَاثَ يَمِينًا، وَعَاثَ شِمَالًا، يَا عِبَادَ اللَّهِ! فَاتَّبِعُوا».

We said: “O Messenger of Allâh, how long will he stay on earth?” He said: “Forty days, but one day will be a year long and one day will be a month long, and another day will be like a week long and rest of the days will be like your days.” We said: “O Messenger of Allâh, that day like a year, would our daily prayers be enough for it?”

قُلْنَا: يَا رَسُولَ اللَّهِ! وَمَا لَبَنُهُ فِي الْأَرْضِ؟ قَالَ: «أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرٍ، وَيَوْمٌ كَجُمُعَةٍ،

He ﷺ said: "No, but you will have to calculate prayer times."

We said: "O Messenger of Allāh, how fast will he go on earth?" He said: "He will be like rain followed by wind; he will come to people and invite them, they will believe and follow him. He will order the sky to rain, and it will rain, and he will order the ground and it will grow and crops will be abundant, animal will breed and milk will be that much. Then he will go to other people, and invite them, but when they will oppose him, they would become without any wealth or rain. He will pass by wasteland and will say it to extract treasure and treasures would follow him like the swarm of bees. He will call a young man and hit him with the sword and split him into two pieces then will call him, and the killed person will return to life laughing with a bright face."

"While he will be doing so, Allāh will send the Prophet 'Iesa عليه السلام the son of Maryam عليها السلام. He will descend at the white minaret in east of Damascus being taken by the wings of two angels by hands. When he would lower his head, it would drip, and when he would raise it, beads like pearls will drop from it. Every disbeliever who will smell 'Iesa's breath, will die, and his breath will reach as far eyesight reaches. 'Iesa will look for *Dajjāl*. He will find him at Ludd, and will kill him."

"'Iesa عليه السلام will then come to some people whom Allāh protected from *Dajjāl*, rub their face and tell them about their grades in *Jannah*. Meanwhile Allāh will reveal to 'Iesa عليه السلام: 'I have sent some of my slaves whom nobody can fight, so hide my slaves in Mount Tūr.' Then Allāh will send Gog and Magog people, 'and swiftly they swarm from every mound.' (21:96) The first group of them will pass by Tiberia Lake and drink it all, the last of them will reach the

وسائر أيامه كأيامكم».

قلنا: يا رسول الله! فذلك اليوم الذي كسبته؛ أتكفينا فيه صلاة يوم؟ قال: «لا؛ أقدرُوا لَهُ قَدْرَهُ».

قلنا: يا رسول الله! وما إسرأه في الأرض؟ قال: «كالغيث استدبرته الريح، فيأتي على القوم، فيدعوهم، فيؤمنون به، ويستجيبون له، فيأمر السماء فتمطر، والأرض فتنبث، فتروح عليهم سارحتهم أطول ما كانت ذراً وأسبغه ضروعاً وأمدّه خواصر».

ثم يأتي القوم، فيدعوهم، فيردون عليه قوله، فينصرف عنهم، فيضبحون ممجلين، ليس بأيديهم شيء من أموالهم.

ويمر بالخرية، فيقول لها: أخرجي كنوزك! فتتبعه كنوزها كيماسيب النحل، ثم يدعو رجلاً ممثلاً شاباً، فيضربه بالسيف، فيقطع جرتين رمية الغرض، ثم يدعو، فيقبل ويتهلل وجهه ويضحك.

فبينما هو كذلك؛ إذ بعث الله عز وجل المسيح بن مريم، فينزل عند المنارة البيضاء شرقي دمشق، بين مهرودتين، واضعاً كفيه على أجنحة ملكين، إذا طأطأ رأسه؛ قطر، وإذا رفعه؛ تحدّر منه جمان كاللؤلؤ؛ فلا

lake place and say: 'Here was once water!'

The Prophet of Allâh 'Iesa bin Maryam and his companions will be surrounded by the Gog and Magog people until an ox will be better to them than 100 dinars to you today, but the Prophet of Allâh 'Iesa and his companions will invoke Allâh who will send worms in the necks of the Gog and Magog people and they will die like one man.

The Prophet of Allâh 'Iesa and his companions will find no place upon earth but covered by the rotten bodies of Gog and Magog people. The Prophet of Allâh 'Iesa and his companions will invoke Allâh. Allâh will send some birds looking like the necks of Bactrian camels who will take the carcasses of Gog and Magog people and throw them where Allâh would will. Then Allâh will send a rain that will spare no house and it will wash the earth until it becomes shiny like a mirror. Allâh will then order the earth to grow its produce and reflect the blessings. There would grow (such big) pomegranates that a group of persons would be able to eat that, and use its skin for shade. Allâh will then bless the cattle, camels and sheep until one camel will suffice a great many people and a cow will suffice a tribe of people and a sheep will suffice a band of people. Meanwhile, Allâh will send a mild wind which would soothe (people) even under their armpits, and every Muslim and believer will die of it. Then only the worst of people will remain alive who would commit adultery like the donkeys until the Hour is established."

يَجْلُ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ؛ إِلَّا مَاتَ، وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرَفُهُ، فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بَابِ لُدٍّ، فَيَقْتُلُهُ.

ثُمَّ يَأْتِي عِيسَى بْنُ مَرْيَمَ قَوْمٌ قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ، فَيَمْسَحُ عَنْ وُجُوهِهِمْ، وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ.

فَبَيْنَمَا هُوَ كَذَلِكَ؛ إِذْ أَوْحَى اللَّهُ إِلَى عِيسَى عَلَيْهِ السَّلَامُ: إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لَا يَدَانِ لِأَحَدٍ يُقَاتِلُهُمْ، فَحَرَّزْ عِبَادِي إِلَى الطُّورِ.

وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ، ﴿وَهُمْ مِنْ كُلِّ حَلَبٍ يَسْلُوتُ﴾ [الأنبياء: ٩٦]، فَيَمُرُّ أَوَانِلُهُمْ عَلَى بُحَيْرَةِ طَبْرِيَّةَ، فَيَشْرَبُونَ مَا فِيهَا، وَيَمُرُّ آخِرُهُمْ، فَيَقُولُونَ: لَقَدْ كَانَ بِهِذِهِ مَرَّةَ مَاءٍ.

وَيُخَصِّرُ نَبِيُّ اللَّهِ عِيسَى بْنُ مَرْيَمَ ﷺ وَأَصْحَابَهُ، حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ مِئَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ، فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى بْنُ مَرْيَمَ ﷺ وَأَصْحَابُهُ، فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّعْفَ فِي رِقَابِهِمْ، فَيُضْبِحُونَ فَرَسِي كَمَوْتِ نَفْسٍ وَاحِدَةٍ.

ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى الْأَرْضِ؛ فَلَا يَجِدُونَ فِي الْأَرْضِ مَوْضِعَ شِبِيرٍ إِلَّا مَلَأَهُ زَهْمُهُمْ وَتَنُّهُمْ،

فَيَرْعَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى
اللَّهِ عِزَّ وَجَلَّ، فَيُرْسِلُ اللَّهُ طَيْرًا
كَأَغْنَقِي الْبُحْتِ، فَتَحْمِلُهُمْ، فَتَطْرَحُهُمْ
حَيْثُ شَاءَ اللَّهُ عِزَّ وَجَلَّ.

ثُمَّ يُرْسِلُ اللَّهُ تَعَالَى مَطَرًا لَا يَكُنُ
مِنْهُ بَيْتٌ مَدِيرٌ وَلَا وَبَرٌ، فَيَغْسِلُ
الْأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَقَةِ.

ثُمَّ يُقَالُ لِلْأَرْضِ: أَنْبِئِي ثَمَرَكَ
وَرُدِّي بَرَكَتَكَ. فَيَوْمِئِذٍ تَأْكُلُ الْعِصَابَةُ
مِنَ الرُّمَانَةِ، وَيَسْتَظِلُّونَ بِقَفْصِهَا،
وَيُبَارِكُ فِي الرُّسُلِ، حَتَّى إِنَّ اللَّفْحَةَ
مِنَ الْإِبِلِ لَتَكْفِي الْقَنَامَ مِنَ النَّاسِ،
وَاللَّفْحَةُ مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنَ
النَّاسِ، وَاللَّفْحَةُ مِنَ الْغَنَمِ لَتَكْفِي
الْفَخْدَ مِنَ النَّاسِ.

فَبَيْنَمَا هُمْ كَذَلِكَ؛ إِذْ بَعَثَ اللَّهُ
رِيحًا طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ أَبْطَانِهِمْ،
فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ،
وَيَبْقَى شِرَارُ النَّاسِ، يَتَهَارَجُونَ فِيهَا
تَهَارُجَ الْحُمُرِ؛ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ». [أَخْرَجَهُ مُسْلِمٌ: ٢١٣٧].

2049. Abu Sa'îd Al-Khudri رضي الله عنه narrated: One day the Messenger of Allâh ﷺ told us a long report about *Dajjâl*. Among the things he said, was: "*Dajjâl* will come, and he will be forbidden to enter the mountain passes of Al-Madinah. He will encamp in one of the salt areas outside Al-Madinah, and there will come to him a man who will be the best (or: one of the best of the people). He will say, 'I testify that you are *Dajjâl* whose story the Messenger of Allâh ﷺ told

٢٠٤٩ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا حَدِيثًا طَوِيلًا عَنْ الدَّجَالِ، فَكَانَ فِيهِمَا حَدَّثَنَا؛ قَالَ: «يَأْتِي - وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ - فَيَنْتَهِي إِلَى بَعْضِ السَّبَاحِ الَّتِي تَلِي الْمَدِينَةَ، فَيَخْرُجُ إِلَيْهِ يَوْمِئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ (أَوْ: مِنْ

us.' *Dajjâl* will say (to his audience), 'What do you say if I kill this man and then give him life, will you have any doubt about my claim?' They will say, 'No.' Then *Dajjâl* will kill that man and then will make him alive. The man will say, "By Allâh, now I recognise you more than ever!" *Dajjâl* will then try to kill him (again) but he will not be given the power to do so."

Abu Ishâq said: it is said that the man will be Al-Khidr عليه السلام. (Bukhârî 1882)

خَيْرِ النَّاسِ)، فَيَقُولُ لَهُ: أَشْهَدُ أَنَّكَ الدَّجَالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَهُ. فَيَقُولُ الدَّجَالُ: أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ؛ أَتَشْكُونَ فِي الْأَمْرِ؟ فَيَقُولُونَ: لَا. قَالَ: فَيَقْتُلُهُ، ثُمَّ يُحْيِيهِ، فَيَقُولُ حِينَ يُحْيِيهِ: وَاللَّهِ؛ مَا كُنْتُ فِيكَ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي الْآنَ. قَالَ: فَيُرِيدُ الدَّجَالُ أَنْ يَقْتُلَهُ؛ فَلَا يُسَلِّطُ عَلَيْهِ.

قَالَ أَبُو إِسْحَاقَ: يُقَالُ: إِنْ هَذَا الرَّجُلُ هُوَ الْخَضِرُ عَلَيْهِ السَّلَامُ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٨٨٢ وَمُسْلِمٌ: ٢٩٣٨].

2050. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "*Dajjâl* will appear and a believer will go to him, and the soldiers of *Dajjâl* will face him: 'Where are you going?' He will say: 'I am going to this man who has arrived.' They will ask him: 'Do you not believe in our *Rubb*?' He will say: 'It is easy to recognise our *Rubb*.' Then it will be said: 'Kill him.' Then men of *Dajjâl* will say to one another: 'Our *Rubb* has ordered us not to kill anybody, but he will.' Then they would take him to *Dajjâl*. When the believer will see *Dajjâl*, he will say: 'O people, this is *Dajjâl* about whom the Messenger of Allâh ﷺ mentioned to us.' *Dajjâl* will command to break his head. He will be taken and beaten hard on the back and belly. Then *Dajjâl* will ask: 'Don't you believe in me?' The believer will say: 'You are the Antichrist.' Then *Dajjâl* will order his men to saw him from head to feet. Then *Dajjâl* will walk between his two halves, and say: 'Get up.' The believer will return as

٢٠٥٠ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَالُ، فَيَتَوَجَّهُ قِبَلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ، فَتَلْقَاهُ الْمَسَالِحُ، مَسَالِحُ الدَّجَالِ، فَيَقُولُونَ لَهُ: أَأَيْنَ تَعْمِدُ؟ فَيَقُولُ: أَعْمِدُ إِلَى هَذَا الَّذِي خَرَجَ. قَالَ: فَيَقُولُونَ لَهُ: أَوْ مَا تُؤْمِنُ بِرَبِّنَا؟ فَيَقُولُ: مَا بِرَبِّنَا خَفَاءُ. فَيَقُولُونَ: افْتُلُوهُ. فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ قَدْ نَهَاكُم رُبُّكُمْ أَنْ تَقْتُلُوا أَحَدًا دُونَهُ؟

قَالَ: فَيَنْطَلِقُونَ بِهِ إِلَى الدَّجَالِ؛ فَإِذَا رَأَهُ الْمُؤْمِنُ؛ قَالَ: سِا أَيُّهَا النَّاسُ! هَذَا الدَّجَالُ الَّذِي ذَكَرَ رَسُولُ اللَّهِ ﷺ. قَالَ: «فَيَأْمُرُ الدَّجَالُ بِهِ، فَيُسَبِّحُ، فَيَقُولُ: خُذُوهُ وَشُجُّوهُ.

before. *Dajjāl* will ask him: 'Do you now believe in me?' The believer will say: 'I am now more certain about you.' The man will say: 'O people, this will not be done to anyone after me.' *Dajjāl* will take him to slaughter him, then copper will cover the area between his throat and the base of his neck and he would find no means to kill him. The believer will be caught by the hands and feet and thrown in a Fire, but he will actually be thrown in *Jannah*."

The Messenger of Allāh ﷺ said: "He will be the greatest martyr before the *Rubb* of the worlds."

فَيُوسِعُ ظَهْرُهُ وَيَطْنُهُ ضَرْبًا. قَالَ: «فَيَقُولُ: أَوْمًا تُؤْمِنُ بِي؟ قَالَ: فَيَقُولُ: أَنْتَ الْمَسِيحُ الْكَذَّابُ». قَالَ: «فَيُؤْمَرُ بِهِ، فَيُؤْشَرُ بِالْمِشَارِ، مِنْ مَفْرِقِهِ، حَتَّى يَفْرَقَ بَيْنَ رِجْلَيْهِ». قَالَ: «ثُمَّ يَمْشِي الدَّجَالُ بَيْنَ الْقُطْعَتَيْنِ، ثُمَّ يَقُولُ لَهُ: قُمْ. فَيَسْتَوِي قَائِمًا». قَالَ: «ثُمَّ يَقُولُ لَهُ: أَنْتُمْ بِي؟ فَيَقُولُ: مَا أَرَدَدْتُ فَيْكَ إِلَّا بِصِيرَةٍ».

قَالَ: «ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ! إِنَّهُ لَا يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ». قَالَ: «فَيَأْخُذُهُ الدَّجَالُ، فَيَذْبُحُهُ، فَيَجْعَلُ مَا بَيْنَ رَقَبَتِهِ إِلَى تَرَاقُوتِهِ نُحَاسًا، فَلَا يَسْتَطِيعُ إِلَيْهِ سَبِيلًا». قَالَ: «فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ، فَيَقْذِفُ بِهِ، فَيَحْسِبُ النَّاسُ أَنَّهَا قَذْفُهُ إِلَى النَّارِ، وَإِنَّمَا أُلْقِيَ فِي الْجَنَّةِ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ». [أخرجه مسلم: ٢٩٣٨].

2051. Al-Mughirah bin Shu'bah رضي الله عنه narrated: Nobody asked the Prophet ﷺ as many questions as I asked regarding *Dajjāl*. The Prophet ﷺ said to me, "What worries you about him?" I said, "Because people say that he will have a mountain of bread and a river of water with him (i.e., he will have abundance of food and water)". The Prophet ﷺ said, "No, he is too mean to be allowed such a thing by Allāh." (but it is only to test mankind whether they believe in Allāh or in *Dajjāl*). (Bukhārī 7122)

٢٠٥١ - عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: مَا سَأَلَ أَحَدُ النَّبِيِّ ﷺ عَنِ الدَّجَالِ أَكْثَرَ مِمَّا سَأَلْتُ؛ قَالَ: «وَمَا يُنْصَبُكُ مِنْهُ؟ إِنَّهُ لَا يَضُرُّكَ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ الطَّعَامَ وَالْأَنْهَارَ؟ قَالَ: «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ». [أخرجه البخاري: ٧١٢٢ ومسلم: ٢٩٣٩].

2052. An-Nu'mân bin Sâlim reported: I heard Ya'qub bin 'Âsim bin 'Urwah bin Mas'ud Ath-Thaqafi saying that he heard 'Abdullâh bin 'Amr saying: A man came and said: "What is this talk you say? You say the Hour will be established at such and such time?" 'Abdullâh said: "Allâh is far removed from any imperfection (or: There is no true God except Allâh, or something similar), I was about not to tell anybody anything ever. I had only said that you will see after a while something great. The Ka'bah will be burnt and that and that will happen."

Then he said: The Messenger of Allâh ﷺ said: "Dajjâl will appear in my Ummah (nation) and stay forty (he said: I do know whether the Prophet ﷺ said days or months or years), then Allâh will send 'Iesa bin Maryam looking like 'Urwah bin Mas'ud. 'Iesa will chase him and kill him. Then people will stay seven years without enmity between any two persons then Allâh will send a cold wind from Syria so that no one in whose heart there is an ant's weight of Faith will remain alive, even if one of you enters the heart of a mountain, it will chase him and kill him."

He said I heard it from the Messenger of Allâh ﷺ and added: Then the worst and most wicked people will survive and they would be as careless as birds and with the characteristics of beasts. They will know no good deed and deny no vice. The Satan will appear to them and say to them: "Don't you feel ashamed?" They will say to him: "What do you order us to do?" The Satan will order them to worship idols while they will be in graces and good living. Then the Trumpet will be blown for Resurrection. No one would hear that but he would bend his neck to one side and raise it from the other side. The first man to hear it will be a man repairing the water pool for his camels. He

٢٠٥٢ - عن النعمان بن سالم؛ قال: سمعتُ يعقوب بن عاصم بن عروة بن مسعود الثقفي يقول: سمعتُ عبد الله بن عمرو، وجاءه رجل، فقال: ما هذا الحديث الذي تحدثت به؟ تقول: إن الساعة تقوم إلى كذا وكذا؟ فقال: سبحان الله! (أو: لا إله إلا الله، أو كلمة نحوهما)؛ لقد هممت أن لا أحدث أحدا شيئا أبدا؛ إنما قلت: إنكم سترون بعد قليل أمرا عظيما: يحرق البيت، ويكون، ويكون...

ثم قال: قال رسول الله ﷺ: «يخرج الدجال في أمتي، فيمكث أربعين (لا أدري: أربعين يوما، أو أربعين شهرا، أو أربعين عاما؟)، فيبعث الله تعالى عيسى بن مريم، كأنه عروة بن مسعود، فيطلبه، فيهلكه، ثم يمكث الناس سبع سنين، ليس بين اثنين عداوة، ثم يرسل الله عز وجل ريحا باردة من قبل الشام؛ فلا يبقى على وجه الأرض أحد في قلبه مثقال ذرة من خير أو إيمان؛ إلا قبضته، حتى لو أن أحدكم دخل في كبِد جبل؛ لدخلته عليه نقبته».

قال: سمعتها من رسول الله ﷺ؛ قال: «يبقى شرار الناس، في حفة الطير وأحلام السباع، لا يعرفون

will be shocked dead and so will all people be. Then Allâh will send a rain (or said: make rain fall). This rain will make people's bodies grow. Then a second blow will follow to make all people stand and look. Then it will be said: "O people, come to you *Rubb*."

"And stop them, verily they are to be questioned." (37:24) Then it will be said: "Take out the Fire people." It will be asked: "How many out of all?" It will be said: "Nine hundred and ninety-nine out of one thousand." The Prophet ﷺ said: "That is the day that will make children grow white (grey) hair, and the Day the Divine Shin will be laid bare."

مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَمَثَلُ لَهُمُ الشَّيْطَانُ، فَيَقُولُ: أَلَا تَسْتَحْيُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْتَانِ، وَهُمْ فِي ذَلِكَ دَارٌ رَزَقُهُمْ حَسَنٌ عَيْشُهُمْ.

ثُمَّ يُنْفَخُ فِي الصُّورِ؛ فَلَا يَسْمَعُهُ أَحَدٌ، إِلَّا أَضْغَى لَيْثًا وَرَفَعَ لَيْثًا. قَالَ: «وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ».

قَالَ: «فَيَضَعُ وَيَضَعُ النَّاسُ، ثُمَّ يُرْسِلُ اللَّهُ (أَوْ قَالَ: يُنْزِلُ اللَّهُ) مَطَرًا كَأَنَّهُ الطَّلُّ (أَوْ الطَّلُّ؛ نَعْمَانُ الشَّاكِّ)، فَتَبَيَّنَ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى؛ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ».

ثُمَّ يُقَالُ: يَا أَيُّهَا النَّاسُ! هَلُمَّ إِلَى رَبِّكُمْ، ﴿وَقَفُّهُمْ لَهُمْ مَسْغُولُونَ﴾ [الصافات: ٢٤].

ثُمَّ يُقَالُ: أَخْرِجُوا بَعَثَ النَّارِ. فَيُقَالُ: مِنْ كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ تِسْعَ مِثَّةٍ وَتِسْعَةَ وَتِسْعِينَ».

قَالَ: «فَذَلِكَ يَوْمٌ يَجْعَلُ الْوِلْدَانَ شِيبًا، وَذَلِكَ يَوْمٌ يُكْشَفُ عَنْ سَاقٍ».

[أخرجه مسلم: ٢٩٤٠].

(٤٧) بَابُ أَوَّلِ الْآيَاتِ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا

٢٠٥٣ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا لَمْ أُنْسَهُ بَعْدُ،

(47) CHAPTER. First sign of the Hour shall be the sunrise from the west

2053. 'Abdullâh bin 'Umar رضي الله عنهما said: I learnt a statement from the Messenger of Allâh ﷺ and have never

forgotten it. I heard the Messenger of Allāh ﷺ saying: "The first sign of the Hour to emerge shall be the sunrise from the west, and the appearance of the beast of the earth to people before midday, whichever appears first, shall be followed by the other in a very short interval."

(48) CHAPTER. Description of *Dajjāl* and Jassāsah

2054. 'Āmir bin Sharāhil Ash-Sha'bi (Sha'b Hamdān) said that he asked Fātimah bint Qais, the sister of Ad-Dahhāk bin Qais رضي الله عنهما and she was one of the first emigrants, he said: "Tell me a statement you heard from the Messenger of Allāh ﷺ." She said: "If you want, I will." He said: "Yes, tell me." She said: I was married to Ibn Al-Mughirah, one of the best Quraish man at that time. In the first *Jihād* with the Messenger of Allāh ﷺ, he was killed. When I became a widow, Abdur-Rahmān bin 'Auf sought my hand for marriage in a group of the Prophet's Companions, but the Messenger of Allāh ﷺ engaged me for Usāmah bin Zaid رضي الله عنهما; the freed slave of the Prophet ﷺ.

I was told that the Messenger of Allāh ﷺ said: "Who loves me, should love Usāmah." And when the Messenger of Allāh ﷺ told me, I said: "My affairs are in your hand and you can give me to whoever you like." Then the Messenger of Allāh ﷺ ordered me to move to Umm Sharik's house. (Umm Sharik was a rich *Ansāri* woman who spent a lot in the Cause of Allāh and always received guests.) I said: "I will." Then the Prophet ﷺ said: "Don't move because Umm Sharik always receives many guests and your *Khimār* (headcover) might fall and they see you or

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحًى، وَأَيُّهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتِهَا؛ فَالْأُخْرَى عَلَى إِثْرِهَا قَرِيبًا». [أخرجه مسلم: ٢٩٤١].

(٤٨) بَابُ صِفَةِ الدَّجَالِ وَخُرُوجِهِ وَحَدِيثُ الْجَسَّاسَةِ

٢٠٥٤ - عَنْ عَامِرِ بْنِ شَرَّاحِيلِ الشَّعْبِيِّ - شَعْبِ هَمْدَانَ -؛ أَنَّهُ سَأَلَ فَاطِمَةَ بِنْتَ قَيْسٍ أُخْتَ الصَّحَّاحِ بْنِ قَيْسٍ رَضِيَ اللَّهُ عَنْهُمَا - وَكَانَتْ مِنْ الْمُهَاجِرَاتِ الْأَوَّلِ -، فَقَالَتْ: حَدَّثَنِي حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَا تُسْنِدُهُ إِلَيَّ أَحَدٌ غَيْرُهُ. فَقَالَتْ: لَيْتَنِي شِئْتُ لِأَفْعَلَنَّ. فَقَالَ لَهَا: أَجَلُ حَدَّثَنِي. فَقَالَتْ:

نَكَحْتُ ابْنَ الْمُغِيرَةِ، وَهُوَ مِنْ خِيَارِ شَبَابِ قُرَيْشٍ يَوْمَئِذٍ، فَأَصِيبُ فِي أَوَّلِ الْجِهَادِ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا تَأَيَّمْتُ؛ خَطَبَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي نَقْرِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ، وَخَطَبَنِي رَسُولُ اللَّهِ ﷺ عَلَى مَوْلَاهُ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا.

وَكُنْتُ قَدْ حَدَّثْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّنِي؛ فَلْيَحِبَّ أُسَامَةَ»، فَلَمَّا كَلَّمَنِي رَسُولُ اللَّهِ ﷺ؛ قُلْتُ: أَمْرِي بِيَدِكَ؛ فَأَنْكِحْنِي مَنْ

your garment might show your legs, so move to your cousin 'Abdullâh bin 'Amr bin Umm Maktum (from Banu Fihri, a branch of Quraish), so I moved to his house.

When my 'Iddah (waiting period) was complete, I heard the prayer caller of the Messenger of Allâh ﷺ saying: "Congregation for prayer." I went to the Mosque and joined the Messenger of Allâh ﷺ in prayer and I was in the women row that was next to men. When the Messenger of Allâh ﷺ finished the prayer, he sat on the pulpit laughing and said: "Everybody should remain where he performed the prayer." Then he said: "Do you know why I made you all congregate?" They said: "Allâh and His Messenger know best." He said: "I did not call you as a result of something desirable or hated, but because Tamim Ad-Dâri, was a Christian and embraced Islam, and gave the pledge and he told me something that was the same as what I have told you about *Dajjâl*, the Antichrist."

He added: "He told me that he took a ship with some thirty men from Lakhm and Judhâm tribes. The ship was facing waves for one month. Then they landed in an island in the sea. They sat in the lifeboat and went into the island and met an animal with a lot of hair to the extent that you would not know its front from the back. They said: 'Woe to you, who are you?' It said: 'I am Jassâsah.' They said: 'What Jassâsah?' It said: 'O people, go to that man in the monastery, as he is waiting to hear from you eagerly.' He said: When it named a man, we felt afraid thinking that it might be a satan. So, we went in a hurry and entered the monastery and saw a well-built person with his hands tied to his neck, and having iron shackles between his knees and ankles. We said: 'Woe to you; who are you?' He said: 'You would soon come to know about me, so you tell me who are you?' We

شئت. فقال: «انتقلي إلى أم شريك (وأم شريك امرأة عتيّة من الأنصار، عظيمة الثقة في سبيل الله، ينزل عليها الضيفان)». فقلت: سأفعل. فقال: «لا تفعل؛ إن أم شريك امرأة كثيرة الضيفان؛ فإني أكره أن يسقط عنك خمارك، أو ينكشف الثوب عن ساقيك، فيرى القوم منك بعض ما تكرهين، ولكن انتقلي إلى ابن عمك عبد الله بن عمرو ابن أم مكتوم (وهو رجل من بني فهر، فهو قرشي، وهو من البطن الذي هي منه)». فانتقلت إليه.

فلما انقضت عدتي؛ سمعت نداء المُنَادِي - منادي رسول الله ﷺ - يُنادي: الصلاة جامعة. فخرجت إلى المسجد، فصلّيت مع رسول الله ﷺ، فكنْتُ في صفِّ النساءِ التي تلي ظهورَ القوم.

فلما قضى رسول الله ﷺ صلاته؛ جلس على المنبر وهو يضحك، فقال: «ليُزَمَّ كُلُّ إِنْسَانٍ مُصَلًّا». ثم قال: «أَتَدْرُونَ لِمَ جَمَعْتُكُمْ؟» قالوا: الله ورسوله أعلم. قال: «إني والله ما جَمَعْتُكُمْ لِرَغْبَةٍ وَلَا لِرَهْبَةٍ، وَلَكِنْ جَمَعْتُكُمْ لِأَنَّ تَمِيمَ الدَّارِي كَانَ رَجُلًا نَضْرَانِيًّا، فَجَاءَ فَبَاعَ وَأَسْلَمَ، وَحَدَّثَنِي حَدِيثًا وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْ مَسِيحِ الدَّجَالِ.

said: 'We are Arabs, we took a ship and it was dark and waves attacked us for one month, then they made us land here, we took the boat and entered the island and met a thick-haired animal, the back of which from its front cannot be known. We asked it: Woe to you, who are you? It said: I am Jassâsah, go to that man in the monastery and he is eager to see you. So, we came hurriedly to you and fear that it must be a satan.'

The man said: 'Tell me about Baisân's date trees.' We said: 'About what you want to know?' He said: 'Do these trees bear dates?' We said: 'Yes.' He said: 'They will shortly stop giving fruit.' Then he said: 'Tell me about Tiberiya Lake.' We said: 'What do you ask about it?' He said: 'Is there any water in it?' We said: 'There is much water.' He said: 'Its water will soon run short and go.' Then he said: 'Is there water still in Zughar spring? And are the people still farming by its water?' We said: 'Yes, it water is plenty and people use it for irrigation.' Then he said: 'Tell me about the Prophet of the illiterates, and what he has done.' We said: 'He has been sent by Allâh and left Makkah to Al-Madinah (Yathrib).' He said: 'Have the Arabs fought him?' We said: 'Yes.' He said: 'What did he do then?' We said: 'He invited some Arabs nearby and was obeyed and followed.' He said: 'Is it so?' We said: 'Yes.' He said: 'It is better for them to follow him; as for me, I shall tell you. I am *Al-Masih* (*Ad-Dajjal*, the Antichrist), and soon I will appear when permitted. I will go on earth and make all towns fall within forty days except Makkah and Al-Madinah which are protected from me. If I try to enter (any or) both of them, an angel will catch me and in his hand there is a sword to stop me. There will be angels all around each of them to guard it against me.'

The Messenger of Allâh ﷺ then said

حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بَحْرِيَّةٍ
مَعَ ثَلَاثِينَ رَجُلًا مِنْ لَحْمٍ وَجَذَامٍ،
فَلَعِبَ بِهِمُ الْمَوْجُ شَهْرًا فِي الْبَحْرِ،
ثُمَّ أَرْفَقُوا إِلَى جَزِيرَةٍ فِي الْبَحْرِ حَتَّى
مَغْرَبَ الشَّمْسِ، فَجَلَسُوا فِي أَقْرَبِ
السَّفِينَةِ، فَدَخَلُوا الْجَزِيرَةَ، فَلَقِيَتْهُمْ
دَابَّةٌ أَهْلَبُ كَثِيرِ الشَّعْرِ، لَا يَدْرُونَ مَا
قُبْلُهُ مِنْ دُبُرِهِ مِنْ كَثَرَةِ الشَّعْرِ،
فَقَالُوا: وَيْلَكَ مَا أَنْتَ؟ فَقَالَتْ: أَنَا
الْجَسَّاسَةُ. قَالُوا: وَمَا الْجَسَّاسَةُ؟
قَالَتْ: أَيُّهَا الْقَوْمُ! انْطَلِقُوا إِلَى هَذَا
الرَّجُلِ فِي الدَّيْرِ؛ فَإِنَّهُ إِلَى خَبَرِكُمْ
بِالْأَشْوَاقِ.

قَالَ: لَمَّا سَمِعْتُ لَنَا رَجُلًا؛ فَرَفْنَا
مِنْهَا أَنْ تَكُونَ شَيْطَانَةً.

قَالَ: فَاَنْطَلَقْنَا سِرَاعًا، حَتَّى دَخَلْنَا
الدَّيْرَ؛ فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ
قَطْرَ خَلْقًا، وَأَشَدَّهُ وَثَاقًا، مَجْمُوعَةٌ
يَدَاؤُهُ إِلَى عُنُقِهِ، مَا بَيْنَ رُكْبَتَيْهِ إِلَى
كَعْبَيْهِ بِالْحَدِيدِ، قُلْنَا: وَيْلَكَ! مَا
أَنْتَ؟ قَالَ: قَدْ قَدَرْتُكُمْ عَلَى خَبَرِي؛
فَأَخْبِرُونِي مَا أَنْتُمْ؟ قَالُوا: نَحْنُ أَنْاسٌ
مِنَ الْعَرَبِ، رَكِبْنَا فِي سَفِينَةٍ بَحْرِيَّةٍ،
فَصَادَفْنَا الْبَحْرَ حِينَ اغْتَلَمَ، فَلَعِبَ بِنَا
الْمَوْجُ شَهْرًا، ثُمَّ أَرْفَقْنَا إِلَى جَزِيرَتِكَ
هَذِهِ، فَجَلَسْنَا فِي أَقْرَبِهَا، فَدَخَلْنَا
الْجَزِيرَةَ، فَلَقِيَتْنَا دَابَّةٌ أَهْلَبُ، كَثِيرِ
الشَّعْرِ، لَا نَدْرِي مَا قُبْلُهُ مِنْ دُبُرِهِ مِنْ
كَثَرَةِ الشَّعْرِ، فَقُلْنَا: وَيْلَكَ! مَا أَنْتَ؟

striking a stick at the pulpit : "This is Taibah (Al-Madinah), this is Taibah, this is Taibah. Have I told you that before?" People said : "Yes," and the Prophet ﷺ said : "What Tamim told me agreed with what I told you, and what I said about Makkah and Al-Madinah. He (*Dajjal*) is in the Syrian sea (Mediterranean Sea) or in the Yemen sea (Arabian Sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east." Then he pointed to the east by his hand.

Fâtimah said : "I learned it from the Messenger of Allâh ﷺ."

فَقَالَتْ : أَنَا الْجَسَّاسَةُ . قُلْنَا : وَمَا الْجَسَّاسَةُ ؟ قَالَتْ : اعْمِدُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ ؛ فَإِنَّهُ إِلَى خَبْرِكُمْ بِالْأَشْوَاقِ . فَأَقْبَلْنَا إِلَيْكَ سِرَاعًا ، وَفَرَعْنَا مِنْهَا ، وَلَمْ نَأْمَنْ أَنْ تَكُونَ شَيْطَانَةً .

فَقَالَ : أَخْبِرُونِي عَنْ نَحْلِ بَيْسَانَ ؟ قُلْنَا : عَنْ أَيِّ شَأْنِهَا تَسْتَحِيرُ ؟ قَالَ : أَسْأَلُكُمْ عَنْ نَحْلِهَا ؛ هَلْ يُثْمِرُ ؟ قُلْنَا لَهُ : نَعَمْ . قَالَ : أَمَا إِنَّهُ يُوشِكُ أَنْ لَا تُثْمِرَ .

قَالَ : أَخْبِرُونِي عَنْ بُحَيْرَةِ الطَّبْرِيقَةِ ؟ قُلْنَا : عَنْ أَيِّ شَأْنِهَا تَسْتَحِيرُ ؟ قَالَ : هَلْ فِيهَا مَاءٌ ؟ قَالُوا : هِيَ كَثِيرَةُ الْمَاءِ . قَالَ : أَمَا إِنَّ مَاءَهَا يُوشِكُ أَنْ يَذْهَبَ .

قَالَ : أَخْبِرُونِي عَنْ عَيْنِ زُغَرٍ ؟ قَالُوا : عَنْ أَيِّ شَأْنِهَا تَسْتَحِيرُ ؟ قَالَ : هَلْ فِي الْعَيْنِ مَاءٌ ؟ وَهَلْ يَزْرَعُ أَهْلُهَا بِمَاءِ الْعَيْنِ ؟ قُلْنَا لَهُ : نَعَمْ ؛ هِيَ كَثِيرَةُ الْمَاءِ ، وَأَهْلُهَا يَزْرَعُونَ مِنْ مَائِهَا .

قَالَ : أَخْبِرُونِي عَنْ نَبِيِّ الْأُمِّيِّينَ ؛ مَا فَعَلَ ؟ قَالُوا : قَدْ خَرَجَ مِنْ مَكَّةَ ، وَتَزَلَّ يَثْرِبَ . قَالَ : أَقَاتَلَهُ الْعَرَبُ ؟ قُلْنَا : نَعَمْ . قَالَ : كَيْفَ صَنَعَ بِهِمْ ؟ فَأَخْبَرْنَاهُ أَنَّ قَدْ ظَهَرَ عَلَى مَنْ يَلِيهِ مِنَ الْعَرَبِ وَأَطَاعُوهُ . قَالَ لَهُمْ : قَدْ كَانَ ذَاكَ ؟ قُلْنَا : نَعَمْ . قَالَ : أَمَا إِنَّ ذَاكَ خَيْرٌ لَهُمْ أَنْ يُطِيعُوهُ ، وَإِنِّي مُخِيرُكُمْ عَنِّي :

إِنِّي أَنَا الْمَسِيحُ [الدَّجَالُ]، وَإِنِّي
أُوشِكُ أَنْ يُؤَدَّنَ لِي فِي الْخُرُوجِ؛
فَأَخْرُجُ؛ فَأَسِيرُ فِي الْأَرْضِ، فَلَا أَدْعُ
قَرْيَةً إِلَّا هَبَطْتُهَا فِي أَرْبَعِينَ لَيْلَةً؛ غَيْرَ
مَكَّةَ وَطَبِئَةَ؛ فَهُمَا مُحَرَّمَتَانِ عَلَيَّ
كِلْتَاهُمَا، كُلَّمَا أَرَدْتُ أَنْ أَدْخُلَ
وَاحِدَةً (أَوْ: وَاحِدًا) مِنْهُمَا؛ اسْتَقْبَلَنِي
مَلَكٌ بِيَدِهِ السَّيْفُ صَلْتًا يَصُدُّنِي عَنْهَا،
وَيَأْتِي عَلَى كُلِّ نَفْبٍ مِنْهَا مَلَائِكَةٌ
يَحْرُسُونَهَا».

قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ -
وَطَعَنَ بِمُخَصَّرَتِهِ فِي الْمَنْبَرِ -: «هَذِهِ
طَبِئَةُ، هَذِهِ طَبِئَةُ، هَذِهِ طَبِئَةُ (يَعْنِي:
الْمَدِينَةَ)؛ أَلَا هَلْ كُنْتُ حَدَّثْتُكُمْ
ذَلِكَ؟». فَقَالَ النَّاسُ: نَعَمْ. «فَإِنَّهُ
أَعْجَبَنِي حَدِيثُ تَمِيمٍ؛ أَنَّهُ وَافَقَ الَّذِي
كُنْتُ أُحَدِّثُكُمْ عَنْهُ وَعَنِ الْمَدِينَةِ
وَمَكَّةَ، أَلَا إِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ
الْيَمَنِ، لَا بَلَّ مِنْ قِبَلِ الْمَشْرِقِ مَا
هُوَ، مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ، مِنْ
قِبَلِ الْمَشْرِقِ مَا هُوَ». وَأَوْمَأَ بِيَدِهِ إِلَى
الْمَشْرِقِ.

قَالَتْ: فَحَفِظْتُ هَذَا مِنْ رَسُولِ
اللَّهِ ﷺ. [أَخْرَجَهُ مُسْلِمٌ: ٢٩٤٢].

2055. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said, "There will be no town in which *Dajjâl* will not enter except Makkah and Al-Madinah, and there will be no entrance (road) (of both Makkah and Al-Madinah) but the angels will be standing in rows guarding it against him,

٢٠٥٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ
اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطُرُهُ الدَّجَالُ،
إِلَّا مَكَّةَ وَالْمَدِينَةَ، وَلَيْسَ نَفْبٌ مِنْ
أَنْقَابِهِمَا إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِّينَ

and then Al-Madinah will shake with its inhabitants thrice (i.e., three earthquakes will take place) and Allāh will expel all the disbelievers and the hypocrites from it.” (Bukhārī 1881)

(49) CHAPTER. 70,000 Jews will follow Ad-Dajjāl

2056. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “Seventy thousand Jews of Isfahan will follow the *Dajjāl* wearing Persian shawls.”

(50) CHAPTER. People will flee to mountains from the *Dajjāl* and Arabs will be very few at that time

2057. Umm Sharik رضي الله عنها narrated that she heard the Prophet ﷺ saying: “People will run away from *Dajjāl* to the mountains”. Umm Sharik asked: “O Messenger of Allāh, where would be the Arabs then?” He ﷺ said: “They will be few.”

(51) CHAPTER. Between Adam عليه السلام and *Dajjāl* are great many people

2058. Humaid bin Hilāl reported from many people among whom were Abu Dahmā and ‘Abu Qatādah: We were passing by Hishām bin ‘Amir, to see ‘Imrān bin Husain رضي الله عنهما who said one day: “You go to some people who did not remain present more than me with the Messenger of Allāh ﷺ and they do not know the *Ahādith* of the Messenger of Allāh ﷺ more than me. I heard the Messenger of Allāh ﷺ saying: “There is no creature larger than the *Dajjāl*

تَحْرُسُهَا، فَيَنْزِلُ بِالسَّبْحَةِ، فَتَرْجُفُ الْمَدِينَةُ ثَلَاثَ رَجَفَاتٍ، يَخْرُجُ إِلَيْهِ مِنْهَا كُلُّ كَافِرٍ وَمُنَافِقٍ”. [أَخْرَجَهُ الْبُخَارِيُّ: ١٨٨١ ومسلم: ٢٩٤٣].

(٤٩) بَابُ يَتَّبِعُ الدَّجَّالَ مِنْ يَهُودٍ أَصْبَهَانَ سَبْعُونَ أَلْفًا

٢٠٥٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَّبِعُ الدَّجَّالَ مِنْ يَهُودِ أَصْبَهَانَ سَبْعُونَ أَلْفًا، عَلَيْهِمُ الطَّيَالِسَةُ». [أَخْرَجَهُ مُسْلِمٌ: ٢٩٤٤].

(٥٠) بَابُ فِي فِرَارِ النَّاسِ مِنَ الدَّجَّالِ فِي الْجِبَالِ وَقَلَّةِ الْعَرَبِ يَوْمَئِذٍ

٢٠٥٧ - عَنْ أُمِّ شَرِيكٍ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقُولُ: «لَيَفِرَنَّ النَّاسُ مِنَ الدَّجَّالِ فِي الْجِبَالِ». قَالَتْ أُمُّ شَرِيكٍ: يَا رَسُولَ اللَّهِ! فَأَيُّ الْعَرَبِ يَوْمَئِذٍ؟ قَالَ: «هُمْ قَلِيلٌ». [أَخْرَجَهُ مُسْلِمٌ: ٢٩٤٥].

(٥١) بَابُ مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ خَلَقَ أَكْبَرُ مِنَ الدَّجَّالِ

٢٠٥٨ - عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ رَهْطٍ مِنْهُمْ أَبُو الدَّهْمَاءِ وَأَبُو قَتَادَةَ؛ قَالُوا: كُنَّا نَمُرُّ عَلَى هِشَامِ بْنِ عَامِرٍ؛ نَأْتِي عِمْرَانَ بْنَ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ ذَاتَ يَوْمٍ: إِنَّكُمْ لَتَجَاوِزُونِي إِلَى رِجَالٍ مَا كَانُوا بِأَحْضَرَ لِرَسُولِ اللَّهِ ﷺ مِنِّي، وَلَا أَغْلَمَ بِحَدِيثِهِ مِنِّي، سَمِعْتُ رَسُولَ اللَّهِ

from Adam until the Final Hour.”

(52) CHAPTER. Descent of ‘Iesa bin Maryam عليه السلام and his breaking of the Cross and killing the swine

2059. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “By Allâh, the son of Mary (‘Iesa) will shortly descend among you, and will judge mankind justly. He will break the Cross, and kill the pigs, and abolish the *Jizyah* fee, and camels will be left alone and no one will care them. Then there will be no hatred, envy or conflicts and there will be abundance of money and nobody will accept charitable gifts.” (Bukhârî 2222)

2060. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “How will you be when the son of Mary descends among you and rules people by the Qur’ân?”

It was said to Ibn Abu Dhi’b: Al-Awzâ’i told us from Az-Zuhri who told him that Nâfi’ said that Abu Hurairah said: “and will rule by the Qur’ân.” Ibn Abu Dhi’b said: “will rule people by the Qur’ân and the *Sunnah* of the Prophet ﷺ.” (Bukhârî 3449)

2061. Jâbir bin ‘Abdullâh عنهما رضي الله عنهما narrated: I heard the Messenger of Allâh ﷺ saying: “A group of my *Ummah* (people) shall be fighting for the truth and will prevail

ﷺ يَقُولُ: «مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ خَلْقٌ أَكْبَرُ مِنَ الدَّجَالِ».

[أخرجه مسلم: ٢٩٤٦].

(٥٢) بَابُ نَزُولِ عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ وَكَسْرُ الصَّلِيبِ وَقَتْلُ الْخِزْيَرِ

٢٠٥٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ؛ لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا؛ فَلْيَكْسِرَنَّ الصَّلِيبَ، وَلْيَقْتُلَنَّ الْخِزْيَرِ، وَلْيَضَعَنَّ الْجِزْيَةَ، وَلْيَتَرَكََنَّ الْقِلَاصُ؛ فَلَا يُسْعَى عَلَيْهَا، وَلَتَذْهَبَنَّ الشُّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ، وَلَيُدْعَوْنَ إِلَى الْمَالِ فَلَا يَقْبَلُهُ أَحَدٌ».

[أخرجه البخاري: ٢٢٢٢ ومسلم: ٢٤٣].

٢٠٦٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ فِيكُمْ ابْنُ مَرْيَمَ، فَأَمَّاكُمْ مِنْكُمْ؟».

فَقُلْتُ لَابْنِ أَبِي ذُئْبٍ: إِنَّ الْأَوْرَاعِيَّ حَدَّثَنَا عَنِ الزُّهْرِيِّ عَنْ نَافِعٍ عَنْ أَبِي هُرَيْرَةَ: «وَأَمَّاكُمْ مِنْكُمْ». قَالَ ابْنُ أَبِي ذُئْبٍ: أَتَذَرِي مَا «أَمَّاكُمْ مِنْكُمْ»؟ قُلْتُ: تُخْبِرُنِي. قَالَ: فَأَمَّاكُمْ بِكِتَابِ رَبِّكُمْ وَسُنَّةِ نَبِيِّكُمْ ﷺ.

[أخرجه البخاري: ٣٤٤٩ ومسلم: ٢٤٦].

٢٠٦١ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَرَالُ طَائِفَةٌ

until the Day of Resurrection.” He said: “And ‘Iesa bin Maryam عليه السلام will descend and the *Imâm* of people will say: ‘Come and lead us in prayer.’ ‘Iesa will say: ‘Your *Imâm* is from you as an honorable privilege given by Allâh to this *Ummah*.’”

مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ». قَالَ: «فَيَنْزِلُ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَيَقُولُ أَمِيرُهُمْ: تَعَالَى صَلِّ لَنَا، فَيَقُولُ: لَا؛ إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ؛ تَكْرَمَةَ اللَّهِ هَذِهِ الْأُمَّةَ». [أخرجه مسلم: ٢٤٧].

(53) CHAPTER. Prophet's mission and the Hour

2062. Sahl bin Sa'd رضي الله عنهما reported: I saw the Prophet ﷺ pointing with his index and middle fingers, saying: “The time of my advent and the Hour are like these two fingers.” (Bukhâri 4936)

(٥٣) بَابٌ بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا

٢٠٦٢ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يُشِيرُ بِإِصْبَعِهِ الَّتِي تَلِي الإِبْهَامَ وَالْوُسْطَى وَهُوَ يَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا». [أخرجه البخاري: ٤٩٣٦ ومسلم: ٢٩٥٠].

(54) CHAPTER. The Hour is close

2063. Anas bin Mâlik رضي الله عنه narrated: A man asked the Prophet ﷺ: “When will the Hour be established?” The Messenger of Allâh ﷺ kept silent for a while, then looked at a boy from Azd Shanu'ah that was before him, and said: “If this boy grows old, the Hour will be established.” Anas bin Mâlik said: “That boy was of my age at that time.”

(٥٤) بَابٌ فِي تَقَرُّبِ قِيَامِ السَّاعَةِ

٢٠٦٣ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ؛ قَالَ: مَتَى تَقُومُ السَّاعَةُ؟ قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ هُنَيْهَةً، ثُمَّ نَظَرَ إِلَى غُلَامٍ بَيْنَ يَدَيْهِ مِنْ أَزْدِ شَنُوءَةَ، فَقَالَ: «إِنَّ عُمَرَ هَذَا، لَمْ يَذَرِكْهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ». قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: ذَاكَ الْغُلَامُ مِنْ أَتْرَابِي يَوْمَئِذٍ. [أخرجه مسلم: ٢٩٥٣].

2064. ‘Aishah رضي الله عنها narrated: Some bedouins used to visit the Messenger of Allâh ﷺ and ask him, “When will the Hour be?” He would look at the youngest of all of them and say, “If this should live until he is very

٢٠٦٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: كَانَ الْأَعْرَابُ إِذَا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ؛ سَأَلُوهُ عَنِ السَّاعَةِ: مَتَى السَّاعَةُ؟ فَظَنَرُ إِلَى

old, your Hour (the death of the people addressed) will take place.” (Bukhârî 6511)

(55) CHAPTER. The Hour will be started while one will be milking his camel, but will not be able to drink the milk

2065. Abu Hurairah رضي الله عنه narrated from the Prophet ﷺ: “The Hour will be established while one will be milking his she-camel, and before he puts his mouth in the vessel; and while two persons will be spreading a garment between them, but will not be able to finish the bargain; and while someone will be preparing a tank to water his livestock, but it will be established before he leaves.” (Bukhârî 6506)

(56) CHAPTER. There are forty (days, months, years) between the first and second blow

2066. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said, “Between the two blows of the Trumpet, there will be forty.” Somebody asked Abu Hurairah, “Forty days?” But he refused to reply. Then he asked, “Forty months?” He refused to reply. Then he asked, “Forty years?” Again, he refused to reply. Abu Hurairah added, “Then (after this period) Allâh will send water from the sky and then the dead bodies will grow like vegetation grows. There is nothing of the human body but weathers or decays except one bone; that is the tail bone and from that Allâh will reconstruct the human body on the Day of Resurrection.” (Bukhârî 4814)

أَحَدَتْ إِنْسَانٍ مِنْهُمْ، فَقَالَ: «إِنْ يَعْشُ هَذَا، لَمْ يُدْرِكْهُ الْهَرَمُ؛ قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٥١١]

ومسلم: ٢٩٥٣.

(٥٥) بَابُ تَقَوْمِ السَّاعَةِ وَالرَّجُلُ يَحْلُبُ اللَّفْحَةَ فَمَا تَصِلُ إِلَيْهِ فِيهِ حَتَّى تَقَوْمَ

٢٠٦٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، يُنْلَعُ بِهِ النَّبِيُّ ﷺ؛ قَالَ: «تَقَوْمُ السَّاعَةُ وَالرَّجُلُ يَحْلُبُ اللَّفْحَةَ؛ فَمَا يَصِلُ الْإِنَاءُ إِلَى فِيهِ حَتَّى تَقَوْمَ، وَالرَّجُلَانِ يَتَبَايَعَانِ الثُّوبَ؛ فَمَا يَتَبَايَعَانِهِ حَتَّى تَقَوْمَ، وَالرَّجُلُ يَلُوطُ فِي حَوْضِهِ؛ فَمَا يَصْدُرُ حَتَّى تَقَوْمَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٦٥٠٦ ومسلم: ٢٩٥٤]

(٥٦) بَابُ مَا بَيْنَ التَّفْخِيتَيْنِ أَرْبَعُونَ وَيَلِي الْإِنْسَانُ إِلَّا عَجَبَ الذَّنْبِ

٢٠٦٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ التَّفْخِيتَيْنِ أَرْبَعُونَ». قَالُوا: يَا أَبَا هُرَيْرَةَ! أَرْبَعُونَ يَوْمًا؟ أَيْبْتُ. قَالُوا: أَرْبَعُونَ شَهْرًا؟ أَيْبْتُ. قَالُوا: أَرْبَعُونَ سَنَةً؟ أَيْبْتُ.

قَالَ: «ثُمَّ يُنْزِلُ اللَّهُ مِنَ السَّمَاءِ مَاءً، فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ». قَالَ: «وَلَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَبْلَى إِلَّا عَظْمًا وَاحِدًا وَهُوَ عَجَبُ الذَّنْبِ، وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ».

[أخرجه البخاري: ٤٨١٤ ومسلم:
٢٩٥٥].

(57) CHAPTER. Women are the most harmful affliction to men

(٥٧) بَابُ أَضْرُ فِتْنَةِ الرِّجَالِ النِّسَاءُ

2067. Usâmah bin Zaid bin Hârithah and Sa'îd bin Zaid bin 'Amr bin Nufail رضي الله عنهم narrated: The Messenger of Allâh ﷺ said: "After me I have not left behind any *Fitnah* (trial or affliction) more harmful to men than women." (Bukhârî 5096)

٢٠٦٧ - عَنْ أُسَامَةَ بْنِ زَيْدٍ بْنِ حَارِثَةَ وَسَعِيدِ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ رَضِيَ اللَّهُ عَنْهُمْ؛ أَتَاهُمَا حَدَّثَا عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «مَا تَرَكْتُ بَعْدِي فِي النَّاسِ فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ». [أخرجه البخاري: ٥٠٩٦ ومسلم: ٢٧٤١].

(58) CHAPTER. Warning against women affliction

(٥٨) بَابُ التَّحْذِيرِ مِنَ فِتْنَةِ النِّسَاءِ

2068. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Prophet ﷺ said: "This world is sweet and tempting, and Allâh has made you to live in it generations after generations, to see what you do. So, beware of women and of this world, as the first affliction of the Israelites was women."

٢٠٦٨ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ: «إِنَّ الدُّنْيَا حُلْوَةٌ خَصِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ؛ فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النِّسَاءَ؛ فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ». [أخرجه مسلم: ٢٧٤٢].

* * *

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

68- THE BOOK ABOUT PIETY AND SOFTENING OF HEARTS

(1) CHAPTER. Prayer of the Prophet ﷺ

2069. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "O Allâh, make the provision of the household of Muhammad barely sufficient for them."

(2) CHAPTER. Even the Prophet's family was pinched by hunger

2070. 'Urwah reported: 'Āishah رضي الله عنها said to me, "O my nephew! We used to see the crescent, and then the crescent and then the crescent, in this way we saw three crescents in two months and no fire (for cooking) was kindled in the houses of the Messenger of Allâh ﷺ." I said, "O my aunt! Then what were your means of sustenance?" She said, "The two black things: dates and water, our neighbors from *Ansâr* had some milch animals and they used to present the Messenger of Allâh ﷺ some of their milk and he used to make us drink." (Bukhârî 2567)

2071. 'Āishah رضي الله عنها, the wife of the Prophet ﷺ, reported: The Messenger of Allâh ﷺ died without being gratified by bread and oil twice in a single day!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٦٨ - كِتَابُ الزُّهْدِ وَالزَّقَائِقِ

(١) بَابُ «اللَّهُمَّ! اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ ﷺ قُوتًا»

٢٠٦٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا». [أخرجه البخاري: ٦٤٦٠ ومسلم: ١٠٥٥].

(٢) بَابُ شِدَّةِ عَيْشِ النَّبِيِّ ﷺ وَآلِهِ

٢٠٧٠ - عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ أَنَّهَا كَانَتْ تَقُولُ: وَاللَّهِ يَا ابْنَ أُخْتِي؛ إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلَالِ ثُمَّ الْهِلَالِ ثُمَّ الْهِلَالِ؛ ثَلَاثَةَ أَهْلَةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَ فِي آيَاتِ رَسُولِ اللَّهِ ﷺ نَارٌ. قَالَ: قُلْتُ: يَا خَالَةَ! فَمَا كَانَ يُعْيِشُكُمْ؟ قَالَتْ: الْأَسْوَدَانِ؛ التَّمْرُ وَالْمَاءُ؛ إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ جِيرَانٌ مِنَ الْأَنْصَارِ، وَكَانَتْ لَهُمْ مَنَائِعُ، فَكَانُوا يُرْسِلُونَ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَلْبَانِهَا فَيَسْقِينَاهُ. [أخرجه البخاري: ٢٥٦٧ ومسلم: ٢٩٧٢].

٢٠٧١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ؛ قَالَتْ: لَقَدْ مَاتَ رَسُولُ اللَّهِ ﷺ وَمَا شَبَعَ مِنْ خُبْزٍ

وَرَزَيْتَ فِي يَوْمٍ وَاحِدٍ مَرَّتَيْنِ. [أخرجه مسلم: ٢٩٧٤].

2072. 'Aishah رضي الله عنها reported that the family of Muhammad ﷺ did not eat two meals on one day, but one of the two meals was of dates. (Bukhâri 6455)

٢٠٧٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: مَا شَبَعَ آلُ مُحَمَّدٍ ﷺ يَوْمَيْنِ مِنْ خُبْزٍ بَرٍّ، إِلَّا وَأَحَدُهُمَا تَمَرٌ. [أخرجه البخاري: ٦٤٥٥ ومسلم: ٢٩٧١].

2073. Abu Hâzim reported: I saw Abu Hurairah رضي الله عنه pointing many times by his finger and saying: "By Him in Whose Hand is the life of Abu Hurairah, the Prophet of Allâh ﷺ and his family did not have their fill of barley bread for three successive days till he died."

٢٠٧٣ - عَنْ أَبِي حَازِمٍ؛ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يُشِيرُ بِإِصْبَعِهِ مِرَارًا؛ يَقُولُ: وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ؛ مَا شَبَعَ نَبِيُّ اللَّهِ ﷺ وَأَهْلُهُ ثَلَاثَةَ أَيَّامٍ تِبَاعًا مِنْ خُبْزِ حِنْطَةٍ حَتَّى فَارَقَ الدُّنْيَا. [أخرجه البخاري: ٥٣٧٤ ومسلم: ٢٩٧٦].

2074. 'Aishah رضي الله عنها reported: The Messenger of Allâh ﷺ died, and there was nothing in my house that a living being could eat, except some barley lying on a shelf. So, I ate of it for a long period but when I measured it, it was consumed (after a short period). (Bukhâri 3096)

٢٠٧٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: تُوفِّيَ رَسُولُ اللَّهِ ﷺ وَمَا فِي رَقِيٍّ مِنْ شَيْءٍ يَأْكُلُهُ دُو كَبِدٍ؛ إِلَّا شَطْرُ شَعِيرٍ فِي رَفٍّ لِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ، فَكَلْتُهُ، فَقَنِي. [أخرجه البخاري: ٣٠٩٦ ومسلم: ٢٩٧٣].

(3) CHAPTER. The Prophet ﷺ could not find at times even inferior quality dates to eat

(٣) بَابُ كَانَ النَّبِيُّ ﷺ لَا يَجِدُ دَقْلًا يَمْلَأُ بَطْنَهُ

2075. Simâk bin Harb reported: I heard An-Nu'mân bin Bashir رضي الله عنهما delivering an address and saying: 'Umar made a mention of what had fallen to the people out of the material world, and said: "I saw the Messenger of Allâh ﷺ spending the whole day being upset because of hunger, and he could not find even inferior quality dates to fill his stomach."

٢٠٧٥ - عَنْ سِمَاكِ بْنِ حَرْبٍ؛ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا يَخْطُبُ؛ قَالَ: ذَكَرَ عَمَرُ مَا أَصَابَ النَّاسَ مِنَ الدُّنْيَا، فَقَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَظِلُّ الْيَوْمَ يَلْتَوِي، مَا يَجِدُ دَقْلًا يَمْلَأُ بِهِ بَطْنَهُ. [أخرجه مسلم: ٢٩٧٨].

(4) CHAPTER. Poor emigrants will enter Paradise before the rich

2076. Abu Abdur-Rahmân Al-Hubuli reported: I heard 'Abdullâh bin 'Amr bin Al-'Âs رضي الله عنهما saying, when a man asked him: "Are not we the poor emigrants?" 'Abdullâh said to him: "Have you a wife to return to?" He said: "Yes." He asked: "Have you a house?" He said: "Yes." He said: "You are one of the rich." The man added: "Even I have a servant." 'Abdullâh said: "You are among the kings."

Abu Abdur-Rahmân added: Then three men come to 'Abdullâh bin 'Amr, while I was with him, and said: "O Abu Muhammad, we have no money or an animal or any belongings." He asked them: "What do you want? If you want, you can return to us and we would give you what Allâh will provide; and if you want, we can tell the ruler what you want; or you can keep patient, as I heard the Messenger of Allâh ﷺ saying: 'The poor emigrants will enter Jannah before the rich by forty years.'" They said: "We will keep patient and ask for nothing."

(5) CHAPTER. The majority of the dwellers of Paradise are the poor

2077. Usâmah bin Zaid رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "I stood at the gate of Jannah and saw that the majority of the people who entered it

(٤) بَابُ سَبْقِ فَقَرَاءِ الْمُهَاجِرِينَ الْأَغْنِيَاءِ إِلَى الْجَنَّةِ

٢٠٧٦ - عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، وَيَسْأَلُهُ رَجُلٌ، فَقَالَ: أَلَسْنَا مِنْ فَقَرَاءِ الْمُهَاجِرِينَ؟ فَقَالَ لَهُ عَبْدُ اللَّهِ: أَلَاكَ امْرَأَةٌ تَأْوِي إِلَيْهَا؟ قَالَ: نَعَمْ. قَالَ: أَلَاكَ مَسْكَنٌ تَسْكُنُهُ؟ قَالَ: نَعَمْ. قَالَ: فَأَنْتَ مِنَ الْأَغْنِيَاءِ. قَالَ: فَإِنَّ لِي خَادِمًا. قَالَ: فَأَنْتَ مِنَ الْمُلُوكِ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَجَاءَ ثَلَاثَةٌ نَفَرٍ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ وَأَنَا عَنْدهُ، فَقَالُوا: يَا أَبَا مُحَمَّدٍ! إِنَّا وَاللَّهِ مَا نَقْدِرُ عَلَى شَيْءٍ؛ لَا نَفَقَةٍ، وَلَا دَايَةٍ، وَلَا مَتَاعٍ. فَقَالَ لَهُمْ: مَا شِئْتُمْ؟ إِنْ شِئْتُمْ؛ رَجَعْتُمْ إِلَيْنَا، فَأَعْطَيْنَاكُمْ مَا يَسَّرَ اللَّهُ لَكُمْ، وَإِنْ شِئْتُمْ؛ ذَكَّرْنَا أَمْرَكُمْ لِلسُّلْطَانِ، وَإِنْ شِئْتُمْ؛ صَبَرْتُمْ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ فَقَرَاءَ الْمُهَاجِرِينَ يَسْبِقُونَ الْأَغْنِيَاءَ يَوْمَ الْقِيَامَةِ إِلَى الْجَنَّةِ بِأَرْبَعِينَ خَرِيفًا». قَالُوا: فَإِنَّا نَصْبِرُ لَا نَسْأَلُ شَيْئًا. [أخرجه مسلم: ٢٩٧٩].

(٥) بَابُ أَكْثَرِ أَهْلِ الْجَنَّةِ الْفُقَرَاءُ

٢٠٧٧ - عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ: رَسُولُ اللَّهِ ﷺ: «قُمْتُ عَلَى بَابِ الْجَنَّةِ؛ فَإِذَا

were the poor, while the wealthy were stopped at the gate (for accounts). But the people destined for the Fire were ordered to be taken to Fire. Then, I stood at the gate of the Fire and saw that the majority of those who entered it were women.” (Bukhâri 5196)

(6) CHAPTER. This world is worthless before Allâh and accepting a little is better

2078. Jâbir bin ‘Abdullâh رضي الله عنهما narrated: The Messenger of Allâh ﷺ passed by the market entering it from a high place while many people were there. He found a dead skinny goat, he took it by the ear and said: “Who of you will take this for a dirham?” They said: “We do not want it for anything; what shall we do with it?” He ﷺ said: “Do you wish to have it (free of any cost)?” They said: “By Allâh, if it were alive, it should have been useless as it had no flesh, how about it when it is dead?” He ﷺ said: “By Allâh, this world is more worthless to Allâh than this is worthless to you.”

2079. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “This world is a prison for the believer and the Jannah for a disbeliever.”

(7) CHAPTER. Worldly love and competition

2080. ‘Amr bin ‘Auf رضي الله عنه narrated:

عَامَّةٌ مِّنْ دَخَلَهَا الْمَسَاكِينُ، وَإِذَا أَصْحَابُ الْجَدِّ مَحْبُوسُونَ؛ إِلَّا أَصْحَابُ النَّارِ؛ فَقَدْ أُمِرَ بِهِمْ إِلَى النَّارِ، وَقُمْتُ عَلَى بَابِ النَّارِ؛ فَإِذَا عَامَّةٌ مِّنْ دَخَلَهَا النِّسَاءُ. [أخرجه

البخاري: ٥١٩٦ ومسلم: ٢٧٣٦].

(٦) بَابٌ فِي الزُّهْدِ فِي الدُّنْيَا وَهَوَانِهَا عَلَى اللَّهِ عَزَّ وَجَلَّ

٢٠٧٨ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِالسُّوقِ دَاخِلًا مِنْ بَعْضِ الْعَالِيَةِ، وَالنَّاسُ كَنَفَتِيهِ (وَفِي رِوَايَةٍ: كَنَفَتْهُ)، فَمَرَّ بِجَدْيٍ أَسْكٍ مَيِّتٍ، فَتَنَاوَلَهُ، فَأَخَذَ بِأُذُنِهِ، ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يَكُونَ هَذَا لَهُ بِدَرَاهِمٍ؟». فَقَالُوا: مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ، وَمَا نَضَعُ بِهِ! قَالَ: «أَتُحِبُّونَ أَنَّهُ لَكُمْ؟». قَالُوا: وَاللَّهِ؛ لَوْ كَانَ حَيًّا؛ كَانَ عَيْبًا فِيهِ لِأَنَّهُ أَسْكٌ؛ فَكَيْفَ وَهُوَ مَيِّتٌ؟ فَقَالَ: «وَاللَّهِ؛ لِلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَيْكُمْ». [أخرجه مسلم: ٢٩٥٧].

٢٠٧٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ». [أخرجه مسلم: ٢٩٥٦].

(٧) بَابٌ خَشْيَةُ بَسْطِ الدُّنْيَا وَالتَّنَافُسِ فِيهَا

٢٠٨٠ - عَنْ عَمْرِو بْنِ عَوْفٍ

The Messenger of Allāh ﷺ sent Abu 'Ubaidah bin Al-Jarrāh رضي الله عنه to Bahrain to collect the *Zakāt*. The Messenger of Allāh ﷺ had established peace with the people of Bahrain and appointed Al-'Alā' bin Al-Hadrami as their governor. When Abu 'Ubaidah came from Bahrain with revenues, the *Ansār* heard of Abu 'Ubaidah's arrival which coincided with the time of the morning prayer with the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ led them in the morning prayer, and finished, the *Ansār* approached him. He looked at them and smiled, then he said, "I think you have heard about the arrival of Abu 'Ubaidah with goods from Bahrain?" They said, "Yes, O Messenger of Allāh." He said, "Rejoice and hope for what will please you! By Allāh, it is not poverty I am worried about, but I am worried that this world will be opened up for you as it was opened up for those before you, and that you will compete with each other over it, as they competed for it, and it will destroy you as it destroyed them." (Bukhārī 3158)

(8) CHAPTER. Competition and envy over worldly temptations

2081. 'Abdullāh bin 'Amr bin Al-'Ās رضي الله عنه narrated that the Messenger of Allāh ﷺ said: "When Persia and Rome will be opened for you; what kind of people would you become then?" 'Abdur-Rahmān bin 'Auf عز وجل رضي الله عنه said: "We shall do as Allāh commands us." The Messenger of Allāh ﷺ said: "Nothing else besides it? You would (in

رضي الله عنه؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ رضي الله عنه إِلَى الْبَحْرَيْنِ يَأْتِي بِحِزْبَيْهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالِحُ أَهْلِ الْبَحْرَيْنِ، وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ، فَوَافُوا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ؛ أَنْصَرَفَ، فَتَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَاهُمْ، ثُمَّ قَالَ: «أَطْنُكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ؟». فَقَالُوا: أَجَلْ يَا رَسُولَ اللَّهِ! قَالَ: «فَأَبْشِرُوا وَأَمْلُوا مَا يَسُرُّكُمْ، فَإِنَّهُ؛ مَا الْفَقْرُ أَخْشَى عَلَيْكُمْ، وَلَكِنِّي أَخْشَى عَلَيْكُمْ أَنْ تُبْسِطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكُكُمْ كَمَا أَهْلَكْتَهُمْ».

[أخرجه البخاري: ٣١٥٨ ومسلم:

[٢٩٦١].

(٨) بَابُ خَوْفِ التَّنَافُسِ وَالتَّحَاسُدِ عِنْدَ فَتْحِ الدُّنْيَا

٢٠٨١ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنهما، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِذَا فُتِحَتْ عَلَيْكُمْ فَارِسُ وَالرُّومُ؛ أَيُّ قَوْمٍ أَنْتُمْ؟». قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رضي الله عنه: نَقُولُ كَمَا أَمَرَنَا اللَّهُ

fact) envy one another, then defeat one another and hate one another (or said something similar), then you will go to the poor of the weak emigrants and appoint some of them as leader on the others.”

(9) CHAPTER. This world in the Hereafter is equal to only what a finger takes when dipped in a sea

2082. Al-Mustaurid رضي الله عنه, the brother of the sons of Fihrr, narrated that the Messenger of Allāh ﷺ said: “By Allāh this world in the Hereafter is equal to only what your index finger takes from a sea (the Prophet ﷺ raised his index finger), see what it would take?”

(10) CHAPTER. Affliction in this world and what to do?

2083. Abu Hurairah رضي الله عنه narrated that he heard the Prophet ﷺ saying: Allāh willed to test three persons from Children of Israel who were: a leper, a blind and a bald-headed. So, He sent them an angel who came to the leper and said, “What thing do you like most?” He replied, “Good color and good skin, for the people have a strong aversion to me.” The angel touched him and he was cured and given a good color and beautiful skin. The angel asked him, “What kind of property do you like best?” He replied, “Camels (or: cows).” So, he was given a pregnant she-camel, and the angel said, “May Allāh bless it for you.”

The angel then went to the bald-headed man and said, “What thing do you like

عز وجل. قَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ غَيْرَ ذَلِكَ؛ تَتَنَافَسُونَ، ثُمَّ تَتَحَاسَدُونَ، ثُمَّ تَتَدَابِرُونَ، ثُمَّ تَتَبَاغَضُونَ (أَوْ نَحْوَ ذَلِكَ)، ثُمَّ تَنْطَلِقُونَ فِي مَسَاكِينِ الْمُهَاجِرِينَ، فَتَجْعَلُونَ بَعْضُهُمْ عَلَى رِقَابِ بَعْضٍ». [أخرجه مسلم: 2962].

(٩) بَابُ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا تَجْعَلُ الإِصْبَعُ فِي الْيَمِّ

٢٠٨٢ - عَنْ الْمُسْتَوْرِدِ أَخِي بَنِي فِهْرِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ؛ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ (وَأَشَارَ يَحْيَى بِالسَّبَابَةِ) فِي الْيَمِّ؛ فَلْيَنْظُرْ بِمَ يَرْجِعُ». [أخرجه مسلم: 2858].

(١٠) بَابُ فِي الْإِبْتِلَاءِ بِالدُّنْيَا وَكَيْفَ يَعْمَلُ فِيهَا

٢٠٨٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ ثَلَاثَةَ فِي بَنِي إِسْرَائِيلَ: أَبْرَصَ وَأَقْرَعَ وَرَأْعَمَى، فَأَرَادَ اللَّهُ أَنْ يَبْتَلِيَهُمْ، فَبَعَثَ إِلَيْهِمْ مَلَكًا:

فَأَتَى الْأَبْرَصَ، فَقَالَ: «أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْنٌ حَسَنٌ، وَجِلْدٌ حَسَنٌ، وَيَذْهَبُ عَنِّي الَّذِي قَدْ قَذَرَنِي النَّاسُ». قَالَ: «فَمَسَحَهُ، فَذْهَبَ عَنْهُ قَذَرُهُ، وَأَعْطَاهُ لَوْنًا حَسَنًا وَجِلْدًا حَسَنًا. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْإِبِلُ (أَوْ قَالَ: الْبَقَرُ؛ شَكَّ

most?" He said, "I like good hair and wish to be cured of this baldness, for people feel repulsion for me." The angel touched him and he was cured and given good hair. The angel asked him, "What kind of property do you like best?" He said, "Cows." The angel gave him a pregnant cow and said, "May Allâh bless it for you."

The angel went to the blind man and asked, "What thing do you like best?" He said, "I like that Allâh may restore my eyesight so that I may see people." The angel touched his eyes and Allâh gave him back his eyesight. The angel asked him, "What kind of property do you like best?" He replied, "Sheep." The angel gave him a pregnant sheep.

Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that each one of the (three) men had a herd of camels a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley.

Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, "I am a poor man, who has lost all means of livelihood while on a journey. So, none will satisfy my need except Allâh and then you. I ask you by the One Who gave you such nice color and beautiful skin and so much property, I ask you to give me a camel so that I may reach my destination." The man replied, "I have many obligations (so, I cannot give it to you)." The angel said, "I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allâh gave you (all this property)?" He replied, "(This is all wrong,) I have this property through inheritance from my forefathers." The angel said, "If you are telling a lie, then let Allâh make you as you were before."

إِسْحَاقُ؛ إِلَّا أَنَّ الْأَبْرَصَ أَوْ الْأَقْرَعَ؛ قَالَ أَحَدُهُمَا: الْإِبِلُ، وَقَالَ الْآخَرُ: الْبَقَرُ. قَالَ: «فَأَعْطِي نَاقَةً عُسْرَاءَ، فَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا».

قَالَ: «فَأَتَى الْأَقْرَعَ، فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هَذَا الَّذِي قَدْ قَذَرَنِي النَّاسُ». قَالَ: «فَمَسَحَهُ، فَذْهَبَ عَنْهُ». قَالَ: «وَأَعْطِي شَعْرًا حَسَنًا. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ. فَأَعْطِي بَقْرَةً حَامِلًا، فَقَالَ: بَارَكَ اللَّهُ تَعَالَى لَكَ فِيهَا».

قَالَ: «فَأَتَى الْأَعْمَى، فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: أَنْ يَرُدَّ اللَّهُ إِلَيَّ بَصْرِي؛ فَأُبْصِرَ بِهِ النَّاسُ». قَالَ: «فَمَسَحَهُ، فَوَدَّ اللَّهُ إِلَيْهِ بَصْرَهُ. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْغَنَمُ. فَأَعْطِي شَاةً وَالِدًا».

فَأَنْتَبَجَ هُذَان، وَوَلَدَ هَذَا. قَالَ: «فَكَانَ لِهَذَا وَاِدٍ مِنَ الْإِبِلِ، وَلِهَذَا وَاِدٍ مِنَ الْبَقَرِ، وَلِهَذَا وَاِدٍ مِنَ الْغَنَمِ».

قَالَ: «ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مُسْكِنٌ، قَدْ انْقَطَعَتْ بَيْنِي الْجِبَالُ فِي سَفَرِي؛ فَلَا بَلَاغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ عَزَّ وَجَلَّ ثُمَّ بِكَ، أَشَأْلُكَ بِالَّذِي أَعْطَاكَ اللُّوْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ بَعِيرًا أَتَبْلُغُ عَلَيْهِ فِي سَفَرِي. فَقَالَ: الْحَقُوقُ كَثِيرَةٌ. فَقَالَ لَهُ: كَأَنِّي

Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, "If you are telling a lie, then may Allâh make you as you were before."

Then the angel, disguised in the shape of a blind man, went to the blind man and said, "I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allâh, and then you. I ask you by the One. Who gave you back your eyesight, to give me a sheep, so that with its help, I may complete my journey." The man said, "No doubt, I was blind and Allâh gave me back my eyesight; I was poor and Allâh made me rich; so take anything you wish from my property. By Allâh, I will not stop you from taking anything (you need) of my property which you may take for Allâh's sake." The angel replied, "Keep your property with you. You (i.e., three men) have been tested and Allâh is pleased with you and is angry with your two companions." (Bukhârî 3464)

(11) CHAPTER. Patience and hunger in this world

2084. Sa'd bin Abu Waqqâs رضي الله عنه said: I was the first man among the Arabs to shoot an arrow for Allâh's Cause. We used to fight in Allâh's Cause while we had nothing to eat except the leaves of *Hublah* and the

أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْدَرُكَ النَّاسُ؛ فَقِيرًا فَأَعْطَاكَ اللَّهُ؟ فَقَالَ: إِنَّمَا وَرِثْتُ هَذَا الْمَالَ كَابِرًا عَنْ كَابِرٍ. فَقَالَ: إِنْ كُنْتُ كَاذِبًا؛ فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتُ.

قَالَ: «وَأَتَى الْأَقْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ لَهُ مِثْلُ مَا قَالَ لِهَذَا، وَرَدَّ عَلَيْهِ مِثْلُ مَا رَدَّ عَلَى هَذَا، فَقَالَ: إِنْ كُنْتُ كَاذِبًا، فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتُ».

قَالَ: «وَأَتَى الْأَعْمَى فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ لَهُ: رَجُلٌ مِسْكِينٌ وَابْنٌ سَبِيلٍ، انْقَطَعَتْ بِي الْجِبَالُ فِي سَفَرِي؛ فَلَا بَلَاغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ شَاءَ أَتَبْلُغَ بِهَا فِي سَفَرِي. فَقَالَ: قَدْ كُنْتُ أَعْمَى، فَزَدَ اللَّهُ إِلَيَّ بَصَرِي؛ فَخُذْ مَا شِئْتَ، وَدَعْ مَا شِئْتَ، فَوَاللَّهِ؛ لَا أَجْهَدُكَ الْيَوْمَ شَيْئًا أَخَذْتَهُ اللَّهُ عَزَّ وَجَلَّ. فَقَالَ: أُمْسِكْ مَالَكَ؛ فَإِنَّمَا ابْتُلِيتُمْ؛ فَقَدْ رَضِيَ عَنْكَ وَسُخِطَ عَلَى صَاحِبَيْكَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٣٤٦٤ وَمُسْلِمٌ: ٢٩٦٤].

(١١) بَابٌ فِي قِلَّةِ الدُّنْيَا، وَالصَّبْرِ عَنْهَا وَأَكْلِ وَرَقِ الشَّجَرِ

٢٠٨٤ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: وَاللَّهِ؛ إِنِّي لَأَوَّلُ رَجُلٍ مِنَ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَلَقَدْ كُنَّا نَغْزُو مَعَ رَسُولِ

Sumur trees (desert trees), and as a result thereof that we discharged excrement like that of sheep (i.e., unmixed droppings). Today, the (people of the) tribe of Banu Asad teach me religion and try to impose punishment upon me. If so, then I am lost, and all my efforts of that hard time had gone in vain. (Bukhârî 6453)

2085. Khâlid bin 'Umar Al-'Adawi reported: 'Utbah bin Gazwân delivered a speech, praised Allâh and said: "This world is nearing its end which is only a little like the remains in a vessel which one tries to catch. You will go to another world where there is no mortality, so take with you the best available for you as I heard that when a stone is thrown in Hell, it travels seventy years before reaching its bottom, but Hell will be filled, I swear by Allâh. Are you amazed?"

He also said that between the doors of *Jannah* one may travel forty years and it will be crowded one day.

He added: "I was the seventh of the men who were with the Messenger of Allâh ﷺ who fed on only tree leaves until our lips became ulcerated. And I had to share with Sa'd bin Mâlik one garment after cutting it into two lower garments. But today, each of us is a ruler somewhere. So, I take protection with Allâh to be big in my eyes, but little before Allâh. There was never Prophethood but it was reduced to monarchy. You will experience and try the rulers after us."

اللَّهُ ﷻ، مَا لَنَا طَعَامٌ نَأْكُلُهُ؛ إِلَّا وَرَقُ
الْحَبْلَةِ، وَهَذَا السَّمُرُ، حَتَّى إِنْ أَحَدَنَا
لَيَضَعُ كَمَا تَضَعُ الشَّاةُ، ثُمَّ أَضْبَحَتْ
بَنُو أَسَدٍ تُعْزِّرُنِي عَلَى الدِّينِ!! لَقَدْ
خَبِثْتُ إِذَا وَضَلَّ عَمَلِي. [أَخْرَجَهُ
الْبُخَارِيُّ: ٦٤٥٣ وَمُسْلِمٌ: ٢٩٦٦].

٢٠٨٥ - عَنْ خَالِدِ بْنِ عَمِيرٍ
الْعَدَوِيِّ؛ قَالَ: خَطَبَنَا عُتْبَةُ بْنُ
غَزْوَانَ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ
قَالَ:

أَمَّا بَعْدُ؛ فَإِنَّ الدُّنْيَا قَدْ آذَنْتْ
بِضُرْمٍ، وَوَلَّتْ حَدَاءً، وَلَمْ يَبْقَ مِنْهَا
إِلَّا صُبَابَةٌ كَصُبَابَةِ الْإِنَاءِ يَتَصَابَهَا
صَاحِبُهَا، وَإِنَّكُمْ مُسْتَقْبِلُونَ مِنْهَا إِلَى
دَارٍ لَا زَوَالَ لَهَا؛ فَانْتَقِلُوا بِخَيْرٍ مَا
يَحْضُرِيكُمْ؛ فَإِنَّهُ قَدْ ذُكِرَ لَنَا أَنَّ
الْحَجَرَ يُلْقَى مِنْ شَفَةِ جَهَنَّمَ، فَيَهْوِي
فِيهَا سَبْعِينَ عَامًا، لَا يُدْرِكُ لَهَا قَعْرًا،
وَوَاللَّهِ؛ لَتَمْلَأَنَّ، أَفَعَجِبْتُمْ؟!

وَلَقَدْ ذُكِرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ
مِنْ مَصَارِيحِ الْجَنَّةِ مَسِيرَةُ أَرْبَعِينَ
سَنَةً، وَلَيَأْتِيَنَّ عَلَيْهَا يَوْمٌ وَهُوَ كَظِيطٌ
مِنَ الزَّحَامِ.

وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ
اللَّهِ ﷻ، مَا لَنَا طَعَامٌ إِلَّا وَرَقُ
الشَّجَرِ، حَتَّى قَرَحَتْ أَشْدَاقُنَا،
فَانْتَقَطَتْ بُرْدَةٌ، فَشَقَّقْتُهَا بَيْنِي وَبَيْنَ
سَعْدِ بْنِ مَالِكٍ، فَانْتَزَرْتُ بِنِصْفِهَا،
وَانْتَزَرَ سَعْدٌ بِنِصْفِهَا؛ فَمَا أَضْبَحَ الْيَوْمَ

مِنَّا أَحَدٌ إِلَّا أَصْبَحَ أَمِيرًا عَلَى مِصْرٍ
مِنَ الْأَمْصَارِ، وَإِنِّي أَعُوذُ بِاللَّهِ أَنْ
أَكُونَ فِي نَفْسِي عَظِيمًا وَعِنْدَ اللَّهِ
صَغِيرًا.

وإِنَّهَا لَمْ تَكُنْ نُبُوءَةً قَطُّ؛ إِلَّا
تَنَاسَخَتْ، حَتَّى يَكُونَ آخِرُ عَاقِبَتِهَا
مُلْكًا؛ فَسَتَجُوبُونَ وَتُجَرَّبُونَ الْأَمْرَاءَ
بَعْدَنَا. [أخرجه مسلم: ٢٩٦٧].

(12) CHAPTER. The relatives and wealth of the deceased

(١٢) **بَابٌ يَرْجِعُ عَنِ الْمَيِّتِ أَهْلُهُ
وَمَالُهُ وَيَبْقَى عَمَلُهُ**

2086. Anas bin Mâlik رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “When a dead is carried to his grave, he is followed by three, two of which return (after his burial) and one remains with him. His relatives, his property, and his deeds follow him; relatives and his property return back, while his deeds remain with him.” (Bukhârî 6514)

٢٠٨٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ
اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ،
وَيَبْقَى وَاحِدٌ: يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ
وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى
عَمَلُهُ». [أخرجه البخاري: ٦٥١٤
ومسلم: ٢٩٦٠].

(13) CHAPTER. Look at the less fortunate among you

(١٣) **بَابٌ انْظُرُوا إِلَى مَنْ أَسْفَلَ
مِنْكُمْ**

2087. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “Look at those who are less fortunate than yourselves, not those who are better off than yourselves, so that you will not belittle the graces of Allâh.” (Bukhârî 6490)

٢٠٨٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«انْظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ، وَلَا
تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ؛ فَهُوَ
أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ (قَالَ أَبُو
مُعَاوِيَةَ: عَلَيْكُمْ)». [أخرجه البخاري:
٦٤٩٠ ومسلم: ٢٩٦٣].

(14) CHAPTER. Allâh loves the slave who is pious, rich and hidden

(١٤) **بَابٌ إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ
الْغَنِيِّ الْخَفِيِّ**

2088. ‘Âmir bin Sa’d reported that Sa’d

٢٠٨٨ - عَنْ عَامِرِ بْنِ سَعْدٍ؛

bin Abu Waqqâs رضي الله عنه was in his camel pasture when his son 'Umar came riding. When Sa'd saw him, he said: "I take protection with Allâh from this rider's vice." When 'Umar got down, he said to Sa'd: "Have you left people competing in ruling, and came to your camels and sheep?" Sa'd struck his chest and said: "Keep quiet, I heard the Messenger of Allâh ﷺ saying: 'Allâh loves the slave who is pious, rich and hidden.'"

(15) CHAPTER. Association with Allâh

2089. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Allâh the Exalted said: 'I am the One Who stands in need of no partner. So, he who performs an act of worship dedicating it to someone else beside me, I discard him along with his association.'"

(16) CHAPTER. Speaking and showing off deeds

2090. Ibn Abbâs رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: "He who lets people hear of his good deeds intentionally to win their praise, Allâh will let people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allâh will disclose his real intention (and humiliate him)." (Bukhârî 6499)

(17) CHAPTER. Bad words

قَالَ: كَانَ سَعْدُ بْنُ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ فِي إِبِلِهِ، فَجَاءَهُ ابْنُهُ عُمَرُ، فَلَمَّا رَأَاهُ سَعْدٌ، قَالَ: أَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا الرَّائِبِ. فَتَزَلَّ، فَقَالَ لَهُ: أَنْزَلْتُ فِي إِبِلِكَ وَعَنْمِكَ وَتَرَكْتُ النَّاسَ يَتَنَازَعُونَ الْمُلْكَ بَيْنَهُمْ! فَضَرَبَ سَعْدٌ فِي صَدْرِهِ، فَقَالَ: اسْكُتْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْعَنِيَّ الْخَفِيَّ». [أخرجه مسلم: 2965].

(١٥) بَابٌ مَنِ اشْرَكَ فِي عَمَلِهِ غَيْرَ اللَّهِ سُبْحَانَهُ

٢٠٨٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي؛ تَرَكْتُهُ وَشِرْكُهُ». [أخرجه مسلم: 2985].

(١٦) بَابٌ مَنِ سَمِعَ وَرَأَى بِعَمَلِهِ

٢٠٩٠ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمِعَ؛ سَمِعَ اللَّهُ بِهِ، وَمَنْ رَأَى؛ رَأَى اللَّهُ بِهِ». [أخرجه البخاري: 6499 ومسلم: 2986].

(١٧) بَابُ الْمُتَكَلِّمِ بِالْكَلِمَةِ يَهْوِي بِهَا فِي النَّارِ

2091. Abu Hurairah رضي الله عنه said that he heard the Messenger of Allâh ﷺ saying: "A slave may utter a word without considering its consequences, and it will cause him to fall in the Fire as far away as the distance between the east and west." (Bukhâri 6477)

٢٠٩١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَّبِعُنُ مَا فِيهَا؛ يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ». [أخرجه البخاري: ٦٤٧٧ ومسلم: ٢٩٨٨].

(18) CHAPTER. The believer is rewarded for bad and good fate

(١٨) بَابُ الْمُؤْمِنِ أَمْرُهُ خَيْرٌ كُلُّهُ

2092. Suhaib رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "How wonderful is the believer's affair. All of his affairs are good, unlike anybody else. When he experiences joyful occasion, he is grateful; and it will be good for him. And if he suffers misfortune and endures it patiently, then it will be also good for him."

٢٠٩٢ - عَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا الْمُؤْمِنُ: إِنْ أَصَابَتْهُ سَرَاءٌ؛ شَكَرَ؛ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ؛ صَبَرَ، فَكَانَ خَيْرًا لَهُ». [أخرجه مسلم: ٢٩٩٩].

(19) CHAPTER. Patience for Allâh's Pleasure and the story of the people of the Ditch

(١٩) بَابُ فِي الصَّبْرِ عَلَى الدِّينِ عِنْدَ الْإِبْتِلَاءِ وَقِصَّةُ أَصْحَابِ الْأَخْدُودِ

2093. Suhaib رضي الله عنه narrated that the Messenger of Allâh ﷺ said: There was a king among those before you. He had a magician. When the magician grew old, he said to the king: "Send me a boy so that I may teach him magic." So, the king sent him a boy to teach. The boy used to pass by a monk on his way to the magician. He used to listen to this monk and admire him. When he told the magician about the monk, he beat him. The boy complained to the monk about the magician. The monk told him to say to the magician: "My people detained me," and to say to the relatives: "The magician detained me."

٢٠٩٣ - عَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ مَلِكٌ فِيمَنْ كَانَ قَبْلَكُمْ، وَكَانَ لَهُ سَاجِرٌ، فَلَمَّا كَبُرَ؛ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبُرْتُ؛ فَأَبْعَثْ إِلَيَّ غُلَامًا؛ أَعْلَمُهُ السَّحْرَ. فَبَعَثَ إِلَيْهِ غُلَامًا يَعْلَمُهُ، فَكَانَ فِي طَرِيقِهِ إِذَا سَلَكَ رَاهِبٌ، فَقَعَدَ إِلَيْهِ، وَسَمِعَ كَلَامَهُ، فَأَعْجَبَهُ، فَكَانَ إِذَا أَتَى السَّاجِرَ؛ مَرَّ بِالرَّاهِبِ، وَقَعَدَ إِلَيْهِ، فَإِذَا أَتَى السَّاجِرَ؛ ضَرَبَهُ، فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ، فَقَالَ: إِذَا خَشِيتَ

Meanwhile, he passed one day by a great animal that scared people. The boy said: "Today I will know whether the monk is right

or the magician!" He took a stone and said: "O Allâh, if the monk's way is dearer to You than the magician's, then kill this animal and let people go." He stoned the animal and killed it and people went.

He went to the monk and told him what had happened. The monk said: "Today you are, O my boy, better than me. Your affair has reached a great extent. You will be tried and if it happens, do not show people where I am."

The boy started to cure the blind and those suffering from leprosy and began to treat people of many diseases. One of the king's men heard of the boy, and he was blind. The blind man collected many gifts and said: "This is all for you if you treat me." The boy said: "I do not cure people, but Allâh عز وجل does, and if you believe in Allâh, I will invoke Allâh Who will cure you." The man believed, and the boy invoked Allâh for him. And he was cured by Allâh عز وجل.

The man went to the king's assembly and the king asked him: "Who cured you?" The man said: "My *Rubb* (Allâh)." The king said: "Have you a *Rubb* other than me?" The man said: "Your and my *Rubb* is Allâh." The king started to torture him until he showed him the boy.

The boy was brought to the king who said to him: "My boy, your magic is so great that you cure the blind and lepers, and do that and that?" The boy said: "I do not cure anybody, but Allâh عز وجل does." The king started torturing the boy until he told the king about the monk.

The monk was brought and asked to abandon his religion. He refused. A saw was brought and put on his head and he was sawed to death. The blind man who was cured was brought and asked to abandon his religion; he refused and was sawed to death.

السَّاحِرْ؛ فَقُلْ: حَبَسَنِي أَهْلِي، وَإِذَا حَشِيتَ أَهْلَكَ؛ فَقُلْ: حَبَسَنِي السَّاحِرُ.

فَبَيْنَمَا هُوَ كَذَلِكَ؛ إِذْ أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ، قَدْ حَبَسَتِ النَّاسَ، فَقَالَ: الْيَوْمَ أَعْلَمُ: السَّاحِرُ أَفْضَلُ أَمْ الرَّاهِبُ أَفْضَلُ؟ فَأَخَذَ حَجَرًا، فَقَالَ: اللَّهُمَّ! إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ؛ فَاقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَمْضِيَ النَّاسُ. فَرَمَاهَا، فَقَتَلَهَا، وَمَضَى النَّاسُ.

فَأَتَى الرَّاهِبَ، فَأَخْبَرَهُ، فَقَالَ لَهُ الرَّاهِبُ: أَيُّ بَنِي! أَنْتَ الْيَوْمَ أَفْضَلُ مِنِّي، قَدْ بَلَغَ مِنْ أَمْرِكَ مَا أَرَى، وَإِنَّكَ سَتُبْتَلَى، فَإِنْ ابْتُلِيتَ؛ فَلَا تَدَلَّ عَلَيَّ.

وَكَانَ الْغُلَامُ يُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الْأَدْوَاءِ، فَسَمِعَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ، فَأَتَاهُ بِهَدَايَا كَثِيرَةٍ، فَقَالَ: مَا هَاهُنَا لَكَ أَجْمَعُ إِنْ أَنْتَ شَفَيْتَنِي. قَالَ: إِنِّي لَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللَّهُ عَزَّ وَجَلَّ، فَإِنْ أَنْتَ آمَنْتَ بِاللَّهِ؛ دَعَوْتُ اللَّهَ عَزَّ وَجَلَّ، فَشَفَاكَ. فَأَمَّنَ بِاللَّهِ، فَشَفَاهُ اللَّهُ عَزَّ وَجَلَّ.

فَأَتَى الْمَلِكَ، فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ، فَقَالَ لَهُ الْمَلِكُ: مَنْ رَدَّ عَلَيْكَ بَصْرَكَ؟ قَالَ: رَبِّي. قَالَ: وَلَكَ رَبٌّ غَيْرِي؟! قَالَ: رَبِّي وَرَبُّكَ

Then the boy was brought, and asked to leave his religion. The king gave him to some of his men and ordered them to take him to such and such mountain, and then throw him to die, if he does not abandon his religion. They took the boy to the mountain; the boy said: "O Allâh protect me from them as You like." The mountain started shaking with them. They all fell down and the boy returned to the king. The king asked what the men did. The boy said: "Allâh protected me from them."

The king ordered some men to take him to the sea and throw him there, if he refused to abandon his religion. They took the boy and the boy said: "O Allâh, protect me from them as You like." The boat overturned and they drowned, the boy returned to the king. The king asked him what happened, and he said: "Allâh saved me from them."

Then he told the king that he will not be able to kill him unless he did what the boy said. The king asked him what was it. The boy said: "Gather all people in a place and tie me to a tree, then take one from my arrows, put it in the bow and say: 'With the Name of Allâh, the *Rubb* of the boy,' then shoot it at me; only then you will be able to kill me."

The king gathered people and tied the boy to a tree and shot an arrow after saying: "With the Name of Allâh, the *Rubb* of the boy." The boy was shot and was killed. People started saying: "We believe in the *Rubb* of the boy." They said it three times.

Then courtiers said to the king: "Have you seen what Allâh has done? It was the same thing you were trying to avoid, all people have become believers." The king ordered a ditch to be made and filled with fire. Then the king said: "Whoever does not abandon his religion, should be burnt in it (or said: let him enter it)." The people did not

الله. فَأَخَذَهُ، فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلَامِ.

فَجِيءَ بِالْغُلَامِ، فَقَالَ لَهُ الْمَلِكُ: أَيُّ بَنِي! قَدْ بَلَغَ مِنْ سِحْرِكَ مَا تُبْرئُ الْأَكْمَةَ وَالْأَبْرَصَ وَتَفْعَلُ وَتَفْعَلُ؟ فَقَالَ: إِنِّي لَا أَشْفِي أَحَدًا، وَإِنَّمَا يَشْفِي اللَّهُ عَزَّ وَجَلَّ. فَأَخَذَهُ، فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ.

فَجِيءَ بِالرَّاهِبِ، فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ! فَأَبَى، فَدَعَا بِالْمِشَارِ، فَوَضَعَ الْمِشَارَ فِي مَفْرَقِ رَأْسِهِ، فَشَقَّهُ حَتَّى وَقَعَ شِقَاؤُهُ.

ثُمَّ جِيءَ بِجَلِيسِ الْمَلِكِ، فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ! فَأَبَى، فَوَضَعَ الْمِشَارَ فِي مَفْرَقِ رَأْسِهِ، فَشَقَّهُ بِهِ حَتَّى وَقَعَ شِقَاؤُهُ.

ثُمَّ جِيءَ بِالْغُلَامِ، فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ. فَأَبَى.

فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ، فَقَالَ: اذْهَبُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا، فَاصْعَدُوا بِهِ الْجَبَلَ، فَإِذَا بَلَغْتُمْ ذِرْوَتَهُ، فَإِنْ رَجَعَ عَنْ دِينِهِ، وَإِلَّا فَاطْرَحُوهُ. فَذْهَبُوا بِهِ، فَصَعِدُوا بِهِ الْجَبَلَ، فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ. فَارْجَفَ بِهِمُ الْجَبَلُ، فَسَقَطُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ، فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟! قَالَ: كَفَانِيهِمُ اللَّهُ.

فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ،

abandon their religion and were burnt. A woman came with a baby, she was reluctant to enter the ditch, but the baby said: "O mum, be patient as you are right."

فَقَالَ: اذْهَبُوا بِهِ؛ فَاحْمِلُوهُ فِي
فُرْقُورٍ، فَتَوَسَّطُوا بِهِ الْبَحْرَ، فَإِنْ رَجَعَ
عَنْ دِينِهِ، وَإِلَّا فَاقْدِفُوهُ، فَذَهَبُوا بِهِ،
فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ.
فَانْكَفَأَتْ بِهِمُ السَّفِينَةُ، فَغَرِقُوا، وَجَاءَ
يَمُشِي إِلَى الْمَلِكِ، فَقَالَ لَهُ الْمَلِكُ:
مَا فَعَلَ أَصْحَابُكَ؟! فَقَالَ: كَفَانِيهِمْ
اللَّهُ.

فَقَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي
حَتَّى تَفْعَلَ مَا أَمَرْتُ بِهِ. قَالَ: وَمَا
هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدٍ
وَاحِدٍ، وَتَضْلُبُنِي عَلَى جِدْعٍ، ثُمَّ خُذْ
سَهْمًا مِنْ كِنَانَتِي، ثُمَّ صَعْ السَّهْمَ فِي
كَبِدِ الْقَوْسِ، ثُمَّ قُلْ: بِسْمِ اللَّهِ رَبِّ
الْغُلَامِ، ثُمَّ ارْمِنِي؛ فَإِنَّكَ إِذَا فَعَلْتَ
ذَلِكَ؛ قَتَلْتَنِي.

فَجَمَعَ النَّاسَ فِي صَعِيدٍ وَاحِدٍ،
وَصَلَبَهُ عَلَى جِدْعٍ، ثُمَّ أَخَذَ سَهْمًا مِنْ
كِنَانَتِهِ، ثُمَّ وَصَعَ السَّهْمَ فِي كَبِدِ
الْقَوْسِ، ثُمَّ قَالَ: بِسْمِ اللَّهِ رَبِّ
الْغُلَامِ، ثُمَّ رَمَاهُ، فَوَقَعَ السَّهْمُ فِي
صُدْغِهِ، فَوَضَعَ يَدَهُ فِي صُدْغِهِ فِي
مَوْضِعِ السَّهْمِ، فَمَاتَ.

فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْغُلَامِ،
آمَنَّا بِرَبِّ الْغُلَامِ، آمَنَّا بِرَبِّ الْغُلَامِ.
فَأَتَى الْمَلِكُ، فَقِيلَ لَهُ: أَرَأَيْتَ مَا
كُنْتَ تَحْذَرُ؟ قَدْ وَاللَّهِ نَزَلَ بِكَ
حَذْرُكَ، قَدْ آمَنَ النَّاسُ. فَأَمَرَ
بِالْأُخْدُودِ بِأَفْوَاهِ السِّكِّكِ، فَخُدَّتْ،

وَأَضْرَمَ النَّيْرَانَ، وَقَالَ: مَنْ لَمْ يَرْجِعْ
عَنْ دِينِهِ؛ فَأَحْمُوهُ فِيهَا (أَوْ قِيلَ لَهُ:
افْتَحِمْ).

فَفَعَلُوا، حَتَّى جَاءَتِ امْرَأَةٌ، وَمَعَهَا
صَبِيٌّ لَهَا، فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا،
فَقَالَ لَهَا الْعَلَامُ: يَا أُمَّةُ! اضْبِرِّي؛
فَإِنَّكَ عَلَى الْحَقِّ. [أَخْرَجَهُ مُسْلِمُ:
٣٠٠٥].

* * *

In the Name of Allâh,
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

69- THE BOOK OF THE VIRTUES OF THE NOBLE QUR'ÂN

٦٩ - كِتَابُ فَضَائِلِ الْقُرْآنِ

(1) CHAPTER. The Opening Sûrah

2094. Ibn Abbâs رضي الله عنهما reported: While Jibril was sitting with the Prophet ﷺ, a sound was heard from above. He raised his head and Jibril said: "This is a door in heaven opened today, it was never opened before, and an angel descended from it. This is an angel coming to the earth who never descended before." Then he greeted and said: "Be happy, for two lights have been given to you that were given to no other Prophet before you. The Opening Sûrah and the last Ayât (Verses) of the Sûrat Al-Baqarah. Every letter you read of them, will be awarded for it."

(2) CHAPTER. Reciting the Qur'ân and Sûrah Al-'Imrân and Al-Baqarah

2095. Abu Umâmah Al-Bâhili رضي الله عنه narrated: I heard the Messenger of Allâh ﷺ saying: "Read the Qur'ân as it shall come on the Day of Resurrection as an intercessor for its readers. Recite the two great Sûrah: Al-Baqarah and Al-'Imrân, as they shall come on the Day of Resurrection like two clouds (or: as herds of birds) protecting whoever recited them. Recite Al-Baqarah, as reciting it is a blessing and its abandonment is a loss, and the magicians cannot tolerate it."

Mu'âwiyah said: "I heard that the Batalah are the magicians."

(١) بَابٌ فِي فَاتِحَةِ الْكِتَابِ

٢٠٩٤ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: بَيْنَمَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ؛ سَمِعَ نَقِيضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: هَذَا بَابٌ مِنَ السَّمَاءِ فَتُحِ الْيَوْمَ، لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ. فَتَزَلْ مِنْهُ مَلَكٌ، فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ، لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ، فَسَلَّمَ، وَقَالَ: أَبَشِرْ بِنُورَيْنِ أَوْيَيْتَهُمَا، لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ: فَاتِحَةُ الْكِتَابِ، وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيَتهُ. [أَخْرَجَهُ مُسْلِمٌ: ٢٥٤].

(٢) بَابٌ فِي قِرَاءَةِ الْقُرْآنِ وَسُورَةِ الْبَقَرَةِ وَالْإِمْرَانِ

٢٠٩٥ - عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَقْرَأُوا الْقُرْآنَ؛ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ. أَقْرَأُوا الزَّهْرَاوَيْنِ؛ الْبَقَرَةَ وَسُورَةَ آلِ عِمْرَانَ؛ فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ (أَوْ كَأَنَّهُمَا غَيَاتَانِ)، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّجَانِ عَنْ أَصْحَابِهِمَا. أَقْرَأُوا سُورَةَ الْبَقَرَةِ؛ فَإِنَّ أَخْذَهَا بَرَكَةٌ،

وَتَرَكَهَا حَسْرَةً، وَلَا يَسْتَطِيعُهَا
الْبَطْلَةُ».

قَالَ مُعَاوِيَةُ: بَلَّغَنِي أَنَّ الْبَطْلَةَ:
السَّحَرَةُ. [أَخْرَجَهُ مُسْلِمٌ: ٨٠٤].

(3) CHAPTER. The Verse of the Divine Throne

2096. Ubai bin Ka'b رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "O Abu Al-Mundhir, do you know which Verse of the Qur'ân with you is the greatest?" I said: "Allâh and His Messenger know best." He ﷺ said: "O Abu Al-Mundhir! Do you know which Verse of the Qur'ân with you is the greatest?" I said: "None has the right to be worshipped but He, the Ever-Living, the One Who sustains and protects." (2:255) The Prophet ﷺ patted me on my chest and said: "By Allâh, congratulation for your knowledge, O Abu Al-Mundhir."

٢٠٩٦ - عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ
اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ
كِتَابِ اللَّهِ عَزَّ وَجَلَّ مَعَكَ أَعْظَمُ؟»
قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ:
«يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ
كِتَابِ اللَّهِ عَزَّ وَجَلَّ مَعَكَ أَعْظَمُ؟»
قَالَ: قُلْتُ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ
الْحَيُّ الْقَيُّومُ﴾ [البقرة: ٢٥٥]. قَالَ:
فَضْرَبَ فِي صَدْرِي، وَقَالَ: «وَاللَّهِ؛
لِيَهْنِكَ الْعِلْمُ يَا أَبَا الْمُنْذِرِ». [أَخْرَجَهُ
مُسْلِمٌ: ٨١٠].

(4) CHAPTER. The last Verses of *Sûrat Al-Baqarah*

2097. Abu Mas'ûd رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Whosoever recited the last two Verses of *Sûrat Al-Baqarah* at night, that will be sufficient as a means of protection for him." (Bukhârî 4008)

(٤) بَابٌ فِي خَوَاتِيمِ سُورَةِ الْبَقَرَةِ

٢٠٩٧ - عَنْ أَبِي مَسْعُودٍ رَضِيَ
اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ قَرَأَ هَاتَيْنِ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ
الْبَقَرَةِ فِي لَيْلَةٍ؛ كَفَّتْهُ». [أَخْرَجَهُ
الْبُخَارِيُّ: ٤٠٠٨ وَمُسْلِمٌ: ٨٠٧].

(5) CHAPTER. *Sûrat Al-Kahf*

2098. Abu Dardâ' رضي الله عنه narrated that the Prophet of Allâh ﷺ said: "Whoever learns ten Verses from the beginning of *Sûrat Al-Kahf* (the Cave), he will be guarded

(٥) بَابٌ فَضْلُ سُورَةِ الْكَهْفِ

٢٠٩٨ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ
اللَّهُ عَنْهُ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «مَنْ
حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ

against the affliction of the Antichrist (Dajjâl)."

In another narration : ten Verses from the end of *Sûrat Al-Kahf*.

(6) CHAPTER. Virtue of *Surat Al-Ikhlâs*

2099. Abu Dardâ' رضي الله عنه narrated that the Prophet ﷺ said : "Can't any of you read one-third of the Qur'ân in one night?" They said : "How can we do that?" He ﷺ said : "*Sûrat Al-Ikhlâs* (114) equals one-third of the Qur'ân."

2100. 'Aishah رضي الله عنها narrated that the Messenger of Allâh ﷺ sent a man as the head of an army. This man used to recite the Qur'ân in performing the prayer and used to end up with *Surat Al-Ikhlâs*. When they returned, they told the Messenger of Allâh ﷺ about him and he said : "Ask him, why he used to do that?" He was asked and his answer was : "Because it is one of the Supreme Attributes of Allâh, so I love to recite it." The Messenger of Allâh ﷺ said : "Tell him that Allâh (also) loves him."

(7) CHAPTER. The virtue of reciting *Muawwidhatain*

2101. Uqbah bin 'Âmir رضي الله عنه narrated that the Messenger of Allâh ﷺ said : "Some Verses were revealed to me this night that are incomparable : *Sûrat Al-Falaq* and *Sûrat An-Nâs*."

الْكَهْفِ؛ عَصِمَ مِنْ فِتْنَةِ الدَّجَالِ".
وفي رواية: «مَنْ آخِرَ الْكَهْفِ».
[أخرجه مسلم: ٨٠٩].

(٦) بَابُ فَضْلِ قِرَاءَةِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

٢٠٩٩ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «أُبَعِّزُ أَحَدَكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟». قَالُوا: وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ؟! قَالَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ». [أخرجه مسلم: ٨١١].

٢١٠٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ، وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ، فَيَخْتِمُ بِ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «سَلُوهُ: لَأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟». فَسَأَلُوهُ؟ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ؛ فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ». [أخرجه البخاري: ٧٣٧٥ ومسلم: ٨١٣].

(٧) بَابُ فَضْلِ قِرَاءَةِ الْمُعَوِّذَتَيْنِ

٢١٠١ - عَنْ عَقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ تَرَ آيَاتِ أَنْزَلْتُ هَذِهِ اللَّيْلَةَ لَمْ يَرِ مِنْهُنَّ قَطُّ: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

و﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾. [أخرجه

مسلم: ٨١٤].

(8) CHAPTER. The Qur'ân upgrades its learners

2102. 'Âmir bin Wâthilah reported: Nâfi' bin Abdul-Hârith met 'Umar in Usfân. 'Umar رضي الله عنه used to employ Nâfi' as ruler for Makkah. 'Umar asked: "Whom have you appointed for the people of the valley?" He said: "Ibn Abza." 'Umar said: "Who is he?" Nâfi' said: "He is one of our freed slaves." 'Umar said: "Have you appointed a freed slave?" Nâfi' said: "He knows the Qur'ân by heart and he knows the laws of inheritance." 'Umar said: "Your Prophet ﷺ said: 'Allâh عز وجل raises some people by this Book (Qur'ân) and lowers others by it.'"

(9) CHAPTER. Virtues of learning the Qur'ân

2103. Uqbah bin 'Âmir رضي الله عنه narrated: The Messenger of Allâh went out while we were in Suffah. He said: "Who amongst you wants to go everyday to Buthân or to 'Aqiq, and return with two camels of big humps without cutting a blood-relationship or doing a sin?" We said: "O Messenger of Allâh, we all like that." He said: "If any of you goes to the mosque to learn (or read) two Verses of the Qur'ân, then that is better than two big-humped she-camels, and three Verses are better than three, four are better than four and any number of she-camels."

(٨) بَابٌ مَنْ يُرْفَعُ بِالْقُرْآنِ

٢١٠٢ - عَنْ عَامِرِ بْنِ وَائِلَةَ؛ أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بِسُفَّانَ، وَكَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يَسْتَعْمِلُهُ عَلَى مَكَّةَ، فَقَالَ: مَنْ اسْتَعْمَلْتَ عَلَى أَهْلِ الْوَادِي؟ فَقَالَ: ابْنُ أَبْزَى. قَالَ: وَمَنْ ابْنُ أَبْزَى؟ قَالَ: مَوْلَى مِنْ مَوَالِينَا. قَالَ: فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلَى؟! قَالَ: إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ، وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ. قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَمَا إِنَّ نَبِيَّكُمْ ﷺ قَدْ قَالَ: «إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ». [أخرجه مسلم: ٨١٧].

(٩) بَابُ فَضْلِ تَعَلُّمِ الْقُرْآنِ

٢١٠٣ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ؛ فَقَالَ: «أَكْبُرُكُمْ يُجِبُّ أَنْ يَغْدُو كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ، فَيَأْتِي مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ، فِي غَيْرِ إِثْمٍ وَلَا قَطْعٍ رَحِمَ؟». فَقُلْنَا: يَا رَسُولَ اللَّهِ! كُلُّنَا يُجِبُّ ذَلِكَ. قَالَ: «أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ، فَيَعْلَمَ (أَوْ: يَقْرَأَ) آيَتَيْنِ مِنْ كِتَابِ اللَّهِ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ،

وَتَلَاثٌ خَيْرٌ لَهُ مِنْ تَلَاثٍ، وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ، وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ». [أخرجه مسلم: ٨٠٣].

(10) CHAPTER. Reciting the Qur'ân and not reciting it

2104. Abu Musa Al-Ash'ari رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "The example of a believer who recites the Qur'ân, is that of a citron which smells good and tastes good; and the example of a believer who does not recite the Qur'ân, is that of a date which has no smell but tastes sweet. And the example of a hypocrite who recites the Qur'ân is that of *Ar-Raihân* (an aromatic plant) which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur'ân, is that of a colocynth plant which has no smell and tastes bitter." (Bukhârî 5020)

(١٠) بَابٌ مَثَلُ مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا يَقْرَأُهُ

٢١٠٤ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأَثْرَجَةِ؛ رِيحُهَا طَيِّبٌ، وَطَعْمُهَا طَيِّبٌ. وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ الثَّمَرَةِ؛ لَا رِيحَ لَهَا، وَطَعْمُهَا حُلْوٌ. وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ؛ رِيحُهَا طَيِّبٌ، وَطَعْمُهَا مُرٌّ. وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ؛ لَيْسَ لَهَا رِيحٌ، وَطَعْمُهَا مُرٌّ». [أخرجه البخاري: ٥٠٢٠ ومسلم: ٧٩٧].

(11) CHAPTER. The one who recites Qur'ân easily and the one who finds difficulty

2105. 'Aishah رضي الله عنها narrated that the Messenger of Allâh ﷺ said: "One who recites the Qur'ân and masters it by heart, will be with the (angels) honorable and obedient (in heaven). And one who exerts himself to read the Qur'ân, and recites it with difficulty, will have a double reward." (Bukhârî 4937)

(١١) بَابٌ فِي الْمَاهِرِ بِالْقُرْآنِ وَالَّذِي يَشْتَدُّ عَلَيْهِ

٢١٠٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَعَنَّى فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ». [أخرجه البخاري: ٤٩٣٧ ومسلم: ٧٩٨].

(12) CHAPTER. Peace descends upon the one recites the Qur'ân

(١٢) بَابٌ تَنْزُلُ السَّكِينَةُ لِقِرَاءَةِ الْقُرْآنِ

2106. Al-Barâ' رضي الله عنه narrated: A man

٢١٠٦ - عَنِ الْبَرَاءِ رَضِيَ اللَّهُ

was reciting *Sûrat Al-Kahf* and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him until his horse started jumping (as if afraid of something). When it was the morning, the man came to the Prophet ﷺ and told him of that experience. The Prophet ﷺ said: "That was tranquillity or peace along with angels who descended because of (the recitation of) the Qur'ân." (Bukhârî 5011)

2107. Abu Sa'îd Al-Khudri رضي الله عنه reported Usaid bin Hudair رضي الله عنه saying that one night he was reciting the Qur'ân in his enclosure, when his horse began to jump about. He again recited and it again jumped. He again recited and it jumped as before. Usaid said: I was afraid lest it should trample Yahya (his son). I stood near it and saw something like a canopy over my head with what seemed to be lamps in it, rising up in the sky till it disappeared. I went to the Messenger of Allâh ﷺ on the next day and said: "O Messenger of Allâh, I recited the Qur'ân during the night in my enclosure, and my horse began to jump." Upon this the Messenger of Allâh ﷺ said: "You should have kept on reciting, Ibn Hudair." He said: "I recited and it jumped." Upon this the Messenger of Allâh ﷺ again said: "You should have kept on reciting, Ibn Hudair." He said: "I recited and it again jumped." The Messenger of Allâh ﷺ again said: "You should have kept on reciting, Ibn Hudair." He said: "I finished for Yahya was near, and I was afraid lest it should trample him. I saw something like a canopy with what seemed to be lamps in it, rising up in the sky till it disappeared."

Upon this the Messenger of Allâh ﷺ said: "Those were the angels who listened to you; and if you had continued reciting, the people

عنه؛ قَالَ: كَانَ رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ، وَعِنْدَهُ فَرَسٌ مَرْبُوطٌ بِشَطَئَيْنِ، فَتَعَشَّتُهُ سَحَابَةٌ، فَجَعَلَتْ تَدُورُ وَتَذْنُو، وَجَعَلَ فَرَسُهُ يَنْفِرُ مِنْهَا، فَلَمَّا أَصْبَحَ؛ أَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: «تِلْكَ السَّكِينَةُ تَنَزَّلَتْ لِلْقُرْآنِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠١١ ومسلم: ٧٩٥].

٢١٠٧ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ رَضِيَ اللَّهُ عَنْهُ، بَيْنَمَا هُوَ لَيْلَةً يَقْرَأُ فِي مَرْبَدِيهِ؛ إِذْ جَالَتْ فَرَسُهُ، فَقَرَأَ، ثُمَّ جَالَتْ أُخْرَى، فَقَرَأَ، ثُمَّ جَالَتْ أَيْضًا، فَقَالَ أُسَيْدٌ: فَخَشِيتُ أَنْ تَطَّأَ يَحْيَى، فَقُمْتُ إِلَيْهَا؛ فَإِذَا مِثْلُ الظِّلَّةِ فَوْقَ رَأْسِي، فِيهَا أَمْثَالُ الشُّرُجِ، عَرَجْتُ فِي الْجَوِّ حَتَّى مَا أَرَاهَا.

قَالَ: فَغَدَوْتُ عَلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَيْنَمَا أَنَا الْبَارِحَةَ مِنْ جَوْفِ اللَّيْلِ أَقْرَأُ فِي مَرْبَدِي؛ إِذْ جَالَتْ فَرَسِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ ابْنَ حُضَيْرٍ». قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ ابْنَ حُضَيْرٍ». قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ ابْنَ حُضَيْرٍ». قَالَ: فَانْصَرَفْتُ، وَكَانَ يَحْيَى قَرِيبًا مِنْهَا، خَشِيتُ أَنْ تَطَّأَهُ، فَرَأَيْتُ مِثْلَ الظِّلَّةِ، فِيهَا أَمْثَالُ الشُّرُجِ، عَرَجْتُ

would have seen them in the morning, and they would not have concealed themselves from them.” (Bukhârî 5018)

فِي الْجَوْ حَتَّى مَا أَرَاهَا .
فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ
الْمَلَائِكَةُ كَانَتْ تَسْتَمِعُ لَكَ، وَلَوْ
قَرَأْتَ؛ لَأَضْبَحَتْ يَرَاهَا النَّاسُ مَا
تَشْتَرِي مِنْهُمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠١٨
وَمُسْلِمٌ: ٧٩٦].

(13) CHAPTER. Envy is allowed in two cases

2108. Sâlim reported his father narrating that the Prophet ﷺ said: “Envy is not justified except for two things: a man whom Allâh taught the Qur’ân and he recites from it in his prayer day and night, and a man whom Allâh has given wealth and he spends it (in Allâh’s Cause) during the hours of the night and during the hours of the day.” (Bukhârî 5025)

(١٣) بَابُ لَا حَسَدَ إِلَّا فِي اثْنَيْنِ
٢١٠٨ - عَنْ سَالِمٍ، عَنْ أَبِيهِ
رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ؛ قَالَ:
«لَا حَسَدَ إِلَّا فِي اثْنَيْنِ: رَجُلٌ آتَاهُ
اللَّهُ الْقُرْآنَ؛ فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ
وَأَتَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا؛
فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَأَتَاءَ النَّهَارِ».
[أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٢٥ وَمُسْلِمٌ: ٨١٥].

(14) CHAPTER. Reciting the Qur’ân very often

2109. Ibn ‘Umar رضي الله عنهما narrated that the Messenger of Allâh ﷺ said: “The example of the man who knows the Qur’ân by heart, is like the owner of tied camels. If he keeps them tied, he will control them; but if he releases them, they will run away.” (Bukhârî 5031)

(١٤) بَابُ الْأَمْرِ بِتَعَاهِدِ الْقُرْآنِ بِكَثْرَةٍ
التَّلَاوَةِ
٢١٠٩ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ
رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ
الْإِبِلِ الْمُعَقَّلَةِ: إِنْ عَاهَدَ عَلَيْهَا؛
أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا؛ دَهَبَتْ».
[أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٣١ وَمُسْلِمٌ: ٧٨٩].

2110. ‘Abdullâh bin Mas‘ûd رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “It is a bad thing for one of you to say: ‘I have forgotten such and such Verse of the Qur’ân,’ for indeed, he has been caused (by Allâh) to forget it. So, you must keep on reciting the Qur’ân because it escapes from the hearts of men faster than camels (when they are released from their tying ropes).” (Bukhârî 5032)

٢١١٠ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «بِئْسَ مَا لِأَحَدِكُمْ يَقُولُ: نَسِيتُ
آيَةً كَيْتَ وَكَيْتَ، بَلْ هُوَ نَسِيَ.
اسْتَذْكِرُوا الْقُرْآنَ؛ فَلَهُوَ أَشَدُّ تَفْصِيًا
مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ بِعُقُلِهَا».
[أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٣٢ وَمُسْلِمٌ: ٧٩٠].

(15) CHAPTER. Reciting the Qur'ân by voice

2111. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "Allâh does not listen to anything as He listens to a Prophet who recite the Qur'ân in a nice and loud pleasant voice." (Bukhârî 5024)

2112. Abu Burdah reported that Abu Musa رضي الله عنه narrated that the Messenger of Allâh ﷺ said to him: "O Abu Musa! You have been given one of the flutes of the family of Dâwud (Prophet David)."

(16) CHAPTER. Reciting the Qur'ân in a quivering tone

2113. Mu'âwiyah bin Qurrah reported: I heard 'Abdullâh bin Mughaffal رضي الله عنه saying: "I saw the Prophet ﷺ on the day of the conquest of Makkah over his she-camel, reciting *Sûrat Al-Fath* in a vibrant quivering tone."

Mu'âwiyah added: "Were I not afraid that people may gather around me, I would have recited in a vibrant quivering tone as he did." (Bukhârî 4281)

(17) CHAPTER. Reciting and listening to the Qur'ân at night

2114. 'Âishah رضي الله عنها narrated: The

(١٥) بَابُ تَحْسِينِ الصَّوْتِ بِقِرَاءَةِ الْقُرْآنِ

٢١١١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَذِنَ اللَّهُ لَشَيْءٍ مَا أَذِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَغَنَّى بِالْقُرْآنِ، يَجْهَرُ بِهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٢٤ وَمُسْلِمٌ: ٧٩٢].

٢١١٢ - عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي مُوسَى: «لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ لِقِرَاءَتِكَ الْبَارِحَةَ؛ لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٤٨ وَمُسْلِمٌ: ٢٧٩٣].

(١٦) بَابُ التَّرْجِيعِ فِي قِرَاءَةِ الْقُرْآنِ

٢١١٣ - عَنْ مُعَاوِيَةَ بْنِ قُرَّةٍ؛ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغَفَّلٍ الْمُزَنِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَرَأَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ فِي مَسِيرٍ لَهُ سُورَةَ الْفَتْحِ عَلَى رَاحِلَتِهِ، فَرَجَعَ فِي قِرَاءَتِهِ.

قَالَ مُعَاوِيَةُ: لَوْلَا أَنِّي أَخَافُ أَنْ يَجْتَمِعَ عَلَيَّ النَّاسُ؛ لَحَكَيْتُ لَكُمْ قِرَاءَتَهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٢٨١ وَمُسْلِمٌ: ٧٩٤].

(١٧) بَابُ الْجَهْرِ بِالْقِرَاءَةِ بِاللَّيْلِ وَالِاسْتِمَاعُ لَهَا

٢١١٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ

Prophet ﷺ heard a man reciting the Qur'ân at one night and said: "May Allâh be Merciful on him, he has reminded me such and such Verse which I forgot from so-and-so *Sûrah*." (Bukhârî 5062)

عَنْهَا؛ أَنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلًا يَقْرَأُ مِنَ اللَّيْلِ، فَقَالَ: «يَرْحَمُهُ اللَّهُ؛ لَقَدْ ذَكَّرَنِي كَذَا وَكَذَا آيَةً كُنْتُ أَشَقَطْتُهَا مِنْ سُورَةٍ كَذَا وَكَذَا». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٦٢ ومسلم: ٧٨٨].

(18) CHAPTER. The Qur'ân was revealed to be read in seven ways

(١٨) بَابُ أَنْزَلَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ

2115. 'Umar bin Al-Khattâb رضي الله عنه said: I heard Hishâm bin Hakîm bin Hizâm رضي الله عنه reciting *Sûrat Al-Furqân* in a way different to that of mine. The Messenger of Allâh ﷺ had taught it to me (in a different way). So, I was about to do something to him (during the prayer), but I waited until he finished, then I pulled him by his garment round his neck and brought him to the Messenger of Allâh ﷺ and said, "I have heard him reciting *Sûrat Al-Furqân* in a way different from the way you taught it to me." The Messenger of Allâh ﷺ ordered me to release him, and asked Hishâm to recite it. When he recited it, the Messenger of Allâh ﷺ said, "It was revealed in this way." He then asked me to recite it. When I recited it, he said, "It was revealed in this way. The Qur'ân has been revealed in seven different ways, so recite it in the way that is easier for you." (Bukhârî 2419)

٢١١٥ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُمَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأُهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأُهَا، فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ، ثُمَّ أَمَهَلْتُهُ حَتَّى انْصَرَفَ، ثُمَّ لَبَيْتُهُ بِرِدَائِهِ، فَجِئْتُ بِهِ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتُهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسَلُهُ، أَقْرَأُ». فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أَنْزَلْتُ». ثُمَّ قَالَ لِي: «اقْرَأُ». فَقَرَأْتُ، فَقَالَ: «هَكَذَا أَنْزَلْتُ؛ إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرَفٍ؛ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ». [أَخْرَجَهُ الْبُخَارِيُّ: ٢٤١٩ ومسلم: ٨١٨].

(19) CHAPTER. The Prophet ﷺ recited Qur'ân to others

(١٩) بَابُ قِرَاءَةِ النَّبِيِّ ﷺ الْقُرْآنَ عَلَى غَيْرِهِ

2116. Anas bin Mâlik رضي الله عنه narrated: The Messenger of Allâh ﷺ said to Ubai bin

٢١١٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ

Ka'b رضي الله عنه "Allâh has ordered me to recite to you : 'Those who disbelieve'." (*Sûrat Al-Baiyyinah* 98) Ubai said, "Has He عز وجل mentioned my name?" The Prophet ﷺ said, "Yes." On hearing that, Ubai started weeping. (Bukhâri 3809)

لَأُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ : «إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ : ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾» . قَالَ : وَسَمَّيْنِي لَكَ؟ قَالَ : «نَعَمْ» . قَالَ : فَبَكَى . [أَخْرَجَهُ الْبُخَارِيُّ : ٣٨٠٩ ومسلم : ٤٧٩٩ .]

(20) CHAPTER. The Prophet ﷺ recited the Qur'ân to the jinn

(٢٠) بَابُ قِرَاءَةِ النَّبِيِّ ﷺ الْقُرْآنَ عَلَى الْجِنِّ

2117. 'Âmir (Ash-Sha'bi) said : I asked 'Alqamah : "Did Ibn Mas'ûd attend the night of jinn with the Messenger of Allâh ﷺ?" Alqamah said : I asked Ibn Mas'ûd : "Did any of you attend the night of jinn with the Messenger of Allâh ﷺ?" He said : "No, but one night we missed the Messenger of Allâh ﷺ then started looking for him in every valley and place. We thought that he was taken away or killed. We spent a hard night one could ever have. In the morning, he came from the direction of Hira'." We said : "O Messenger of Allâh, we missed you badly and looked for you in vain, and spent a hard night people can ever spend." The Prophet ﷺ said : "A jinn came to invite me and I went with him to recite the Qur'ân to them."

The Prophet ﷺ took us to the place and we saw the remains of them and their fire. The jinn asked the Prophet ﷺ for provisions and he said : "Every bone on which Allâh's Name was mentioned, will return full of meat in your hands and every excretion of any animal will be the food for your animals."

The Messenger of Allâh ﷺ added : "So do not use these two things for cleansing after excretion because it is the food of your brother jinn."

٢١١٧ - عَنْ عَامِرٍ - هُوَ الشَّعْبِيُّ - قَالَ : سَأَلْتُ عَلْقَمَةَ : هَلْ كَانَ ابْنُ مَسْعُودٍ شَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ : فَقَالَ عَلْقَمَةُ : أَنَا سَأَلْتُ ابْنَ مَسْعُودٍ ، فَقُلْتُ : هَلْ شَهِدَ أَحَدٌ مِنْكُمْ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ : لَا ، وَلَكِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ ، فَفَقَدْنَاهُ ، فَالْتَمَسْنَاهُ فِي الْأَوْدِيَةِ وَالشُّعَابِ ، فَقُلْنَا : اسْتَطِيرَ أَوْ اغْتِيلَ . قَالَ : فَبَيْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ ، فَلَمَّا أَصْبَحْنَا ؛ إِذَا هُوَ جَاءَ مِنْ قِبَلِ حِرَاءٍ . قَالَ : فَقُلْنَا : يَا رَسُولَ اللَّهِ ! فَقَدْنَاكَ ، فَطَلَبْنَاكَ ، فَلَمْ نَجِدْكَ ، فَبَيْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ . فَقَالَ : «أَتَانِي دَاعِي الْجِنِّ ، فَذَهَبْتُ مَعَهُ ، فَقَرَأْتُ عَلَيْهِمُ الْقُرْآنَ» .

قَالَ : فَانْطَلَقَ بِنَا ، فَأَرَانَا آثَارَهُمْ وَآثَارَ نِيرَانِهِمْ .

وَسَأَلُوهُ الزَّادَ ، فَقَالَ : «لَكُمْ كُلُّ عَظْمٍ ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ يَبْقَى فِي أَيْدِيكُمْ أَوْفَرَ مَا يَكُونُ لَحْمًا ، وَكُلُّ

بَعْرَةَ عَلَفَ لِدَوَابِّكُمْ».

فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَا تَسْتَنْجُوا بِهِمَا؛ فَإِنَّهُمَا طَعَامُ إِخْوَانِكُمْ». [أخرجه مسلم: ٤٥٠].

2118. Ma'n reported: I heard my father saying: "I asked Masrûq, 'Who informed the Prophet ﷺ about the jinn at the night when they heard the Qur'ân?' He said, 'Your father ('Abdullâh bin Mas'ûd عنه رضي الله عنه) informed me that a tree informed the Prophet ﷺ about them.'" (Bukhârî 3859)

٢١١٨ - عَنْ مَعْنٍ؛ قَالَ: سَمِعْتُ أَبِي قَالَ: سَأَلْتُ مَسْرُوقًا: مَنْ أَدَانَ النَّبِيَّ ﷺ بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا الْقُرْآنَ؟ فَقَالَ: حَدَّثَنِي أَبُوكَ (يَعْنِي: ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ)؛ أَنَّهُ أَدَنَتْهُ بِهِمْ شَجَرَةٌ. [أخرجه البخاري: ٣٨٥٩ ومسلم: ٤٥٠].

(21) CHAPTER. The Prophet ﷺ hearing the recitation of the Qur'ân from others

(٢١) بَابُ اسْتِمَاعِ النَّبِيِّ ﷺ الْقُرْآنَ مِنْ غَيْرِهِ

2119. 'Abdullâh bin Mas'ûd عنه رضي الله عنه narrated that the Messenger of Allâh ﷺ said to me, "Recite the Qur'ân to me." I said, "Shall I recite it to you while it is revealed to you?" He said, "I like to hear it from other people." So, I recited *Sûrat An-Nisâ* (The Women) until I reached the Verse: "How (will it be) then when We bring from every nation a witness, and We bring you (O Muhammad ﷺ) as a witness against those people." (4:41) Then he said to me, "Stop!" There I saw his eyes overflowing with tears. (Bukhârî 5055)

٢١١٩ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَقْرَأْ عَلَيَّ الْقُرْآنَ». قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: «إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي». فَقَرَأْتُ النَّسَاءَ، حَتَّى إِذَا بَلَغْتُ: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ [٤١]؛ رَفَعْتُ رَأْسِي (أَو: غَمَزَنِي رَجُلٌ إِلَى جَنْبِي، فَرَفَعْتُ رَأْسِي)، فَرَأَيْتُ دُمُوعَهُ تَسِيلُ. [أخرجه البخاري: ٥٠٥٥ ومسلم: ٨٠٠].

2120. 'Abdullâh bin Mas'ûd عنه رضي الله عنه reported: While we were in the city of Hims (in Syria), some people said to me, "Recite to us some Verses from *Sûrat Yûsuf* عليه (Ibn Mas'ûd recited.) A man said, "It

٢١٢٠ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كُنْتُ بِحِمصَ، فَقَالَ لِي بَعْضُ الْقَوْمِ: اقْرَأْ عَلَيْنَا. فَقَرَأْتُ عَلَيْهِمْ سُورَةَ يُوسُفَ عَلَيْهِ

was not revealed in this way.” Then Ibn Mas‘ūd said, “I recited it in this way before the Messenger of Allāh ﷺ and he confirmed my recitation by saying, ‘Well done!’” Ibn Mas‘ūd detected the smell of wine from the man’s mouth, so he said to him, “Aren’t you ashamed of telling a lie about Allāh’s Book and (along with this) you drink liquors too?” Then he lashed him according to the Islamic law. (Bukhārī 5001)

السَّلَامُ. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: وَاللَّهِ! مَا هُكَذَا أُتْرِلَتْ. قَالَ: قُلْتُ: وَحِكْ! وَاللَّهِ! لَقَدْ قَرَأْتُهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ لِي: «أَحْسَنْتَ!» فَبَيْنَمَا أَنَا أَكَلِمُهُ؛ إِذْ وَجَدْتُ مِنْهُ رِيحَ الْخَمْرِ. قَالَ: قُلْتُ: أَتَشْرَبُ الْخَمَرَ وَتَكْذِبُ بِالكِتَابِ؟! لَا تَبْرَحْ حَتَّى أَجْلِدَكَ. قَالَ: فَجَلَدْتُهُ الْحَدَّ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٠١ ومسلم: ٨٠١].

(22) CHAPTER. Differences over the Qur’ân not allowed

(٢٢) بَابُ الزَّجْرِ عَنِ الْاِخْتِلَافِ فِي الْقُرْآنِ

2121. ‘Abdullāh bin ‘Amr رضي الله عنهما narrated: One day I went to the Messenger of Allāh ﷺ who heard two men having a difference and discussing over a Verse of the Qur’ân. The Messenger of Allāh ﷺ came out angry and said: “The people before you were ruined because they had differences over the Scripture.”

٢١٢١ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: هَجَرْتُ إِلَى رَسُولِ اللَّهِ ﷺ يَوْمًا. قَالَ: فَسَمِعَ أَصْوَاتَ رَجُلَيْنِ اخْتَلَفَا فِي آيَةٍ، فَخَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ يُعْرِفُ فِي وَجْهِهِ الْعُضْبُ، فَقَالَ: «إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاِخْتِلَافِهِمْ فِي الْكِتَابِ». [أَخْرَجَهُ مُسْلِمٌ: ٢٦٦٦].

2122. Jundab bin ‘Abdullāh Al-Bajali رضي الله عنه narrated that the Messenger of Allāh ﷺ said, “Recite (and study) the Qur’ân as long as you agree about its interpretation, but if you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being).” (Bukhārī 5060)

٢١٢٢ - عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَءُوا الْقُرْآنَ مَا اتَّفَقْتُمْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فِيهِ؛ فَقُومُوا». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٠٦٠ ومسلم: ٢٦٦٧].

In the Name of Allâh,
the Most Gracious, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

70- THE BOOK OF INTERPRETATION OF THE MEANINGS OF THE QUR'ÂN

٧٠ - كِتَابُ التَّفْسِيرِ

(Sûrat Al-Baqarah)

(سُورَةُ الْبَقَرَةِ)

(1) CHAPTER. Allâh's Saying: "and enter the gate in prostration and say: 'forgive us,'"

2123. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "It was said to the Children of Israel: 'enter the gate in prostration and say: *Hitatun* (forgive us), and We shall forgive you your sins' (2:58) But they changed (the Words of Allâh) and entered, dragging themselves on their buttocks and said: '*Habbatun* (a grain) in a hair'." (Bukhâri 4641)

(2) CHAPTER. Allâh's Saying: "It is not piety that ..."

2124. Abu Ishâq reported: I heard Al-Barâ' saying: The above Verse was revealed regarding us, for the *Ansâr* on returning from *Hajj* never entered their houses through the proper doors but from behind. One of the *Ansâr* came and entered through the door and he was criticised for it. Therefore, this Verse was revealed: "It is not piety (or righteousness etc.) that you enter the houses from the back." (2:189). (Bukhâri 1803)

(3) CHAPTER. Allâh's Saying: "My Lord, show me how You give life to the dead." (2:260)

(١) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً﴾ [٥٨]

٢١٢٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قِيلَ لِبَنِي إِسْرَائِيلَ: ﴿وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرَ لَكُمْ خَطِيئَتَكُمْ﴾، فَبَدَّلُوا، فَادْخَلُوا الْبَابَ يَرْحَفُونَ عَلَى أَسْتَاهِهِمْ، وَقَالُوا: حَبَّةٌ فِي شَعْرَةٍ». [أَخْرَجَهُ الْبُخَارِيُّ: ٤٦٤١ وَمُسْلِمٌ: ٣٠١٥].

(٢) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَلَيْسَ الْبِرُّ﴾ [١٨٩]

٢١٢٤ - عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَتْ الْأَنْصَارُ إِذَا حَجَّوْا فَرَجَعُوا؛ لَمْ يَدْخُلُوا الْبُيُوتَ إِلَّا مِنْ ظُهُورِهَا. قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ، فَدَخَلَ مِنْ بَابِهِ، فَقِيلَ لَهُ فِي ذَلِكَ، فَتَرَكْتَ هَذِهِ الْآيَةَ: ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا﴾. [أَخْرَجَهُ الْبُخَارِيُّ: ١٨٠٣ وَمُسْلِمٌ: ٣٠٢٦].

(٣) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى﴾ [٢٦٠]

See *Hadith* No. 1608 narrated by Abu Hurairah رضي الله عنه in the Book of Prophets and their Merits.

(4) CHAPTER. Allāh's Saying: "And whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it."

2125. Abu Hurairah رضي الله عنه narrated: When this Verse was revealed to the Messenger of Allāh ﷺ: "To Allāh belongs all that is in the heavens and that on the earth and whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills and Allāh is able to do all things." (2:284) The Companions of the Messenger of Allāh ﷺ found this Verse very difficult for them so they went to the Messenger of Allāh ﷺ and knelt down and said: "O Messenger of Allāh, we have been ordered what we can do: Fasting, prayer, *Jihād* and charity, but this Verse has been revealed to you and we find it difficult for us." The Messenger of Allāh ﷺ said: "Do you want to say what the people of the Scripture before you said: 'We hear and disobey'? But say: 'We hear and we obey, and seek Your forgiveness and to You is our return'." When people said it, Allāh revealed: "The Messenger believes in what has been revealed to him from his *Rubb* and so do the believers. Every one believes in Allāh, His Angels, His Books, and His Messengers. They say: 'We make no distinction between one and another of His Messenger,' and they say: 'We hear and we obey, and we seek Your forgiveness our *Rubb*, and to You is the return.'" (2:285)

When they heard and obeyed, Allāh then revealed an alleviation: "Allāh does not burden a person beyond his capacity. He

فيه حديث أبي هريرة رضي الله عنه، وقد تقدّم في كتاب الفضائل [الحديث: ١٦٠٨].

(٤) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَأِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ﴾ [٢٨٤]

٢١٢٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾.

قَالَ: فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَأَتَوْا رَسُولَ اللَّهِ ﷺ، ثُمَّ بَرَكُوا عَلَى الرَّكْبِ، فَقَالُوا: أَيُّ رَسُولِ اللَّهِ! كُلُّنَا مِنَ الْأَعْمَالِ مَا نُطِيقُ: الصَّلَاةُ وَالصَّيَامُ وَالْجِهَادُ وَالصَّدَقَةُ، وَقَدْ أُنْزِلَتْ عَلَيْكَ هَذِهِ الْآيَةُ، وَلَا نُطِيقُهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «أَتُرِيدُونَ أَنْ تَقُولُوا مَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا، بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ». قَالُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ.

فَلَمَّا افْتَرَأَهَا الْقَوْمُ؛ ذَلَّتْ بِهَا أَلْسِنَتُهُمْ، فَأَنْزَلَ اللَّهُ فِي إِثْرِهَا: ﴿رَسُولٌ يَمَّا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكِهِ وَكُتُبِهِ

gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. Our *Rubb*, punish us not if we forget or fall into error." Allâh said: "Yes." (They said :) "Our *Rubb*, lay not on us a burden like that which You did lay on those before us." He said: "Yes." (They said :) "Our *Rubb*, charge not us with a burden greater than we have strength to bear." He said: "Yes." (They said :) "Pardon us and grant us forgiveness. Have mercy on us You are our Supporter and Protector and give us victory over the disbelievers." (2:286) He said: "Yes."

وَرُسُلِهِ لَا نَفِرُكَ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ
وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا
وَأِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾.

فَلَمَّا فَعَلُوا ذَلِكَ؛ نَسَحَهَا اللَّهُ
تَعَالَى، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا
يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا
كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا﴾.
قَالَ: نَعَمْ. ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
إِصْرًا كَمَا حَمَلْتُمْ عَلَى الَّذِينَ مِن
قَبْلِنَا﴾. قَالَ: نَعَمْ. ﴿رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لَا طَاقَةَ لَنَا بِهِ﴾. قَالَ: نَعَمْ.
﴿وَاغْفِرْ عَنَّا وَارْحَمْنَا أَنْتَ
مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾
[٢٨٦]. قَالَ: نَعَمْ. [أَخْرَجَهُ مُسْلِمُ:
١١٥].

(Sûrat Al-Imrân)

(سُورَةُ آلِ عِمْرَانَ)

(5) CHAPTER. Allâh's Saying: "It is He who has sent down the Book to you. In it are Verses that are self-explained"

2126. 'Aishah رضي الله عنها narrated: The Messenger of Allâh ﷺ recited the Verse: "It is He Who sent down to you the Book (this Qur'ân). In it are Verses that are self-explained, they are the foundation of the Book [and those are the Verses of *Al-Ahkâm* (commandments etc.), *Al-Farâ'id* (obligatory duties) and *Al-Hadûd* (legal laws for the punishment of thieves, adulterers etc.)] others not entirely clear. So, as for those in whose hearts there is a deviation (from the

(٥) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿هُوَ الَّذِي
أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ﴾ [٧]
٢١٢٦ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا؛ قَالَتْ: تَلَا رَسُولُ اللَّهِ ﷺ:
﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ
مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ
فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ
مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ
تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ
أَمَّا بِؤْسٌ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا

Truth), they follow that which is not entirely clear thereof, seeking *Al-Funah* and for interpreting them. But none knows its interpretation except Allāh. And those who are firmly grounded in knowledge, say: 'We believe in it; all are from our *Rubb*.' And non receive admonition except men of understanding." Then the Messenger of Allāh ﷺ said: "If you see those who follow thereof that are not entirely clear, then they are those whom Allāh refers to [as having deviation (from the Truth)]. So beware of them." (Bukhâri 4547)

(6) CHAPTER. Allāh's Saying: "Think not that those who rejoice in what they have done and love to be praised for what they have not done"

2127. Abu Sa'îd Al-Khudri رضي الله عنه reported: During the lifetime of the Messenger of Allāh ﷺ, some hypocrites used to remain behind him (i.e., did not accompany him) when he would go out for an expedition. They would be pleased to stay at home. When the Messenger of Allāh ﷺ would return (from the battle), they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So, there was revealed: "Think not that those who rejoice in what they have done (or brought about) and love to be praised for what they have not done,—think not you that they are rescued from the torment" (3:188) (Bukhâri 4567)

2128. Humaid bin Abdur-Rahmân bin 'Auf reported: Marwân said to his gatekeeper: "O Râfi', go to Ibn 'Abbâs and say, 'If everyone of us rejoices in what he has done and likes to be praised for what he has not done, will all be punished?'"

Ibn 'Abbâs رضي الله عنهما said, "What do

أُولَئِكَ الْآلَتِي. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ؛ فَأُولَئِكَ الَّذِينَ سَمَّاهُمُ اللَّهُ عَزَّ وَجَلَّ؛ فَاخْذَرُوهُمْ». [أخرجه البخاري: ٤٥٤٧ ومسلم: ٢٦٦٥].

(٦) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَاوُا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾ [١٨٨]

٢١٢٧ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَجُلًا مِنَ الْمُنَافِقِينَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ كَانُوا إِذَا خَرَجَ النَّبِيُّ ﷺ إِلَى الْعَزْوِ؛ تَخَلَّفُوا عَنْهُ، وَفَرَحُوا بِمَقْعِدِهِمْ خِلَافَ رَسُولِ اللَّهِ ﷺ، فَإِذَا قَدِمَ النَّبِيُّ ﷺ؛ اعْتَذَرُوا إِلَيْهِ، وَحَلَفُوا، وَأَحْبُوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا، فَتَزَلَّتْ: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَاوُا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ﴾. [أخرجه البخاري: ٤٥٦٧ ومسلم: ٢٧٧٧].

٢١٢٨ - عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ؛ أَنَّ مَرْوَانَ قَالَ: اذْهَبْ يَا رَافِعُ - لِبَوَائِهِ - إِلَى ابْنِ عَبَّاسٍ، فَقُلْ: لَيْتَنِي كَانَ كُلُّ امْرِئٍ مِنَّا فَرِحَ بِمَا أَتَى وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ

you have to do with this *Ayah*? It was revealed about the people of the Book. Then Ibn 'Abbās recited: "(And remember) when Allāh took a covenant from those who were given the Scripture to make it (the news of the coming of the Prophet ﷺ) known and clear to mankind, and not to hide it" (3:187) And Ibn 'Abbās recited: "Think not that those who rejoice in what they have done (or brought about) and love to be praised for what they have not done." (3:188) Ibn 'Abbās said: "The Prophet asked them about something, but they hid the truth and told him something else, and showed him that they deserved praise for the favor of telling him the answer to his question, and they became happy with what they had concealed." (Bukhārī 4568)

يُفْعَلُ مُعَذِّبًا؛ لِنُعَذِّبَ أَجْمَعُونَ.
فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا:
مَا لَكُمْ وَلِهَذِهِ الْآيَةُ؟! إِنَّمَا أَنْزَلْتُ
هَذِهِ الْآيَةَ فِي أَهْلِ الْكِتَابِ. ثُمَّ تَلَا
ابْنُ عَبَّاسٍ: ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ
أُوتُوا الْكِتَابَ لَتَتَّبِعُنَّ لِلنَّاسِ وَلَا
تَكْتُمُونَهَا﴾ هَذِهِ الْآيَةُ، وَتَلَا ابْنُ
عَبَّاسٍ: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا
آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾
وَقَالَ ابْنُ عَبَّاسٍ: سَأَلَهُمُ النَّبِيُّ ﷺ
عَنْ شَيْءٍ، فَكَتَمُوهُ إِيَّاهُ، وَأَخْبَرُوهُ
بِغَيْرِهِ، فَخَرَجُوا قَدْ أَرَوْهُ أَنَّ قَدْ
أَخْبَرُوهُ بِمَا سَأَلَهُمْ عَنْهُ، وَاسْتَحْمَدُوا
بِذَلِكَ إِلَيْهِ، وَفَرَحُوا بِمَا آتَوْا مِنْ
كِتْمَانِهِمْ إِيَّاهُ مَا سَأَلَهُمْ عَنْهُ. [أخرجه
البخاري: ٤٥٦٨ ومسلم: ٢٧٧٨].

(Sūrat An-Nisā')

(سُورَةُ النِّسَاءِ)

(7) CHAPTER. Allāh's Saying: "If you fear that you shall not be able to deal justly with the orphan girls" and His Saying: "They ask your legal instruction concerning women"

2129. 'Urwah bin Az-Zubair asked 'Aishah رضي الله عنها about the meaning of the Words of Allāh عز وجل: "If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice two or three or four." (4:3)

She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving

(٧) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَإِنْ خِفْتُمْ
أَلَّا تَقْسِطُوا فِي الْيَتَامَى﴾ [٣] وَقَوْلِهِ:
﴿وَرَسَّتُمْ نَفْسَكُمْ فِي النِّسَاءِ﴾ [١٢٧]
٢١٢٩ - عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ أَنَّهُ
سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ قَوْلِ
اللَّهِ سُبْحَانَهُ وَتَعَالَى: ﴿وَإِنْ خِفْتُمْ أَلَّا
تَقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ
النِّسَاءِ مِمَّنْ وَتِلْكَ رِجْسٌ؟﴾
قَالَتْ: يَا ابْنَ أُخْتِي! هِيَ الْيَتِيمَةُ
تَكُونُ فِي حَجَرٍ وَلِیَّهَا، تُشَارِكُهُ فِي

her an adequate *Mahr* (bridal money) which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the suitable *Mahr*; otherwise they were ordered to marry any other woman." 'Aishah further said, "After that Verse, people again asked the Prophet ﷺ (about the marriage with orphan girls), so Allâh عز وجل revealed: "They ask your legal instruction concerning women. Say: 'Allâh instructs you about them and about what is recited unto you in the Book, concerning the orphan girls to whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry.'" (4:127)

She said: And what is meant by Allâh's Saying: 'and about what is recited unto you in the Book,' is the former Verse in which Allâh has said: "If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice" (4:3)

And 'Aishah said: "And Allâh said in the later Verse: 'and yet whom you desire to marry' (4:127) means the desire of the guardian to marry an orphan girl under his custody when she has not much property or beauty (in which case, he should treat her justly). The guardians were forbidden to marry the orphan girls under their care possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)." (Bukhârî 2494)

مَالِهِ، فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلِيُّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا فَيُعْطِيَهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَهُمْ أَنْ يَنْكِحُوهُنَّ؛ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ، وَيَبْلُغُوا بِهِنَّ أَعْلَى سُنَّتِهِنَّ مِنْ الصَّدَاقِ، وَأَمَرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ.

قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ ﷺ بَعْدَ هَذِهِ الْآيَةِ فِيهِنَّ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُثَلَّى عَلَيْكُمْ فِي الْكِتَابِ يَتَنَى النِّسَاءَ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبْنَ أَنْ يَنْكِحُوهُنَّ﴾.

قَالَتْ: وَالَّذِي ذَكَرَ اللَّهُ عَزَّ وَجَلَّ أَنَّهُ يُثَلَّى عَلَيْكُمْ فِي الْكِتَابِ الْآيَةُ الْأُولَى الَّتِي قَالَ اللَّهُ فِيهَا: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾.

قَالَتْ عَائِشَةُ: وَقَوْلُ اللَّهِ تَعَالَى فِي الْآيَةِ الْأُخْرَى: ﴿وَرَغِبْنَ أَنْ يَنْكِحُوهُنَّ﴾: رَغَبَةً أَحَدِكُمْ عَنْ يَتِيمَتِهِ الَّتِي تَكُونُ فِي حَجْرِهِ، حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالِ، فَهُمْ أَنْ يَنْكِحُوا مَا رَغِبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ؛ إِلَّا بِالْقِسْطِ، مِنْ أَجْلِ رَغَبَتِهِمْ عَنْهُنَّ. [أخرجه البخاري:

(8) CHAPTER. Allâh's Saying: "But if he is poor, let him have for himself what is just and reasonable"

2130. 'Āishah رضي الله عنها said about His Saying: "But if he is poor, let him have for himself what is just and reasonable" (4:6) It was revealed concerning the guardian of the orphans who looks after them and manages favorably their financial affairs; if the guardian is poor, he could have from it what is just and reasonable (according to his labors)." (Bukhâri 2212)

(٨) بَابٌ فِي قَوْلِهِ تَعَالَى ﴿وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [٦]

٢١٣٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾؛ قَالَتْ: أَنْزَلَتْ فِي وَالِي مَالِ الْيَتِيمِ الَّذِي يَقَوْمُ عَلَيْهِ وَيُضْلِحُّهُ، إِذَا كَانَ مُحْتَاجًا أَنْ يَأْكُلَ مِنْهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٢٢١٢ وَمُسْلِمٌ: ٣٠١٩].

(9) CHAPTER. Allâh's Saying: "Then what is the matter with you that you are divided into two groups concerning the hypocrites?"

2131. Narrated Zaid bin Thâbit رضي الله عنه reported: When the Prophet ﷺ went out for (the battle of) Uhud, some people (hypocrites) who accompanied him returned (home). A group of believers remarked that they would kill those (hypocrites) who had returned, but another group said that they would not kill them. So, this *Ayah* was revealed: "Then what is the matter with you that you are divided into two groups concerning the hypocrites?" (4:88) (Bukhâri 1884)

(٩) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ﴾ [٨٨]

٢١٣١ - عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى أُحُدٍ: فَرَجَعَ نَاسٌ مِمَّنْ كَانَ مَعَهُ، فَكَانَ أَصْحَابُ النَّبِيِّ ﷺ فِيهِمْ فِرْقَتَيْنِ: قَالَ بَعْضُهُمْ: نَقْتُلُهُمْ. وَقَالَ بَعْضُهُمْ: لَا. فَنَزَلَتْ: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ﴾. [أَخْرَجَهُ الْبُخَارِيُّ: ١٨٨٤ وَمُسْلِمٌ: ٢٧٧٦].

(10) CHAPTER. Allâh's Saying: "and whoever kills a believer intentionally"

2132. Sa'îd bin Jubair reported: I asked Ibn 'Abbâs رضي الله عنهما "Can one kill someone else intentionally and repent?" He said: "No." Then I recited this Verse to him: "And those who invoke not any other *illah* (god) along with Allâh, nor kill a person whom Allâh has forbidden, except for a legal cause" (25:68). He said: "This Verse was revealed in Makkah and another Verse abrogated it which was revealed in Al-Madinah: "And whoever kills a believer

(١٠) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾ [٩٣]

٢١٣٢ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَلِمَنْ قَتَلَ مُتَعَمِّدًا مِنْ تَوْبَةٍ؟ قَالَ: لَا. قَالَ: فَكَلِمَةُ عَلَيْهِ هَذِهِ الْآيَةُ الَّتِي فِي الْفُرْقَانِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ إِلَى آخِرِ الْآيَةِ. قَالَ: هَذِهِ آيَةُ مَكِّيَّةٌ،

intentionally, his recompense is Hell to abide therein." (4:93) (Bukhâri 4590)

نَسَخَتْهَا آيَةُ مَدِينَةٍ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا﴾. [أخرجه البخاري: ٤٥٩٠ ومسلم: ٣٠٢٣].

(11) CHAPTER. Allâh's Saying: "And say not to anyone who greets you"

(١١) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تَقُولُوا لِمَنْ أَلْفَقَ إِلَيْكُمْ السَّلَامَ﴾ [٩٤]

2133. Ibn 'Abbâs رضي الله عنهما said: There was a man amidst his sheep. The Muslims pursued him, and he greeted them by saying: "As-Salâmu 'Alaikum." But they killed him and took his sheep. Thereupon Allâh revealed in that concern: "And say not to anyone who greets you: 'You are not a believer.'" (4:94) (Bukhâri 4591)

٢١٣٣ - عن ابن عباس رضي الله عنهما؛ قال: لَقِيَ نَاسٌ مِنَ الْمُسْلِمِينَ رَجُلًا فِي غَنِيمَةٍ لَهُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ. فَأَخَذُوهُ، فَقَتَلُوهُ، وَأَخَذُوا تِلْكَ الْغَنِيمَةَ، فَتَرَلَّتْ: ﴿وَلَا تَقُولُوا لِمَنْ أَلْفَقَ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا﴾ وَقَرَأَهَا ابْنُ عَبَّاسٍ: ﴿السَّلَامَ﴾. [أخرجه البخاري: ٤٥٩١ ومسلم: ٣٠٢٥].

(12) CHAPTER. Allâh's Saying: "And if a woman fears desertion on her husband's part"

(١٢) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا شُورًا أَوْ إِعْرَاضًا﴾ [١٢٨]

2134. 'Aishah رضي الله عنها said regarding the Saying of Allâh: "And if a woman fears desertion on her husband's part." (4:128) This was revealed in the case of a woman who is married by a man, but who is reluctant to cohabit with her or keep her as a wife and mother of his children, and she fears desertion, so she says to him: 'You are free from any obligation as regards me.' (Bukhâri 2252)

٢١٣٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْهَا فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا شُورًا أَوْ إِعْرَاضًا﴾؛ قَالَتْ: تَرَلَّتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ، فَلَعَلَّهُ أَنْ لَا يَسْتَكْثِرَ مِنْهَا، وَتَكُونُ لَهَا صُحْبَةً وَوَلَدًا، فَتَكْرَهُ أَنْ يُفَارِقَهَا، فَتَقُولُ لَهُ: أَنْتَ فِي حِلٍّ مِنْ شَأْنِي. [أخرجه البخاري: ٢٢٥٢ ومسلم: ٣٠٢١].

(Sûrat Al-Mâ'idah)

(سُورَةُ الْمَائِدَةِ)

(13) CHAPTER. Allâh's Saying: "This day I have perfected your *Deen* for you "

(١٣) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [٣]

2135. Târiq bin Shihâb reported that a Jew came to 'Umar bin Al-Khattâb رضي الله عنه and said, "O Commander of the believers! There is a Verse in your Book which you Muslims read, and had it been revealed to us, we would have taken that day (on which it was revealed) as an '*Eid* (festival) day.'" 'Umar bin Al-Khattâb asked, "Which Verse is it?" The Jew replied, "This day I have perfected your *Deen* (religion) for you, completed My favor upon you, and have chosen for you Islâm as your *Deen*." (5:3) 'Umar replied, "No doubt, we know when and where this Verse was revealed. It was revealed to the Messenger of Allâh ﷺ at 'Arafât on Friday (i.e., the Day of *Hajj*)." (Bukhârî 45)

٢١٣٥ - عَنْ طَارِقِ بْنِ شِهَابٍ؛ قَالَ: جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ؛ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! آيَةٌ فِي كِتَابِكُمْ تَقْرَوْنَهَا، لَوْ عَلَيْنَا نَزَلَتْ مَعَشَرَ يَهُودٍ؛ لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. قَالَ: وَأَيُّ آيَةٍ؟ قَالَ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾. فَقَالَ عُمَرُ: إِنِّي لِأَعْلَمَ الْيَوْمَ الَّذِي نَزَلَتْ فِيهِ، وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ، نَزَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ بِعَرَافَاتٍ فِي يَوْمٍ جُمُعَةٍ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٥ وَمُسْلِمٌ: ٣٠١٧].

(Sûrat Al-An'âm)

(سُورَةُ الْأَنْعَامِ)

(14) CHAPTER. Allâh's Saying: "Those who believe and do not confuse their Belief with *Zulm*"

(١٤) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾

2136. 'Abdullâh bin Mas'ûd رضي الله عنه narrated: When the Verse: "Those who believe (in the Oneness of Allâh and worship none but Him Alone) and do not confuse their Belief with *Zulm* (polytheism)." (6:82) was revealed, it was hard on the Companions of the Messenger of Allâh ﷺ and they said, "Who among us has not wronged (himself)?" The Messenger of Allâh ﷺ said, "The meaning of the Verse is

٢١٣٦ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: لَمَّا نَزَلَتْ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ الْآيَةُ [الْأَنْعَامُ: ٨٢]؛ شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَقَالُوا: أَتَيْنَا لَا يَظْلِمُ نَفْسَهُ؟! فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ هُوَ كَمَا تَظُنُّونَ، إِنَّمَا هُوَ

not as you think, but it is as Luqmân said to his son, 'O my son! worship none beside Allâh. Verily, worshipping others beside Allâh is a great *Zulm* (polytheism) indeed.' (31:13)." (Bukhâri 6937)

(15) CHAPTER. Allâh's Saying: "No good will any belief do a person if he believed not before,"

2137. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "If three things happen, 'No good will any belief do a person if he believed not before, nor earned good through his Faith,' (6:158): The sun's rising from the west, and the *Dajjâl* (Antichrist) and the beast of the earth." (Bukhâri 4635)

2138. Abu Dhar رضي الله عنه narrated: The Prophet ﷺ asked me one day, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allâh and His Messenger know better." He said, "It goes (i.e., travels) to prostrate itself underneath the Throne, and takes the permission to rise again, and it is permitted. And then (a time will come when) it will be about to prostrate itself but it will be told: 'Go back where you came from,' and it will rise from the west." The Messenger of Allâh ﷺ said: "Do you know when that will happen? That is when: 'No good will any belief do a person, if he did not believe before, nor earned good through his Faith.' (6:158)." (Bukhâri 3199)

كَمَا قَالَ لُقْمَانُ لِابْنِهِ: ﴿يَبْنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣]. [أخرجه البخاري: ٦٩٣٧]

ومسلم: ١٢٤.

(١٥) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿لَا يَنْفَعُ نَفْسًا إِيْتِنَاهَا لَوْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ﴾

[١٥٨]

٢١٣٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ إِذَا خَرَجَنَ ﴿لَا يَنْفَعُ نَفْسًا إِيْتِنَاهَا لَوْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا﴾: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالذَّجَالُ، وَدَابَّةُ الْأَرْضِ». [أخرجه البخاري: ٤٦٣٥ ومسلم: ١٥٨].

٢١٣٨ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمًا: «أَتَدْرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «إِنَّ هَذِهِ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ، فَتَخِرُّ سَاجِدَةً، فَلَا تَرَالُ كَذَلِكَ، حَتَّى يُقَالَ لَهَا: ارْتَفِعِي، ارْجِعِي مِنْ حَيْثُ جِئْتِ. فَتَرْجِعُ، فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا، ثُمَّ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ، فَتَخِرُّ سَاجِدَةً، فَلَا تَرَالُ كَذَلِكَ حَتَّى يُقَالَ لَهَا: ارْتَفِعِي، ارْجِعِي مِنْ حَيْثُ جِئْتِ. فَتَرْجِعُ، فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا، ثُمَّ تَجْرِي لَا يَسْتَكْبِرُ النَّاسُ مِنْهَا شَيْئًا، حَتَّى

تَنْتَهِي إِلَى مُسْتَقَرِّهَا ذَلِكَ تَحْتَ
الْعَرْشِ، فَيُقَالُ لَهَا: ارْتَفِعِي،
أَصْبِحِي طَالِعَةً مِنْ مَغْرِبِكَ تَحْتَ
الْعَرْشِ. فَتُصْبِحُ طَالِعَةً مِنْ مَغْرِبِهَا.
فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَذَرُونَ مِنِّي
ذَاكُمْ؟ ذَاكَ حِينَ ﴿لَا يَنْفَعُ نَفْسًا إِيْتِنُهَا
لَئِ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي
إِيْتِنِهَا حَيْرًا﴾». [انظر البخاري: ٣١٩٩
ومسلم: ١٥٩].

(Súrat Al-A'ráf)

(سُورَةُ الْأَعْرَافِ)

(16) CHAPTER. Allāh's Saying: "Take your adornment at every place of worship,"

(١٦) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾ [٣١]

2139. Ibn Abbās رضي الله عنهما reported: Women used to do *Tawāf* (circumambulation round the Ka'bah) naked and would cover only the private parts and say: 'Who would provide cloth to cover the one who is circumambulating so that she would cover her private parts?' Then would say: 'Today will be exposed the whole or the part; and what is exposed I shall not make it lawful.' So Allāh revealed: "O children of Adam, take your adornment (wear clean clothes) at every place of worship (and going around the Ka'bah)." (7:31)

٢١٣٩ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: كَانَتِ الْمَرْأَةُ تَطُوفُ بِالْبَيْتِ وَهِيَ عُرْيَانَةٌ، فَتَقُولُ: مَنْ يُعِيرُنِي تَطَوًّا؟ تَجْعَلُهُ عَلَى فَرْجِهَا، وَتَقُولُ:

الْيَوْمَ يَبْدُو بَعْضُهُ أَوْ كُلُّهُ
فَمَا بَدَا مِنْهُ فَلَا أُحِلُّهُ
فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿خُذُوا زِينَتَكُمْ
عِنْدَ كُلِّ مَسْجِدٍ﴾. [أخرجه مسلم:

[٣٠٢٨].

(17) CHAPTER. Allāh's Saying: "And they will be told: This is the *Jannah* which you have inherited for what you used to do."

(١٧) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَيُؤَدُّوْنَ أَن تِلْكَمُ الْجَنَّةُ أُرِيتُمْوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾ [٤٣]

2140. Abu Sa'īd Al-Khudri and Abu Hurairah رضي الله عنهما narrated that the

٢١٤٠ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ

Prophet ﷺ said: "Someone will call: 'You will be healthy and will not suffer a disease, and live for ever without death, be young for ever and no ageing, be happy for ever and never sad.' That is Allāh's Statement: 'They will be told: This is the *Jannah* which you have inherited for what you used to do.' (7:43)."

النَّبِيُّ ﷺ قَالَ: «يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَحْيُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشَبَّهُوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَتَّعَمُوا فَلَا تَبْأَسُوا أَبَدًا؛ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَوُودُوا أَنْ يَتْلُوهُمُ الْجَنَّةُ أَوْرَشُومَهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾». [أَخْرَجَهُ مُسْلِمٌ: ٢٨٣٧].

(Sūrat Al-Anfāl)

(سُورَةُ الْأَنْفَالِ)

(18) CHAPTER. Allāh's Saying: "Allāh will not punish them while you are among them,"

(١٨) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَمَا كَانَتْ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ﴾ [٣٣]

2141. Anas bin Mālik رضي الله عنه reported: Abu Jahl said: "O Allāh! If this (the Qur'ān) is indeed the Truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful punishment." (8:32) Then it was revealed: "And Allāh will not punish them while you (Muhammad ﷺ) are among them, nor will He punish them while they seek (His) forgiveness. And why should not Allāh punish them while they stop (men) from *Al-Masjid Al-Harām*" (8:33-4) (Bukhārī 4648)

٢١٤١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ أَبُو جَهْلٍ: «اللَّهُمَّ إِنْ كَانَتْ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنْ السَّمَاءِ أَوْ أَثْقِنَا بِعَذَابٍ أَلِيمٍ» [٣٢]، فَتَرَلْتُ: ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ. وَمَا لَهُمْ أَنْ لَا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ...﴾ إِلَى آخِرِ الْآيَةِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٦٤٨ وَمُسْلِمٌ: ٢٧٩٦].

(Sûrat At-Taubah)

(سُورَةُ بَرَاءَةِ)

(19) CHAPTER. Allâh's Saying: "And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave." (9:84)

See the *Hadith* No. 1636 of Ibn 'Umar in the Chapter: The merits of 'Umar bin Al-Khattâb رضي الله عنه.

(2) CHAPTER. *Sûrat At-Taubah, Al-Anfâl, and Al-Hashr*

2142. Sa'id bin Jubair said: I asked Ibn 'Abbâs رضي الله عنهما about *Sûrat At-Taubah*, and he said, "*Sûrat At-Taubah*? It is the exposure (of all the evils of the infidels and the hypocrites). And it continued revealing (the oft-repeated expression): 'and of them' 'and of them' Till they started thinking that none would be left unmentioned therein." I said, "(What about) *Sûrat Al-Anfâl*?" He replied, "*Sûrat Al-Anfâl* was revealed in connection with the battle of Badr." I said, "(What about) *Sûrat Al-Hashr*?" He replied, "It was revealed in connection with Banu An-Nadîr." (Bukhârî 4882)

(Sûrat Hud)

(سُورَةُ هُودٍ)

(21) CHAPTER. Allâh's Saying: "Good deeds remove the evil deeds."

2143. 'Abdullâh bin Mas'ûd رضي الله عنه reported: A man came to the Prophet ﷺ and

(١٩) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ [٨٤]

فِيهِ حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا وَقَدْ تَقَدَّمَ فِي كِتَابِ الْفَضَائِلِ، فِي فَضَائِلِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ [الْحَدِيثُ: ١٦٣٦].

(٢٠) بَابٌ فِي (سُورَةِ بَرَاءَةِ وَالْأَنْفَالِ وَالْحَشْرِ)

٢١٤٢ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: سُورَةُ التَّوْبَةِ؟ قَالَ: أَلَّتَّوْبَةُ؟ قَالَ: بَلْ هِيَ الْفَاضِحَةُ، مَا زَالَتْ تَنْزِلُ: ﴿وَمِنْهُمْ﴾... ﴿وَمِنْهُمْ﴾، حَتَّى ظَنُّوا أَنْ لَا يَبْقَى مِنْهَا أَحَدٌ إِلَّا ذُكِرَ فِيهَا. قَالَ: قُلْتُ: سُورَةُ الْأَنْفَالِ؟ قَالَ: تِلْكَ سُورَةُ بَدْرٍ، قَالَ: قُلْتُ فَالْحَشْرِ؟ قَالَ: نَزَلَتْ فِي بَنِي النَّضِيرِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٨٨٢ وَمُسْلِمٌ: ٣٠٣١].

(٢١) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿إِنَّ أَحْسَنَ يَذْهَبَ أَلْسِنَاتٍ﴾ [١١٤]

٢١٤٣ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ رَجُلٌ إِلَى

said: "I contacted directly to a woman at the farthest part of the city (i.e., Al-Madinah), and I did with her everything except sexual intercourse. So, here I am, inflict any punishment you wish." Thereupon 'Umar رضي الله عنه said: "Allâh has concealed your fault, it would have been better if you also had concealed it yourself." The Prophet ﷺ remained quiet and the man stood up and went. Then the Prophet ﷺ sent a man after him and called him. (When he came) he recited the Verse: "And offer prayers perfectly at the two ends of the day, and in some hours of the night (i.e., the five compulsory prayers). Verily! The good deeds remove (annul) the evil deeds (small sins)." (11:114) A man from the people got up and asked: "O Prophet of Allâh, is it particular to him?" The Prophet ﷺ said: "It is for all the people." (Bukhârî 526)

النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي عَاجَلْتُ امْرَأَةً فِي أَقْصَى الْمَدِينَةِ، وَإِنِّي «أَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمْسَهَا؛ فَأَنَا هَذَا؛ فَاقْضِ فِيَّ بِمَا شِئْتَ. فَقَالَ لَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: لَقَدْ سَرَّكَ اللَّهُ لَوْ سَرَّرْتَ نَفْسَكَ. قَالَ: فَلَمْ يَرُدَّ النَّبِيُّ ﷺ شَيْئًا، فَقَامَ الرَّجُلُ، فَأَنْطَلَقَ، فَأَتْبَعَهُ النَّبِيُّ ﷺ رَجُلًا دَعَاهُ وَتَلَا عَلَيْهِ هَذِهِ الْآيَةَ: ﴿رَأَيْتُمُ الْمَلَائِكَةَ طَرَفِي الْأَنْهَارِ وَرُفْعًا مِنْ أَيْلٍ إِنَّ الْأَحْسَنَاتِ لِيُذْهِبْنَ أَلْسِنَاتٍ ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ﴾. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا نَبِيَّ اللَّهِ! هَذَا لَهُ خَاصَّةٌ؟ قَالَ: «بَلَى لِلنَّاسِ كَافَّةً». [أَخْرَجَهُ الْبُخَارِيُّ: ٥٢٦ وَمُسْلِمٌ: ٢٧٦٣].

(Sûrat Al-Isrâ')

(سُورَةُ سُورَةِ الْإِسْرَاءِ)

(22) CHAPTER. Allâh's Saying: "They ask you concerning the *Ruh* (soul)"

(٢٢) بَابٌ فِي قَوْلِهِ تَعَالَى:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ﴾ الْآيَةُ [٨٥]

2144. 'Abdullâh bin Mas'ûd رضي الله عنه narrated: I was with the Prophet ﷺ in a farm, and he was reclining on a palm leave stalk, when some Jews passed by. Some of them said to the others, "Ask him (the Prophet ﷺ) about the *Rûh* (soul)." Some of them said, "What urges you to ask him about it?" Others said, "(Don't) lest he should give you a reply which you dislike." But they said, "Ask him." So they asked him about the *Rûh* (soul). The Prophet ﷺ kept quiet and did not give them an answer. I knew that he was being Divinely inspired, so I stayed at my

٢١٤٤ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: بَيْنَمَا أَنَا أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ وَهُوَ مُتَّكِئٌ عَلَى عَسِيبٍ؛ إِذْ مَرَّ بِنَفَرٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، فَقَالُوا: مَا رَأَيْنَاكُمْ إِلَيْهِ لَا يَسْتَقْبِلُكُمْ بِشَيْءٍ تَكْرَهُونَهُ؟ فَقَالُوا: سَلُوهُ. فَقَامَ إِلَيْهِ بَعْضُهُمْ، فَسَأَلَهُ عَنِ الرُّوحِ؟ قَالَ: فَأَسْكَتَ النَّبِيُّ ﷺ،

place. After the Revelation was over, the Prophet ﷺ said: "They ask you (O Muhammad ﷺ) concerning the *Rûh* (soul). Say: 'The *Rûh* (soul) is one of the things, the knowledge of which is only with my *Rubb*. And of knowledge, you (mankind) have been given only a little.'" (17:85)." (Bukhârî 4721)

(23) CHAPTER. Allâh's Saying: "Those whom they call, they themselves seek means of nearness to their *Rubb*."

2145. 'Abdullâh bin Mas'ûd رضي الله عنه said about the Verse: "Those whom they call, they themselves seek nearness to their *Rubb*." (17:57) that some jinn were being worshipped and they embraced Islam; but those who worshipped them, kept on worshipping them. It was then that this Verse was revealed: "Those whom they call, they themselves seek nearness to their *Rubb*." (17:57) (Bukhârî 4714)

(24) CHAPTER. Allâh's Saying: "And offer your *Salât* (prayer) neither aloud nor in a low voice,"

2146. Ibn 'Abbâs رضي الله عنهما said regarding the Verse: "And offer your *Salât* (prayer) neither aloud nor in a low voice, but follow a way between." (17:110) that this Verse was revealed while the Messenger of Allâh ﷺ was hiding himself in Makkah. While praying with his Companions, he used to raise his voice with the recitation of the Qur'ân, and if the pagans happened to hear him, they would abuse the Qur'ân, the One Who revealed it and the one who brought it. Therefore, Allâh عز وجل said to His Prophet ﷺ: "And offer your *Salât* (prayer) neither

فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا، فَعَلِمْتُ أَنَّهُ يُوحَى إِلَيْهِ. قَالَ: فَقُمْتُ مَكَانِي، فَلَمَّا نَزَلَ الْوَحْيُ؛ قَالَ: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾. [أخرجه البخاري: ٤٧٢١؛ ومسلم: ٢٧٩٤].

(٢٣) بَابٌ فِي قَوْلِهِ سُبْحَانَهُ: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾ [٥٧]

٢١٤٥ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾. قَالَ: كَانَ نَفَرٌ مِنَ الْإِنْسِ يَعْبُدُونَ نَفَرًا مِنَ الْجِنِّ، فَأَسْلَمَ النَّفَرُ مِنَ الْجِنِّ، وَاسْتَمْسَكَ الْإِنْسُ بِعِبَادَتِهِمْ، فَنَزَلَتْ: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾. [أخرجه البخاري: ٤٧١٤؛ ومسلم: ٣٠٣٠].

(٢٤) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَلَا يَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ يَهَا﴾ [١١٠]

٢١٤٦ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ تَعَالَى: ﴿وَلَا يَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ يَهَا وَابْتَغْ بَيْنَ ذَلِكَ سَبِيلًا﴾؛ قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُتَوَارٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ؛ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَ ذَلِكَ الْمُشْرِكُونَ؛ سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ: ﴿وَلَا يَجْهَرُ

aloud” lest the pagans should hear you, “nor in a low voice,” so that your Companions could not hear the Qur’ân, “but follow a way between.” (Bukhârî 4722)

2147. ‘Āishah رضي الله عنها said that the Verse: “And offer your *Salât* (prayer) neither aloud nor in a low voice,” (17:110) was revealed in connection with invocations. (Bukhârî 4723)

بِصَلَاتِكَ؛ فَيَسْمَعَ الْمُشْرِكُونَ قِرَاءَتَكَ، ﴿وَلَا تُخَافُ بِهَا﴾ عَنْ أَصْحَابِكَ، وَأَسْمِعُهُمُ الْقُرْآنَ، وَلَا تَجْهَرْ ذَلِكَ الْجَهْرَ، ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾؛ يَقُولُ: بَيْنَ الْجَهْرِ وَالْمُخَافَةِ. [أخرجه البخاري: ٤٧٢٢

ومسلم: ٤٤٦].

٢١٤٧ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾؛ قَالَتْ: أَنْزِلَتْ هَذِهِ فِي الدُّعَاءِ. [أخرجه البخاري: ٤٧٢٣ ومسلم: ٤٤٧].

(Sûrat Al-Kahf)

(سُورَةُ الْكَهْفِ)

(25) CHAPTER. Allâh's Saying: “We shall not give them any weight on the Day of Resurrection.”

2148. Abu Hurairah رضي الله عنه narrated that the Messenger of Allâh ﷺ said: “On the Day of Resurrection, a huge man will come who will not weigh more than the weight of the wing of a mosquito before Allâh.” And then the Prophet ﷺ recited: “We shall not give them any weight on the Day of Resurrection.” (18:105) (Bukhârî 4729)

(٢٥) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا﴾ [١٠٥]

٢١٤٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ؛ قَالَ: «إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ، أَقْرَؤُوا: ﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا﴾». [أخرجه البخاري: ٤٧٢٩ ومسلم: ٢٧٨٥].

(Sûrat Maryam)

(سُورَةُ مَرْيَمَ)

(26) CHAPTER. Allâh's Saying: “And warn them of the Day of grief and regrets,”

(٢٦) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ﴾ [٣٩]

2149. Abu Sa'îd Al-Khudri رضي الله عنه narrated that the Messenger of Allâh ﷺ said: "On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a call-maker will call: 'O people of *Jannah*! Do you know this?' Thereupon they will look, and say, 'Yes, this is Death.' Then it will be announced again: 'O people of Hell! Do you know this?' Thereupon they will look, and say, 'Yes, this is Death.' Then it (that ram) will be slaughtered and the caller will say: 'O people of *Jannah*! Live life without death. O people of Hell! Live life without death.'" Then the Prophet ﷺ recited: "And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not." (19:39) (Bukhârî 4730)

٢١٤٩ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُجَاءُ بِالْمَوْتِ يَوْمَ الْقِيَامَةِ، كَأَنَّهُ كَبْشٌ أَمْلَحُ، (زَادَ أَبُو كُرَيْبٍ: فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ. وَاتَّفَقَا فِي بَاقِي الْحَدِيثِ)، فَيَقَالُ: يَا أَهْلَ الْجَنَّةِ! هَلْ تَعْرِفُونَ هَذَا؟ فَيَشْرِبُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ؛ هَذَا الْمَوْتُ». قَالَ: «وَيَقَالُ: يَا أَهْلَ النَّارِ! هَلْ تَعْرِفُونَ هَذَا؟ فَيَشْرِبُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ؛ هَذَا الْمَوْتُ». قَالَ: «فَيُؤْمَرُ بِهِ فَيَذْبَحُ». قَالَ: «ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ! خُلُودٌ؛ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ! خُلُودٌ؛ فَلَا مَوْتَ». قَالَ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَأَنذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾، وَأَشَارَ بِيَدِهِ إِلَى الدُّنْيَا. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٧٣٠ ومسلم: ٢٨٤٩].

(27) CHAPTER. Allâh's Saying: "Have you seen him who disbelieved in Our *Ayât*?"

(٢٧) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا﴾ [٧٧]

2150. Khabbâb رضي الله عنه reported: 'As bin Wâ'il owed me some money, I went to him to demand it. He said (to me), "I will not pay you unless you disbelieve Muhammad." I said, "I will not disbelieve until Allâh kills you and then you get resurrected." He said, "Leave me until I die and get resurrected, then I will be given wealth and children and I will pay you your debt."

On that occasion it was revealed to the

٢١٥٠ - عَنْ خَبَّابٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: كَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلٍ دَيْنٌ، فَأَتَيْتُهُ أَنْقَاضَهُ، فَقَالَ لِي: لَنْ أَقْضِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ. قَالَ: فَقُلْتُ لَهُ: إِنِّي لَنْ أَكْفُرَ بِمُحَمَّدٍ ﷺ حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ. قَالَ: وَإِنِّي لَمَبْعُوثٌ مِنْ بَعْدِ الْمَوْتِ! فَسُوفَ

Prophet ﷺ: "Have you seen him who disbelieved in Our *Ayât* (this Qur'ân and Muhammad ﷺ) and (yet) says: 'Surely, I shall be given wealth and children (if I will be alive again)'" up to "and he shall come to Us alone." (19:77-80) (Bukhârî 2091)

أَفْضِيكَ إِذَا رَجَعْتُ إِلَى مَالٍ وَوَلَدٍ.
قَالَ وَكَيْفَ: كَذَا قَالَ الْأَعْمَشُ.
قَالَ: فَتَزَلْتُ هَذِهِ الْآيَةَ: ﴿أَفَرَأَيْتَ
الَّذِي كَفَرَ بِآيَاتِنَا﴾ إِلَى قَوْلِهِ:
﴿وَيَأْتِينَا فَرْدًا﴾. [أخرجه البخاري: ٢٠٩١
ومسلم: ٢٧٩٥].

(Sûrat Al-Anbiyâ')

(سُورَةُ الْأَنْبِيَاءِ)

(28) CHAPTER. Allâh's Saying: "As We began the first creation, We shall repeat it."

2151. Ibn 'Abbâs رضي الله عنه narrated: The Messenger of Allâh ﷺ delivered a *Khutbah* and said: "O people, you will be gathered before Allâh (on the Day of Resurrection) barefooted, naked and uncircumcised. 'As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.' (21:104) The first man who will be dressed on the Day of Resurrection, will be Ibrâhim عليه السلام. Verily, some men from my followers will be brought and taken towards the left side, whereupon I will say: 'O *Rubb*, (these are) my companions!' It will be said: 'You do not know what new things they introduced (into the religion) after you.' I will then say as the pious slave (عليه السلام) said: 'And I was witness over them while I was with them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.' (5:117-8) Then it will be said o me: 'These people continued to apostatize since you left them.'" (Bukhârî 4740)

(٢٨) بَابٌ فِي قَوْلِهِ عَزَّ وَجَلَّ:
﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُمْ﴾ الْآيَةَ
٢١٥١ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ
عَنْهُمَا؛ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ
بِمَوْعِظَةٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ!
إِنَّكُمْ مَخْشُورُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ
حُفَاءَ عُرَاءَ غُرْلًا، ﴿كَمَا بَدَأْنَا أَوَّلَ
خَلْقٍ نُعِيدُهُمْ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا
فَاعِلِينَ﴾» [١٠٤]، أَلَا وَإِنَّ أَوَّلَ
الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ
عَلَيْهِ السَّلَامُ، أَلَا وَإِنَّهُ سَبْجَاءُ بَرِّجَالٍ
مِنْ أُمَّتِي، فَيُؤْخَذُ بِهِمْ ذَاتُ الشَّمَالِ،
فَأَقُولُ: يَا رَبِّ! أَصْحَابِي. فَيُقَالُ:
إِنَّكَ لَا تَذَرِي مَا أَحَدَثُوا بَعْدَكَ.
فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ:
﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا
تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ
عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝ إِنَّ نُعُودَهُمْ فَأَيْدِيَهُمْ
عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْغَفُورُ
الْحَكِيمُ﴾ [المائدة: ١١٧ - ١١٨]. قَالَ:

فَيُقَالُ لِي: إِنَّهُمْ لَمْ يَرَالُوا مُرْتَدِّينَ
عَلَى أَغْقَابِهِمْ مُذْ فَارَقْتُهُمْ». [أخرجه
البخاري: ٤٧٤٠ ومسلم: ٢٨٥٩].

(Sûrat Al-Hajj)

(سُورَةُ الْحَجِّ)

(29) CHAPTER. Allâh's Saying: "These two opponents dispute with each other about their *Rubb*."

2152. Qais bin 'Ubâd reported: I heard Abu Dharr رضي الله عنه taking an oath confirming that the Verse: "These two opponents (believers and disbelievers) dispute with each other about their *Rubb*." (22:19) was revealed in connection with Hamzah, 'Ali, 'Ubaidah bin Al-Hârith, 'Utbah and Shaibah—sons of Rabi'ah, and Walid bin 'Utbah, on the day when they came out to combat on the day of the battle of Badr. (Bukhârî 4743)

(٢٩) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿هَٰذَانِ خَصَمَانِ اٰخِصَمُوْا فِي رِبِّكُمْ﴾ [١٩]

٢١٥٢ - عَنْ قَيْسِ بْنِ عُبَادٍ؛ قَالَ: سَمِعْتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يُقْسِمُ قَسَمًا: إِنَّ ﴿هَٰذَانِ خَصَمَانِ اٰخِصَمُوْا فِي رِبِّكُمْ﴾؛ إِنَّهَا نَزَلَتْ فِي الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ؛ حَمْزَةُ وَعَلِيٌّ وَعُبَيْدَةُ بْنُ الْحَارِثِ، وَغُثْبَةُ وَشَيْبَةُ ابْنَا رَبِيعَةَ وَالْوَلِيدُ بْنُ عُثْبَةَ. [أخرجه البخاري: ٤٧٤٣ ومسلم: ٣٠٣٣].

(Sûrat An-Nur)

(سُورَةُ النُّورِ)

(30) CHAPTER. Allâh's Saying: "Verily, those who brought forth the scandal (against 'Āishah) are a group among you."

2153. Az-Zuhri reported: Sa'îd bin Al-Musaiyab, 'Urwah bin Az-Zubair, 'Alqamah bin Waqqâs and 'Ubaidullâh bin 'Abdullâh bin 'Utbah bin Mas'ûd told me: 'Āishah رضي الله عنها the wife of the Prophet ﷺ said: When the *Ifk* (false accusation) people said what they said, and Allâh proved her innocence, people told me and some of them were more aware and all what they said was right regarding her innocence.

When the Messenger of Allâh ﷺ intended

(٣٠) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ﴾ [١١]

٢١٥٣ - عَنْ الزُّهْرِيِّ؛ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ وَعَلْقَمَةُ بْنُ وَقَّاصٍ وَعُبَيْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُثْبَةَ بْنِ مَسْعُودٍ، عَنْ حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا، فَبَرَّأَهَا اللَّهُ مِمَّا قَالُوا، وَكُلُّهُمْ حَدَّثَنِي طَائِفَةً مِنْ حَدِيثِهَا، وَبَعْضُهُمْ

to go on a journey, he used to draw lots among his wives, and the Messenger of Allāh ﷺ used to take with him the one on whom the lot fell. He drew lots among us during one of the *Ghazwāt* which he fought. The lot fell on me, so I went with the Messenger of Allāh ﷺ after the order of *Hijāb* (veiling of the women) was revealed. I was carried (on the back of a camel) in my howdah and carried down while still in it (when we came to a halt).

We went on until the Messenger of Allāh ﷺ had finished from his (that) *Ghazwah* and returned. (We camped) as we approached near the city of Al-Madinah. Then he announced departure at night. So, I got up when they announced the news of departure, and went away from the army camps, and after responding to the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of *Zafār* beads (i.e., Yemenite beads partly black and partly white) was missing. So, I returned to look for my necklace and my search for it detained me. (In the meanwhile) people who used to carry me on my camel, came and took my howdah and put it on the back of my camel on which I used to ride, as they thought that I was in it.

In those days women were light in weight, for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. Those people therefore, did not feel the lightness of the howdah while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no one was there. So, I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting

كَانَ أَوْعَى لِحَدِيثِهَا مِنْ بَعْضٍ وَأُثْبِتُ اقْتِصَاصًا، وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمْ الْحَدِيثَ الَّذِي حَدَّثَنِي، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا.

ذَكَرُوا أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَرًا؛ أَقَرَعَ بَيْنَ نِسَائِهِ، فَأَيُّهُنَّ خَرَجَ سَهْمُهَا؛ خَرَجَ بِهَا رَسُولُ اللَّهِ ﷺ مَعَهُ.

قَالَتْ عَائِشَةُ: فَأَقَرَعَ بَيْنَنَا فِي غَزْوَةِ غَزَاهَا، فَخَرَجَ فِيهَا سَهْمِي، فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ، وَذَلِكَ بَعْدَمَا أُنْزِلَ الْحِجَابُ، فَأَنَا أُحْمَلُ فِي هَوْدَجِي وَأُنْزَلُ فِيهِ مَسِيرَنَا.

حَتَّى إِذَا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوِهِ، وَقَفَلَ، وَدَنَوْنَا مِنَ الْمَدِينَةِ؛ أَدْنَى لَيْلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ أَذْنُوا بِالرَّحِيلِ، فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَبِشَ، فَلَمَّا قَضَيْتُ مِنْ شَأْنِي؛ أَقْبَلْتُ إِلَى الرَّحْلِ، فَلَمَسْتُ صَدْرِي؛ فَإِذَا عِقْدِي مِنْ جَزَعِ ظَفَارٍ قَدْ انْقَطَعَ، فَرَجَعْتُ، فَالْتَمَسْتُ عِقْدِي، فَحَبَسَنِي ابْتِغَاؤُهُ.

وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يَرْحَلُونَ لِي، فَحَمَلُوا هَوْدَجِي، فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ، وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ.

قَالَتْ: وَكَانَتِ النِّسَاءُ إِذْ ذَاكَ خِفَافًا، لَمْ يُهْبَلْنَ وَلَمْ يَغْشَهُنَّ اللَّحْمُ،

place, I had a snooze and slept.

Safwân bin Al-Mu'attal As-Sulami (Adh-Dhakwâni) was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person, and he recognised me on seeing me as he saw me before the order of compulsory veiling (was prescribed). So, I woke up when he recited *Istirjâ'* (i.e., "*Innâ lillâhi wa innâ ilaihi râji'ûn*") as soon as he recognised me. I veiled my face with my headcover at once, and by Allâh, we did not speak a single word, and I did not hear him saying any word besides his *Istirjâ'*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me until we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the *Ifk* (i.e., slander) more, was 'Abdullâh bin Ubai bin Salul.

After we returned to Al-Madinah, I became ill for a month. People were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from the Messenger of Allâh ﷺ as I used to receive when I got sick. (But now) the Messenger of Allâh ﷺ would only come, greet me and say, 'How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e., slander) until I went out after my convalescence. I went out with Umm Mistah to Al-Manâsi' where we used to answer the call of nature, and used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our concerning having cabins near our homes was similar to

إِنَّمَا يَأْكُلْنَ الْعُلُقَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَكْبِرِ الْقَوْمُ ثِقَلَ الْهُودَجِ حِينَ رَحَلُوهُ وَرَفَعُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ وَسَارُوا.

وَوَجَدْتُ عِقْدِي بَعْدَمَا اسْتَمَرَّ الْجَيْشُ، فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا دَاعٍ وَلَا مُجِيبٌ، فَتَيَمَّمْتُ مَنْزِلِي الَّذِي كُنْتُ فِيهِ، وَظَنَنْتُ أَنَّ الْقَوْمَ سَيَفْقِدُونَنِي فَيَرْجِعُونَ إِلَيَّ.

فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنْزِلِي؛ عَلَبَنِي عَيْنِي، فَنِمْتُ.

وَكَانَ صَفْوَانُ بْنُ الْمُعْطَلِ السَّلَمِيُّ ثُمَّ الذُّكْوَانِيُّ قَدْ عَرَسَ مِنْ وَرَاءِ الْجَيْشِ، فَادْلَجَ، فَأَصْبَحَ عِنْدَ مَنْزِلِي، فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ، فَأَتَانِي، فَعَرَفَنِي حِينَ رَأَانِي، وَقَدْ كَانَ يَرَانِي قَبْلَ أَنْ يُضْرَبَ الْحِجَابُ عَلَيَّ، فَاسْتَقِطْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي، فَخَمَرْتُ وَجْهِي بِجِلْبَابِي، وَوَاللَّهِ؛ مَا يُكَلِّمُنِي كَلِمَةً، وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ، حَتَّى أَنَاخَ رَاحِلَتَهُ، فَوَطِئْتُ عَلَى يَدَيْهَا، فَزَكَبْتُهَا، فَاذْطَلَقَ يَقْدُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْتَا الْجَيْشَ بَعْدَمَا نَزَلُوا مُوْغِرِينَ فِي نَحْرِ الظَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ فِي شَأْنِي، وَكَانَ الَّذِي تَوَلَّى كِبْرَهُ عَبْدُ اللَّهِ بْنُ أَبِي بَنٍ سَلُولَ.

فَقَدِمْنَا الْمَدِينَةَ، فَاسْتَكَيْتُ حِينَ قَدِمْنَا الْمَدِينَةَ شَهْرًا، وَالنَّاسُ يُفِيضُونَ

the habits of the old Arabs living in the deserts, for we disliked to have latrines near our homes.

So, I went out with Umm Mistah who was the daughter of Abu Ruhm bin Al-Muttalib bin 'Abd Manâf, whose mother was the daughter of Sakhr bin 'Âmir and the aunt of Abu Bakr As-Siddiq رضى الله عنه and whose son was Mistah bin Uthâthah bin 'Abbâd bin Al-Muttalib. I and Umm Mistah returned to my house after we finished answering the call of nature. Umm Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, "Let Mistah be ruined!" I said, "What a miserable word you have said. Do you abase a man who took part in the battle of Badr?" On that she said, "O *Hantâh*! Didn't you hear what he (i.e., Mistah) said?" I said, "What did he say?" Then she told me the slander of the people of *Ifk*. So, my ailment was aggravated.

When I reached my home, the Messenger of Allâh ﷺ came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. The Messenger of Allâh ﷺ allowed me (and I went to my parents) and asked my mother, "O mother! What are the people talking about?" She said, "O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e., women) would find faults with her." I said, "*Subhân Allâh*! Are the people really talking in this way?" I kept on weeping that night, until dawn I could neither stop weeping nor sleep, then in the morning again, I kept on weeping.

When the Divine Revelation was delayed, the Messenger of Allâh ﷺ called 'Ali bin Abu Tâlib and Usâmah bin Zaid to ask and consult them about divorcing me. Usâmah

في قَوْلِ أَهْلِ الْإِفْكِ، وَلَا أَشْعُرُ بَسِيءٍ مِنْ ذَلِكَ، وَهُوَ يُرِيئِي فِي وَجْعِي أَنِّي لَا أَعْرِفُ مِنْ رَسُولِ اللَّهِ ﷺ اللَّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَشْتُكِي، إِنَّمَا يَدْخُلُ رَسُولُ اللَّهِ ﷺ، فَيَسْلُمُ، ثُمَّ يَقُولُ: «كَيْفَ نَيْكُمُ؟». فَذَاكَ يُرِيئِي وَلَا أَشْعُرُ بِالشَّرِّ.

حَتَّى خَرَجْتُ بَعْدَمَا نَقِهْتُ، وَخَرَجْتُ مَعِي أُمُّ مِسْطَحٍ قَبْلَ الْمَنَاصِعِ. وَهُوَ مُتَبَرِّزُنَا، وَلَا نَخْرُجُ إِلَّا لَيْلًا إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُتُفَ قَرِيبًا مِنْ بُيُوتِنَا، وَأَمْرُنَا أَمْرُ الْعَرَبِ الْأَوَّلِ فِي التَّنَزُّهِ، وَكُنَّا نَتَأَذَّى بِالْكُتُفِ أَنْ نَتَّخِذَهَا عِنْدَ بُيُوتِنَا.

فَانْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ، وَهِيَ بِنْتُ أَبِي رُحْمٍ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ، وَأُمُّهَا ابْنَتُهُ صَخْرُ بْنُ عَامِرٍ خَالَهُ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ، وَابْنُهَا مِسْطَحُ بْنُ أَثَاثَةَ ابْنِ عَبَّادِ بْنِ الْمُطَّلِبِ.

فَأَقْبَلْتُ أَنَا وَبِنْتُ أَبِي رُحْمٍ قَبْلَ يَتِييَ حِينَ فَرَعْنَا مِنْ شَأْنِنَا، فَعَتَرْتُ أُمَّ مِسْطَحٍ فِي مِرْطُهَا، فَقَالَتْ: تَعَسَ مِسْطَحُ. قُلْتُ لَهَا: بِئْسَ مَا قُلْتَ! أَتَسِيئُ رَجُلًا قَدْ شَهِدَ بَدْرًا؟ قَالَتْ: أَنِّي هَتَاهُ! أَوَلَمْ تَسْمَعِي مَا قَالَ؟ قُلْتُ: وَمَاذَا قَالَ؟ قَالَتْ: فَأَخْبَرْتَنِي يَقُولُ أَهْلُ الْإِفْكِ، فَازْدَدْتُ مَرَضًا إِلَى مَرَضِي.

bin Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usamah said, "O Messenger of Allāh! She is your wife and we do not know anything except good about her." 'Ali bin Abu Tālib said, "O Messenger of Allāh! Allāh does not put you in difficulty and there are plenty of women other than she, yet, ask the maid servant ('Aishah's slave-girl) who will tell you the truth." On that the Messenger of Allāh ﷺ called Barirah (i.e., the slave-girl) and said, "O Barirah! Did you ever see anything which aroused your suspicion?" Barirah said to him, "By Him Who has sent you with the Truth. I have never seen anything in her (i.e., 'Aishah) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it."

So, on that day, the Messenger of Allāh ﷺ got up on the pulpit and complained about 'Abdullāh bin Ubai bin Salūl before his Companions, saying: "O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family. By Allāh, I know nothing except good about my family, and they have blamed a man about whom I know nothing except good, and he never entered my home except with me."

Sa'd bin Mu'adh Al-Ansāri got up and said, "O Messenger of Allāh! I will relieve you from him; if he is from the tribe of Al-Aus, then I will chop his head off; and if he is from our brothers, i.e., Al-Khazraj, then order us, and we will fulfill your order."

Sa'd bin 'Ubādah, chief of Al-Khazraj, was a pious man, but his love for his tribe goaded him into saying to Sa'd (bin Mu'adh): "By Allāh, you have told a lie, you shall not, and cannot kill him. If he belonged to your people, you would not wish him to be killed."

On that, Usaid bin Hudair who was the

فَلَمَّا رَجَعْتُ إِلَى بَيْتِي، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَسَلَّمَ، ثُمَّ قَالَ: «كَيْفَ تَبْكُمُ؟». قُلْتُ: أَتَأْذَنُ لِي أَنْ أَتِيَ أَبَوَيَّ؟ قَالَتْ: وَأَنَا حِينَئِذٍ أُرِيدُ أَنْ أَتَيَنَّ الْخَبَرَ مِنْ قَبْلِهِمَا.

فَأَذِنَ لِي رَسُولُ اللَّهِ ﷺ، فَجِئْتُ أَبَوَيَّ، فَقُلْتُ لِأُمِّي: يَا أُمَّتَاهُ! مَا يَتَحَدَّثُ النَّاسُ؟! قَالَتْ: يَا بُنَيْهَ! هَوْنِي عَلَيْكَ، فَوَاللَّهِ؛ لَقَلَّمْنَا كَانَتْ امْرَأَةً قَطُ وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّهَا، وَلَهَا ضَرَائِرُ؛ إِلَّا كَثُرْنَ عَلَيْهَا. قَالَتْ: قُلْتُ: شُبْحَانَ اللَّهِ! وَقَدْ تَحَدَّثَ النَّاسُ بِهَذَا؟!

قَالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى أَضَبَحْتُ، لَا يَزُفًا لِي دَمْعٌ، وَلَا أَكْتَحِلُ بَنَوْمٍ، ثُمَّ أَضَبَحْتُ أَبْكِي.

وَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأَسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا حِينَ اسْتَلَبْتُ الْوَحْيَ؛ يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ.

قَالَتْ: فَأَمَّا أُسَامَةُ بْنُ زَيْدٍ؛ فَأَشَارَ عَلَى رَسُولِ اللَّهِ ﷺ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ فِي نَفْسِهِ لَهُمْ مِنَ الْوُدِّ، فَقَالَ: يَا رَسُولَ اللَّهِ! هُمْ أَهْلُكَ، وَلَا نَعْلَمُ إِلَّا خَيْرًا.

وَأَمَّا عَلِيٌّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ؛ فَقَالَ: لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ، وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَإِنْ تَسْأَلِ الْجَارِيَةَ؛ تَصَدِّقُكَ.

cousin of Sa'd (bin Mu'âdh) got up and said to Sa'd bin Ubâdah: 'By Allâh! You are a liar! We will surely kill him, and you are a hypocrite arguing on behalf of the hypocrites.'

On this, the two tribes of Al-Aus and Al-Khazraj got so much excited that they were about to fight while the Messenger of Allâh ﷺ was standing on the pulpit. The Messenger of Allâh ﷺ kept on quietening them until they became silent, and so did he all that day.

I kept on weeping, neither my tears ceased nor I could sleep. In the morning, my parents were with me and I wept for two nights and a day, neither my tears ceased nor I could sleep until I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an *Ansâri* woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, the Messenger of Allâh ﷺ came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Revelation came to him about my case.

The Messenger of Allâh ﷺ then recited *Tashahhud* and then said, "Amma Ba'du, O 'Aishah! I have been informed such and such about you; if you are innocent, then soon Allâh will reveal your innocence, and if you have committed a sin, then repent to Allâh and ask Him for forgiveness, for when a slave confesses his sins and asks Allâh for forgiveness, Allâh accepts his repentance." When the Messenger of Allâh ﷺ finished his speech, my tears ceased flowing completely, and I no longer felt a single drop of tear flowing. I said to my father, "Reply to the Messenger of Allâh ﷺ on my behalf concerning what he has said." My father

قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ، فَقَالَ: «أَيُّ بَرِيرَةٍ! هَلْ رَأَيْتِ مِنْ شَيْءٍ يَرِيْبُكَ مِنْ عَائِشَةَ؟». قَالَتْ لَهُ بَرِيرَةُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ؛ إِنْ رَأَيْتِ عَلَيْهَا أَمْرًا قَطُّ أَغْمَضَهُ عَلَيْهَا أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثُهُ السَّنِّ، تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ، فَتَأْكُلُهُ.

قَالَتْ: فَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، فَاسْتَعْدَرَ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي بَرْ سُلُوكَ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ: «يَا مَعْشَرَ الْمُسْلِمِينَ! مَنْ يَغْدِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَ أَذَاهُ فِي أَهْلِ بَيْتِي؛ فَوَاللَّهِ؛ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي».

فَقَامَ سَعْدُ بْنُ مُعَاذٍ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: أَنَا أَعْدِرُكَ مِنْهُ يَا رَسُولَ اللَّهِ! إِنْ كَانَ مِنَ الْأَوْسِ؛ ضَرَبْنَا عُنُقَهُ، وَإِنْ كَانَ مِنْ إِخْوَانِنَا الْخَزْرَجِ؛ أَمَرْتَنَا؛ فَفَعَلْنَا أَمْرَكَ.

قَالَتْ: فَقَامَ سَعْدُ بْنُ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ سَيِّدُ الْخَزْرَجِ، وَكَانَ رَجُلًا صَالِحًا، وَلَكِنْ اخْتَمَلَتْهُ الْحَمِيَّةُ، فَقَالَ لِسَعْدِ بْنِ مُعَاذٍ: كَذَبْتَ لَعَمْرُ اللَّهِ؛ لَا تَقْتُلْهُ وَلَا تَقْدِرْ عَلَى قَتْلِهِ.

said: "By Allāh, I do not know what to say to the Messenger of Allāh ﷺ." Then I said to my mother, "Reply the Messenger of Allāh ﷺ on my behalf concerning what he has said." She said, "By Allāh, I do not know what to say to the Messenger of Allāh ﷺ." In spite of the fact that I was a young girl and had a little knowledge of the Qur'an, I said, "By Allāh, no doubt I know that you heard this (slandorous) speech so that it has got fixed up in your minds and you have taken it as a truth. Now, if I tell you that I am innocent, you will not believe me; and if I confess to you about it, and Allāh knows that I am innocent, you will surely believe me. By Allāh, I find no similitude for me and you except that of Yusuf's father when he said, 'So (for me) patience is most fitting. And it is Allāh (Alone) Whose Help can be sought against that (lie) you describe.'" Then I turned to the other side and lay on my bed.

Allāh knew that I was innocent and hoped that Allāh would reveal my innocence. But, by Allāh, I never thought that Allāh would reveal about my case, a Revelation, that would be recited (forever) as I considered myself too insignificant to be talked of, by Allāh, with something of my concern. But I hoped that the Messenger of Allāh ﷺ might have a dream in which Allāh would prove my innocence.

But, by Allāh, before the Messenger of Allāh ﷺ left his seat, and before any of the household left, the Divine Revelation came to the Messenger of Allāh ﷺ. So, there overtook him the same hard condition which used to overtake him, (when he used to receive Revelation). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement which was being revealed to him.

When that state of the Messenger of Allāh

فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ، وَهُوَ ابْنُ عَمِّ سَعْدِ بْنِ مُعَاذٍ، فَقَالَ لِسَعْدِ بْنِ عُبَادَةَ: كَذَبْتَ لَعَمْرُ اللَّهِ؛ لَنَقُولَنَّ؛ فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ.
فَنَارَ الْحَيَّانِ الْأَوْسُ وَالْخَزْرَجُ، حَتَّى هَمُّوا أَنْ يَقْتِيلُوا، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ عَلَى الْمَنِيرِ، فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَتُوا وَسَكَتَ.

قَالَتْ: وَبَكَيْتُ يَوْمِي ذَلِكَ، لَا يَرْقَأُ لِي دَمْعٌ، وَلَا أَكْتَجِلُ بَنُومٌ، ثُمَّ بَكَيْتُ لَيْلَتِي الْمُقْبِلَةَ، لَا يَرْقَأُ لِي دَمْعٌ، وَلَا أَكْتَجِلُ بَنُومٌ، وَأَبْوَإِي يَظُنَّانِ أَنَّ الْبُكَاءَ فَالِقٌ كَيْدِي.

فَبَيْنَا هُمَا جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي؛ اسْتَأْذَنْتُ عَلَيَّ امْرَأَةً مِنَ الْأَنْصَارِ، فَأَذْنْتُ لَهَا، فَجَلَسَتْ تَبْكِي.

قَالَتْ: فَبَيْنَا نَحْنُ عَلَى ذَلِكَ؛ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَسَلَّمَ، ثُمَّ جَلَسَ. قَالَتْ: وَلَمْ يَجْلِسْ عِنْدِي مُنْذُ قِيلَ لِي مَا قِيلَ، وَقَدْ لَبِثَ شَهْرًا لَا يُوحَى إِلَيْهِ فِي شَأْنِي بَشِيءٌ.

قَالَتْ: فَتَشَهَّدَ رَسُولُ اللَّهِ ﷺ حِينَ جَلَسَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ يَا عَائِشَةُ؛ فَإِنَّهُ قَدْ بَلَغَنِي عَنْكَ كَذَا وَكَذَا، فَإِنْ كُنْتَ بَرِيئَةً؛ فَسَيَرُّكَ اللَّهُ عَزَّ وَجَلَّ، وَإِنْ كُنْتَ أَلَمَمْتَ بِذَنْبٍ؛ فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ؛ فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ

ﷺ was over, he got up smiling, and the first word he said was: "O 'Āishah! Allāh has declared your innocence!" Then my mother said to me, "Get up and go to him (i.e., the Messenger of Allāh ﷺ)." I replied, "By Allāh, I will not go to him, and I praise none but Allāh عز وجل."

So, Allāh revealed the ten Verses: "Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you..." (24:11-20) Allāh revealed those Qur'ānic Verses to declare my innocence.

Abu Bakr رضي الله عنه who used to disburse money for Mistah bin Uthāthah because of his relationship to him, and his poverty, said: "By Allāh, I will never give to Mistah bin Uthāthah anything after what he has said about 'Āishah." Then Allāh revealed: "And let not those among you who are blessed with graces and wealthy, swear not to give (any sort of help) to their kinsmen" up to "Do you not love that Allāh should forgive you?" (24:22) Abu Bakr said: "Yes, by Allāh, I do love that Allāh forgives me." And went on giving Mistah the money he used to give him before. He also added: "By Allāh, I will never deprive him of it at all."

'Āishah further said: The Messenger of Allāh ﷺ also asked Zainab bint Jahsh, wife of the Prophet ﷺ, about my case. He said to Zainab, "What do you know and what did you see?" She replied, "O Messenger of Allāh! I refrain from claiming falsely that I have heard or seen anything. By Allāh, I know nothing except good (about 'Āishah)." From among the wives of the Prophet ﷺ, Zainab was my peer (in beauty and in the love she received from the Prophet ﷺ) but Allāh saved her from that evil because of her piety. Her sister Hamnah bint Jahsh started struggling on her behalf and she was punished along with those who

يَذنب، ثُمَّ تَابَ تَابَ اللَّهُ عَلَيْهِ.

قَالَتْ: فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ مَقَالَتهُ؛ قَلَصَ دَمْعِي، حَتَّى مَا أَحْسُ مِنْهُ قَطْرَةً، فَقُلْتُ لِأَبِي: أَجِبْ عَنِّي رَسُولَ اللَّهِ ﷺ فِيمَا قَالَ. فَقَالَ:

وَاللَّهِ؛ مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ؟ فَقُلْتُ لِأُمِّي: أَجِيبِي عَنِّي رَسُولَ اللَّهِ ﷺ. فَقَالَتْ: وَاللَّهِ؛ مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ؟ فَقُلْتُ - وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، لَا أَقْرَأُ كَثِيرًا مِنَ الْقُرْآنِ -: إِنِّي وَاللَّهِ؛ لَقَدْ عَرَفْتُ أَنَّكُمْ قَدْ سَمِعْتُمْ بِهَذَا، حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ، وَصَدَقْتُمْ بِهِ؛ فَإِنْ قُلْتُ لَكُمْ: إِنِّي بَرِيئَةٌ - وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ -؛ لَا تُصَدِّقُونِي بِذَلِكَ، وَلَئِنْ اعْتَرَفْتُ لَكُمْ بِأَمْرِ - وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ -؛ لَتُصَدِّقُونِي، وَإِنِّي وَاللَّهُ مَا أَجِدُ لِي وَلَكُمْ مَثَلًا إِلَّا كَمَا قَالَ أَبُو يُوسُفَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾

قَالَتْ: ثُمَّ تَحَوَّلْتُ، وَاضْطَجَعْتُ عَلَى فِرَاشِي.

قَالَتْ: وَأَنَا وَاللَّهُ حَيِّئِدْ أَعْلَمُ أَنِّي بَرِيئَةٌ، وَأَنَّ اللَّهَ عَزَّ وَجَلَّ مُبْرِئِي بِرَاءَتِي، وَلَكِنْ، وَاللَّهِ؛ مَا كُنْتُ أَطُرُّ أَنْ يُنْزَلَ فِي شَأْنِي وَخَيٌّ يُتْلَى، وَلَسَانِي كَانَ أَحْقَرَ فِي نَفْسِي مِنْ أَنْ يَتَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ فِيَّ بِأَمْرِ يُتْلَى، وَلَكِنِّي كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ

were punished. (Bukhâri 4141)

ﷺ فِي النَّوْمِ رُؤْيَا يُبْرِئُنِي اللَّهُ بِهَا .
قَالَتْ: فَوَاللَّهِ؛ مَا رَامَ رَسُولُ اللَّهِ
ﷺ مَجْلِسَهُ، وَلَا خَرَجَ مِنْ أَهْلِ
الْبَيْتِ أَحَدٌ، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ
عَلَى نَبِيِّهِ ﷺ، فَأَخَذَهُ مَا يَأْخُذُهُ مِنَ
الْبُرْحَاءِ عِنْدَ الْوَحْيِ، حَتَّى إِنَّهُ لَيَتَحَدَّرُ
مِنْهُ مِثْلُ الْجُمَانِ مِنَ الْعَرَقِ فِي الْيَوْمِ
السَّائِي، مِنْ ثِقَلِ الْقَوْلِ الَّذِي أَنْزَلَ
عَلَيْهِ .

قَالَتْ: فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ
ﷺ، وَهُوَ يَضْحَكُ، فَكَانَ أَوَّلَ كَلِمَةٍ
تَكَلَّمَ بِهَا أَنْ قَالَ: «أُبَشِّرِي يَا عَائِشَةُ؛
أَمَّا اللَّهُ؛ فَقَدْ بَرَأَكَ». فَقَالَتْ لِي
أُمِّي: قُومِي إِلَيْهِ. فَقُلْتُ: وَاللَّهِ؛ لَا
أَقُومُ إِلَيْهِ، وَلَا أَحْمَدُ إِلَّا اللَّهَ، هُوَ
الَّذِي أَنْزَلَ بَرَاءَتِي .

قَالَتْ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ
الَّذِينَ جَاءُوا بِآيَاتِكُمْ غُصْبَةً مِنْكُمْ لَا تَحْسِبُوهُ
شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ﴾؛ عَشْرَ
آيَاتٍ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَؤُلَاءِ
الْآيَاتِ بَرَاءَتِي .

قَالَتْ: فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ
عَنْهُ - وَكَانَ يُتَّقِي عَلَى مِسْطَحٍ لِقَرَاتِهِ
مِنْهُ وَفَقَرِهِ - : وَاللَّهِ؛ لَا أُتَّقِي عَلَيْهِ
شَيْئًا أَبَدًا بَعْدَ الَّذِي قَالَ لِعَائِشَةَ .
فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا يَأْتَلِ أُولُوا
الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى
الْفَرْقِ﴾ إِلَى قَوْلِهِ: ﴿أَلَا تُحِبُّونَ أَنْ يَغْفِرَ
اللَّهُ لَكُمْ﴾ .

قَالَ حَبَّانُ بْنُ مُوسَى: قَالَ عَبْدُ اللَّهِ
بْنُ الْمُبَارَكِ: هَذِهِ أَرْجَى آيَةٍ فِي كِتَابِ
اللَّهِ عَزَّ وَجَلَّ.

فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ؛ إِنِّي لِأُحِبُّ
أَنْ يَغْفِرَ اللَّهُ لِي. فَرَجَعَ إِلَى مَنْطَحِ
النَّفَقَةِ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ، وَقَالَ: لَا
أَنْزِعُهَا مِنْهُ أَبَدًا.

قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللَّهِ ﷺ
سَأَلَ زَيْنَبُ بِنْتُ جَحْشٍ زَوْجَ النَّبِيِّ
ﷺ عَنْ أَمْرِي: «مَا عَلِمْتُ (أَوْ: مَا
رَأَيْتِ)؟». فَقَالَتْ: يَا رَسُولَ اللَّهِ!
أَحْمِي سَمْعِي وَبَصْرِي، مَا عَلِمْتُ إِلَّا
خَيْرًا. قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ
تُسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ،
فَعَصَمَهَا اللَّهُ بِالْوَرَعِ، وَطَفِقَتْ أُخْتُهَا
حَمْنَةُ بِنْتُ جَحْشٍ تُحَارِبُ لَهَا،
فَهَلَكَتْ فِيمَنْ هَلَكَ.

قَالَ الزُّهْرِيُّ: فَهَذَا مَا انْتَهَى إِلَيْنَا
مِنْ أَمْرِ هَؤُلَاءِ الرَّهْطِ. [أَخْرَجَهُ
الْبُخَارِيُّ: ٤١٤١ وَمُسْلِمٌ: ٢٧٧٠].

2154. Anas رضي الله عنه reported: A man was accused of having a relation with one of the Prophet's wives. The Messenger of Allāh ﷺ told 'Ali رضي الله عنه to go and behead him. 'Ali went and found him taking a bath. 'Ali asked him to come out. He gave 'Ali his hand and 'Ali pulled him out and found that his penis was formerly cut. 'Ali left him alone and went to the Prophet ﷺ and said: "O Messenger of Allāh, the man does not have genitals."

٢١٥٤ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ؛
أَنَّ رَجُلًا كَانَ يُتَّهَمُ بِأَمِّ وَلَدِ رَسُولِ اللَّهِ
ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيِّ رَضِيَ
اللَّهُ عَنْهُ: «اذْهَبْ؛ فَاضْرِبْ عُنُقَهُ».
فَاتَّاهُ عَلِيٌّ؛ فَإِذَا هُوَ فِي رِكْبٍ يَبْرُدُ
فِيهَا، فَقَالَ لَهُ عَلِيٌّ: أَخْرِجْ. فَنَاولَهُ
يَدَهُ، فَأَخْرَجَهُ؛ فَإِذَا هُوَ مَعْجُوبٌ لَيْسَ
لَهُ ذَكَرٌ، فَكَفَّ عَلِيٌّ عَنْهُ، ثُمَّ أَتَى
النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ

لَمَجْبُوبٌ مَا لَهُ ذَكَرٌ. [أَخْرَجَهُ مُسْلِمُ:]
[٢٧٧١].

(31) CHAPTER. Allâh's Saying: "And force not your maids to prostitution"

(٣١) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ﴾ [٣٣]

2155. Jâbir رضي الله عنه said: A maid of 'Abdullâh bin Ubai bin Salul was called Musaikah and another was called Umaimah, he used to force them to prostitution and they complained about that to the Prophet ﷺ, so Allâh عز وجل revealed: "And force not your maids to prostitution if they desire chastity, so that you gain the perishable goods at this worldly life; but if anyone compels them (to prostitution) then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to such maids)." (24:33)

٢١٥٥ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ جَارِيَةَ لِعَبْدِ اللَّهِ ابْنِ أَبِي بِنِ سَلُولٍ يُقَالُ لَهَا: مُسَيِّكَةُ، وَأُخْرَى يُقَالُ لَهَا: أُمَيْمَةُ، فَكَانَ يُكْرِهُهُمَا عَلَى الزَّنى، فَشَكَتَا ذَلِكَ إِلَى النَّبِيِّ ﷺ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ حَصْحَاً...﴾ إِلَى قَوْلِهِ: ﴿عَفُورٌ رَحِيمٌ﴾. [أَخْرَجَهُ مُسْلِمُ: ٣٠٢٩].

(Sûrat Al-Furqân)

(سُورَةُ الْفُرْقَانِ)

(32) CHAPTER. Allâh's Saying: "And those who invoke not with Allâh any other ilah (god)"

(٣٢) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ [٦٨]

2156. Ibn. 'Abbâs رضي الله عنه reported: Some *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ) who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad ﷺ and said: "Whatever you say and invite people to, is good, but we wish if you could inform us whether we can make an expiation for our (past evil) deeds." So, the following Divine Verses were revealed: "And those who invoke not with Allâh any other *ilah* (god) nor kill such life as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse; and whoever does this,

٢١٥٦ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ أَنَّ نَاسًا مِنْ أَهْلِ الشُّرْكِ قَتَلُوا فَأَكْفَرُوا، وَزَنَوْا فَأَكْفَرُوا، ثُمَّ أَتَوْا مُحَمَّدًا ﷺ، فَقَالُوا: إِنَّ الَّذِي نَقُولُ وَتَدْعُو إِلَيْهِ لَحَسَنٌ، وَلَوْ تَخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً. فَتَرَكْتُ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾، وَنَزَلَ: ﴿قُلْ يَبْعَادَى الَّذِينَ أَشْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْطُلُوا مَنْ رَحِمَ

shall receive the punishment.” (25:68) And there was also revealed: “Say: O My slaves who have wronged themselves! Despair not of the Mercy of Allāh. Verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.” (39:53) (Bukhârî 4810)

(*Sûrat As-Sajdah*)

(33) CHAPTER. Allāh's Saying: “No person knows what is kept hidden for them of joy”

2157 Abu Hurairah رضي الله عنه narrated that the Messenger of Allāh ﷺ said: “Allāh said, ‘I have prepared for My pious slave such things as no eye has ever seen, no ear has ever heard of, and nobody has ever even imagined of.’ All that is reserved, besides which, all that you have seen, is nothing.” Then he recited: “No person knows what is kept hidden for them of joy” (32:17) (Bukhârî 4780)

(34) CHAPTER. Allāh's Saying: “And verily, We shall make them taste the near torment prior to the supreme torment,”

2158. Ubai bin Ka'b رضي الله عنه said regarding the Verse: “And verily, We shall make them taste the near torment (in this world) prior to the supreme torment (in the Hereafter),” (32:21) that it is the disasters and calamities of this world and fighting the Romans and *Batshah* (the day of the battle of Badr) or the smoke.

اللَّهُ... الآية. [أخرجه البخاري: ٤٨١٠ ومسلم: ١٢٢].

(سُورَةُ آلِ ٥ مَزِيلُ السَّجْدَةِ)

(٣٣) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿فَلَا

تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾

٢١٥٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَعَدَدْتُ لِإِبْرَاهِيمَ

الصَّالِحِينَ: مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ

سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ؛

ذُخْرًا؛ بَلَّهَ مَا أَطْلَعَكُمْ اللَّهُ عَلَيْهِ». ثُمَّ

قَرَأَ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن

قُرَّةِ أَعْيُنٍ﴾ [١٧]. [أخرجه البخاري:

٤٧٨٠ ومسلم: ٢٨٢٤].

(٣٤) بَابٌ فِي قَوْلِهِ تَعَالَى:

﴿وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ

الْعَذَابِ الْأَكْبَرِ﴾ [٢١]

٢١٥٨ - عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ

اللَّهُ عَنْهُ فِي قَوْلِهِ عَزَّ وَجَلَّ:

﴿وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ

الْعَذَابِ الْأَكْبَرِ﴾؛ قَالَ: مَصَائِبُ

الدُّنْيَا، وَالرُّومُ، وَالْبَطْشَةُ (أَوْ

الدُّخَانُ).

شُعْبَةُ الشَّائِئِ فِي الْبَطْشَةِ أَوْ

الدُّخَانِ. [أخرجه مسلم: ٢٧٩٩].

(Sûrat Al-Ahzâb)

(سُورَةُ الْأَحْزَابِ)

(35) CHAPTER. Allâh's Saying: "When they came upon you from above you and from below you"

2159. 'Āishah رضي الله عنها said as regards the Qur'ānic Verse: "When they came upon you from above you and from below you and when the eyes grew wild and the hearts reached up to the throats" (33:10) that it happened on the day of Al-Khandaq (i.e., battle of Trench). (Bukhârî 4103)

(٣٥) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ﴾

٢١٥٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ﴾ [١٠]؛ قَالَتْ: كَانَ ذَلِكَ يَوْمَ الْحَنْدَقِ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤١٠٣ وَمُسْلِمٌ: ٣٠٢٠.]

(Sûrat Ya-Sin)

(سُورَةُ يَسِّ)

(36) CHAPTER. Allâh's Saying: "And the sun runs on its fixed course"

2160. Abu Dhar رضي الله عنه narrated: I asked the Messenger of Allâh ﷺ about the Statement of Allâh: "And the sun runs on its fixed course for a term (appointed).". (36:38) He said: "Its course is underneath Allâh's Throne." (Bukhârî 4802)

(٣٦) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾

٢١٦٠ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾ [٣٨]؟ قَالَ: «مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٤٨٠٢ وَمُسْلِمٌ: ١٥٩.]

(Sûrat Az-Zumr)

(سُورَةُ الزُّمَرِ)

(37) CHAPTER. Allâh's Saying: "They did not give the estimate of Allâh which is due to Him."

2161. 'Abdullâh bin Mas'ûd رضي الله عنه narrated: A (Jewish) rabbi came to the

(٣٧) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾

٢١٦١ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: جَاءَ حَبْرٌ إِلَى

Prophet ﷺ and said, "O Muhammad (or: Abul-Qâsim)! We learn that Allâh will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King. I am the King.'" Thereupon the Messenger of Allâh ﷺ smiled so that his premolar teeth became visible, and that was the confirmation of the rabbi. Then he ﷺ recited: "They did not give the estimate of Allâh which is due to Him. And on the Day of Resurrection, the whole of the earth will be grasped by His Hand, and the heavens will be rolled up in his right Hand, Glorified be He, and High be He above all that they associate with Him." (39:67) (Bukhâri 4811)

النَّبِيُّ ﷺ، فَقَالَ: يَا مُحَمَّدُ (أَوْ: يَا أَبَا الْقَاسِمِ)! إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ عَلَى إصْبَعٍ، وَالْأَرْضِينَ عَلَى إصْبَعٍ، وَالْجِبَالَ وَالشَّجَرَ عَلَى إصْبَعٍ، وَالْمَاءَ وَالثَّرَى عَلَى إصْبَعٍ، وَسَائِرَ الْخَلْقِ عَلَى إصْبَعٍ، ثُمَّ يَهْزُهُنَّ، فَيَقُولُ: أَنَا الْمَلِكُ أَنَا الْمَلِكُ. فَضَحِكَ رَسُولُ اللَّهِ ﷺ تَعَجُّبًا مِمَّا قَالَ الْخَبِرُ تَصْدِيقًا لَهُ، ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ. وَالْأَرْضُ جَمِيعًا بِيَمِينِهِ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾ [٦٧]. [أخرجه البخاري: ٤٨١١ ومسلم: ٢٧٨٦].

(Sûrat Fussilat)

(سُورَةُ حَمْدِ الشَّجْدَةِ)

(38) CHAPTER. Allâh's Saying: "And you have not been hiding yourselves lest your ears "

(٣٨) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَمَا كُنْتُمْ تَسْتَكْبِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ﴾... الآية

2162. Ibn Mas'ûd رضي الله عنه reported: There gathered near the House (i.e., Ka'bah) two Quraishi men and one from Tha'qif and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allâh hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when talk in a hidden low voice." The third said, "If He can hear when we talk in a loud voice, then He can also hear when we speak in a low voice." Then Allâh, the Majestic revealed: "And you have not been hiding yourselves (in

٢١٦٢ - عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: اجْتَمَعَ عِنْدَ الْبَيْتِ ثَلَاثَةُ نَفَرٍ: قُرَشِيَّانِ وَتَقْفِيٌّ، أَوْ تَقْفِيَّانِ وَقُرَشِيٌّ، قَلِيلٌ فَقَهُ قُلُوبِهِمْ، كَثِيرٌ شَحْمٌ بَطُونِهِمْ، فَقَالَ أَحَدُهُمْ: أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ؟ وَقَالَ الْآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا، وَلَا يَسْمَعُ إِنْ أَخْفَيْنَا. وَقَالَ الْآخَرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا؛ فَهَوَّ يَسْمَعُ إِذَا أَخْفَيْنَا.

the world), lest your ears and your eyes and your skins should testify against you ; but you thought that Allâh knew not much of what you were doing.” (41:22) (Bukhârî 4816)

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا كُنْتُمْ تَسْتَعِزُّونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾ الآية. [أخرجه

البخاري: ٤٨١٦ ومسلم: ٢٧٧٥].

(Sûrat Ad-Dukhân)

(سُورَةُ الدُّخَانِ)

(39) CHAPTER. Allâh's Saying: "Then wait you for the Day when the sky will bring forth a visible smoke."

(٣٩) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿فَارْتَبِّبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾

2163. Masrûq reported: We were sitting in the company of 'Abdullâh and he was lying on the bed that a person came and said: "O Abu 'Abdur-Rahmân, a storyteller at the gates of Kindah says that the Verse that deals with the Smoke implies that which is about to come, and it would hold the breath of the infidels and would inflict the believers with cold." Thereupon 'Abdullâh (got up and) said (in anger): "O people, fear Allâh and say only that which one knows amongst you and do not say which he does not know and he should simply say: 'Allâh has the best knowledge,' for it is an aspect of knowledge to say, 'I do not know,' if you do not know a certain thing. Verily, Allâh the Exalted and Glorious, said to His Prophet ﷺ to state: 'Say (O Muhammad ﷺ): No wage do I ask of you for this (the Qur'ân), nor I am one of the *Mutakallifun* (those who pretend and fabricate things which do not exist).' (38:86) And when the Messenger of Allâh ﷺ saw people turning back (from religion) he said: 'O Allâh, afflict them with seven famines as was done in the case of Yusuf.' So, they were afflicted with famine by which they were forced to eat everything until they were obliged to eat the hides and the dead bodies because of hunger, and every one of

٢١٦٣ - عَنْ مَسْرُوقٍ؛ قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ جُلُوسًا، وَهُوَ مُضْطَجِعٌ بَيْنَنَا، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ قَاصًّا عِنْدَ أَبْوَابِ كِنْدَةَ يَقْصُ وَيَزْعُمُ أَنَّ آيَةَ الدُّخَانِ تَحِيءُ فَتَأْخُذُ بِأَنْفَاسِ الْكُفَّارِ وَيَأْخُذُ الْمُؤْمِنِينَ مِنْهُ كَهَيْئَةِ الزُّكَامِ.

فَقَالَ عَبْدُ اللَّهِ (وَجَلَسَ وَهُوَ غَضَبَانُ): يَا أَيُّهَا النَّاسُ! اتَّقُوا اللَّهَ، مَنْ عَلِمَ مِنْكُمْ شَيْئًا؛ فَلْيَقُلْ بِمَا يَعْلَمُ، وَمَنْ لَمْ يَعْلَمْ؛ فَلْيَقُلْ: اللَّهُ أَعْلَمُ؛ فَإِنَّهُ أَعْلَمُ لِأَحَدِكُمْ أَنْ يَقُولَ لِمَا لَا يَعْلَمُ: اللَّهُ أَعْلَمُ؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ [ص: ٧٦].

إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَأَى مِنَ النَّاسِ إِذْبَارًا، فَقَالَ: «اللَّهُمَّ سَبِّعْ كَسْبِعَ يُوسُفَ». قَالَ: فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلُّ شَيْءٍ، حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ مِنَ الْجُوعِ، وَنَظَرُوا إِلَى السَّمَاءِ

them looked towards the sky and he found a smoke. And Abu Sufyân then came and said: 'O Muhammad, you have come to command us to obey Allâh and to keep good relations with kith and kin, and your kinsmen are perished, so, supplicate Allâh for them.' Thereupon Allâh the Exalted and Glorious said: 'Then wait you for the Day when the sky will bring forth a visible smoke covering the people: this is a painful torment.' up to 'Verily, you will revert (to disbelief).' (44:10-15) If this Verse implied the torment of the next life, could the chastisement of the next life be averted? (As the Qur'ân states:) 'On the Day when We shall seize you with the greatest seizure. Verily, We will exact retribution.' (44:16) The seizure (in the *Hadiith*) implies that of the day of the battle of Badr." (Bukhârî 1007)

2164. 'Abdullâh bin Mas'ûd رضي الله عنه said: Five things have passed: the smoke, *Al-Lizâm* (the battle of Badr), the defeat of the Romans, the greatest seizure, and the splitting of the moon. (Bukhârî 4825)

(Sûrat Al-Fath)

(40) CHAPTER. Allâh's Saying: "And He it is Who has withheld their hands from you"

2165. Anas bin Mâlik رضي الله عنه reported: Some eighty men from Makkah came down to the Messenger of Allâh ﷺ from the mountain of At-Tan'im with all their weapons to fight the Prophet ﷺ and his Companions, but the Prophet ﷺ made peace with them and they felt ashamed and Allâh عز

أَحَدَهُمْ، فَبَرَى كَهَيِّتَةِ الدُّخَانِ، فَأَتَاهُ أَبُو سُفْيَانٌ، فَقَالَ: يَا مُحَمَّدُ إِنَّكَ جِئْتَ تَأْمُرُ بِطَاعَةِ اللَّهِ وَبِصِلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا؛ فَادْعُ اللَّهَ لَهُمْ. قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ۝ يَغشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾... إِلَى قَوْلِهِ: ﴿إِنَّكُمْ عَالِدُونَ﴾ [الدخان: ١٠ - ١٦]؛ قَالَ: أَفِيَكُشِفُ عَذَابُ الْآخِرَةِ؟ ﴿يَوْمَ تَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْقِمُونَ﴾؛ فَالْبَطْشَةُ يَوْمَ بَدْرٍ، وَقَدْ مَضَتْ آيَةُ الدُّخَانِ، وَالْبَطْشَةُ، وَاللِّزَامُ، وَآيَةُ الرُّومِ. [أَخْرَجَهُ الْبُخَارِيُّ: ١٠٠٧ وَمُسْلِمٌ: ٢٧٩٨].

٢١٦٤ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: خَمْسٌ قَدْ مَضَيْنَ: الدُّخَانُ، وَاللِّزَامُ، وَالرُّومُ، وَالْبَطْشَةُ، وَالْقَمَرُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٤٨٢٥ وَمُسْلِمٌ: ٢٧٩٨].

(سُورَةُ الْفَتْحِ)

(٤٠) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَمَوْءَاظُهُمْ كَتَّ أَيْدِيَهُمْ عَنْكُمْ﴾ الْآيَةُ

٢١٦٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ ثَمَانِينَ رَجُلًا مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَى رَسُولِ اللَّهِ ﷺ مِنْ جَبَلِ التَّنْعِيمِ، مُتَسَلِّحِينَ، يُرِيدُونَ غَرَّةَ النَّبِيِّ ﷺ وَأَصْحَابِهِ، فَأَخَذَهُمْ سِلْمًا،

revealed: "And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victorious over them." (48:24)

فَاسْتَحْيَاهُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَنْ أَلَدَى كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَايْدِيَكُمْ عَنْهُمْ يَبْطِئُ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾ [٢٤]. [أخرجه مسلم: ١٨٠٨].

(Sûrat Al-Hujurât)

(سُورَةُ الْحُجُرَاتِ)

(41) CHAPTER. Allâh's Saying: "Raise not your voices above the voice of the Prophet."

(٤١) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾ الْآيَةُ [١]

2166. Anas bin Mâlik رضي الله عنه reported: When this Verse was revealed: "O you who believe, raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless, while you perceive not." (49:2), Thâbit bin Qais stayed at his house and said: "I am a dwellers of Hell." The Prophet ﷺ asked Sa'd bin Mu'âdh: "What about Abu 'Amr (Thâbit) is he sick?" Sa'd said: "He is my neighbor, and I heard no complaint from him." Then Sa'd went to Thâbit and told him what the Prophet ﷺ said. Thâbit said: "This (above) Verse was revealed and you know the loudest voice before the Messenger of Allâh ﷺ is mine, so I must be a dweller of Hell." Sa'd told the Prophet ﷺ what Thâbit said. The Prophet ﷺ said: "But he is a dweller of Jannah."

٢١٦٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّهُ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾... إِلَى آخِرِ الْآيَةِ [٢]؛ جَلَسَ ثَابِتُ بْنُ قَيْسٍ فِي بَيْتِهِ، وَقَالَ: أَنَا مِنْ أَهْلِ النَّارِ. وَاحْتَبَسَ عَنِ النَّبِيِّ ﷺ، فَسَأَلَ النَّبِيَّ ﷺ سَعْدَ بْنَ مُعَاذٍ، فَقَالَ يَا أَبَا عَمْرٍو! مَا شَأْنُ ثَابِتٍ أَشْتَكِي؟. فَقَالَ سَعْدٌ: إِنَّهُ لَجَارِي، وَمَا عَلِمْتُ لَهُ يَشْكُو.

قَالَ: فَأَنَاءَ سَعْدٌ، فَذَكَرَ لَهُ قَوْلَ رَسُولِ اللَّهِ ﷺ؛ فَقَالَ ثَابِتٌ: أَنْزَلْتَ هَذِهِ الْآيَةَ، وَلَقَدْ عَلِمْتُمْ أَنِّي مِنْ أَرْفَعِكُمْ صَوْتًا عَلَى رَسُولِ اللَّهِ ﷺ؛ فَأَنَا مِنْ أَهْلِ النَّارِ. فَذَكَرَ ذَلِكَ سَعْدٌ لِلنَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ». [أخرجه مسلم: ١١٩٩].

(Sûrat Qâf)

(سُورَةُ قَافٍ)

(42) CHAPTER. Allâh's Saying: "On the Day when We will say to Hell: 'Are you filled up?' It will say: 'Are there any more to come?'"

2167. 'Abdul-Wahhâb bin 'Ata' reported about His Statement: "On the Day when We will say to Hell: 'Are you filled up?' It will say: 'Are there any more to come?'" (50:30) Sa'id told us from Qatâdah that Anas bin Mâlik رضي الله عنه narrated that the Prophet ﷺ said: "The people will be thrown into Hell (Fire) and it will keep on saying: 'Are there any more to come?' till the *Rubb* of the 'Ālamin puts His Foot over it, whereupon its sides will contract, and it will say, 'Enough! enough! By Your 'Izzat (Honor and Power) and Your Karam (Generosity)!' *Jannah* will remain spacious enough to accommodate more people until Allâh creates more people to occupy the vacant space of *Jannah*." (Bukhârî 7384)

(Sûrat Al-Qamar)

(43) CHAPTER. Allâh's Saying: "Then is there any that will remember?"

2168. Abu Ishâq reported: I saw a man asking Al-Aswad bin Yazid while the latter was teaching the Qur'ân in the mosque: "How do you read this Verse: 'Then is there any that will remember?' (54:40) Is it *Muddakir* or *Mudhakir*?" He said: "It is *Muddakir* as I heard 'Abdullâh bin Mas'ûd رضي الله عنه saying that the Messenger

(٤٢) بَابٌ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿يَوْمَ نَقُولُ لِلْجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ﴾

٢١٦٧ - عَنْ عَبْدِ الْوَهَّابِ بْنِ عَطَاءٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿يَوْمَ نَقُولُ لِلْجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ﴾ [٣٠]، فَأَخْبَرَنَا عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا، وَتَقُولُ: ﴿هَلْ مِنْ مَزِيدٍ﴾، حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ، فَيَتْرَوِي بَعْضُهَا إِلَى بَعْضٍ، وَتَقُولُ: قَطُّ قَطُّ، بِعِزَّتِكَ وَكَرَمِكَ. وَلَا يَزَالُ فِي الْجَنَّةِ فَضْلٌ، حَتَّى يُنْشِئَ اللَّهُ لَهَا خَلْقًا، فَيُسْكِنَهُمْ فَضْلَ الْجَنَّةِ» [أَخْرَجَهُ الْبُخَارِيُّ: ٧٣٨٤ وَمُسْلِمٌ: ٢٨٤٨].

(سُورَةُ أَفْكَرَتِ النَّاسِخَةِ)

(٤٣) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾

٢١٦٨ - عَنْ أَبِي إِسْحَاقَ؛ قَالَ: رَأَيْتُ رَجُلًا سَأَلَ الْأَسْوَدَ بْنَ يَزِيدَ، وَهُوَ يُعَلِّمُ الْقُرْآنَ فِي الْمَسْجِدِ، فَقَالَ: كَيْفَ تَقْرَأُ هَذِهِ الْآيَةَ: ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾؛ أَدَالًا أَمْ ذَلَالًا؟ فَقَالَ: بَلَى دَالًا، سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ

of Allāh ﷻ said: 'Muddakir'."

رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ﴿مُذَكِّرٌ﴾؛ دَالًا. [أَخْرَجَهُ مُسْلِمٌ: ٨٢٣].

(Sûrat Ar-Rahmân)

(سُورَةُ الرَّحْمَنِ)

(44) CHAPTER. Allāh's Saying: "And the jinn, He created from a smokeless flame of fire." (55:15)

2169. Âishah رضي الله عنها narrated that the Messenger of Allāh said: "The angels were created from light and the jinn from a smokeless flame of fire and Adam was created from what Allāh explained (i.e., from sounding clay like the clay of pottery)." (Bukhârî 4871)

(٤٤) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ﴾
٢١٦٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ ﷺ مِنْ مِمَّا وُصِفَ لَكُمْ». [أَخْرَجَهُ الْبُخَارِيُّ: ٤٨٧١ وَمُسْلِمٌ: ٢٩٩٦].

(Sûrat Al-Hadid)

(سُورَةُ الْحَدِيدِ)

(45) CHAPTER. Allāh's Saying: "Has not the time come for the hearts of those who believe to be affected by Allāh's reminder?"

2170. Ibn Mas'ûd رضي الله عنه said: There was only a span of four years between our Islām and the approach of Allāh by this Verse: "Has not the time come for the hearts of those who believe to be affected by Allāh's reminder (the Qur'ân)?" (57:16)

(٤٥) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ﴾
٢١٧٠ - عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: مَا كَانَ بَيْنَ إِسْلَامِنَا وَبَيْنَ أَنْ عَاتَبَنَا اللَّهُ عَزَّ وَجَلَّ بِهَذِهِ الْآيَةِ: ﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ﴾ [١٦]، إِلَّا أَرْبَعٌ سِنِينَ. [أَخْرَجَهُ مُسْلِمٌ: ٣٠٢٧].

(Sûrat Al-Hashr)

(سُورَةُ الْحَشْرِ)

(46) CHAPTER. Allâh's Saying: "And those who came after them say: 'Our *Rubb*, forgive us and our brethren who have preceded us in Faith.'" (59:10)

(٤٦) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾ [١٠]

2171. 'Urwah said: 'Āishah رضي الله عنها told me: "O son of my sister, they were ordered to ask Allâh forgiveness for the Prophet's Companions, but instead they called them bad words."

٢١٧١ - عَنْ عُرْوَةَ؛ قَالَ: قَالَتْ لِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: يَا ابْنَ أُخْتِي! أَمُرُوا أَنْ يَسْتَغْفِرُوا لِأَصْحَابِ النَّبِيِّ ﷺ فَسَبُّهُمْ. [أخرجه مسلم: ٣٠٢٢].

(Sûrat Al-Jinn)

(سُورَةُ الْجِنِّ)

(47) CHAPTER. Allâh's Saying: "Say: 'It has been revealed to me that a group of jinn listened'"

(٤٧) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿قُلْ أَوْحَى إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ﴾

2172. Ibn 'Abbâs رضي الله عنهما narrated: The Messenger of Allâh ﷺ set out with the intention of going to *Sûq 'Ukâz* (market of 'Ukâz) along with some of his Companions. At that time, a barrier was put between the devils and the news of heaven, and shooting stars were shot at them. The devils went to their people, who asked them, "What is wrong with you?" They said, "A barrier has been put between us and the news of heaven, and shooting stars are shot at us." They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tihâmah, came across the Prophet ﷺ at a place called Nakhlah and it was on the way to *Sûq 'Ukâz*

٢١٧٢ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: مَا قَرَأَ رَسُولُ اللَّهِ ﷺ عَلَى الْجِنِّ وَمَا رَأَوْهُمْ.

انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظَ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟ قَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ. قَالُوا: مَا ذَاكَ إِلَّا مِنْ شَيْءٍ حَدَثَ؛ فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا؛ فَانظُرُوا مَا هَذَا الَّذِي حَالَ

and the Prophet ﷺ was performing the *Fajr* prayer with his Companions. When they heard the Qur'ân, they listened to it and said, "By Allâh, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O our people, verily, we have heard a wonderful Recitation (the Qur'ân). It guides to the Right way and we have believed therein and we shall never join (in worship) anything with our *Rubb*." (72:1,2) Then Allâh revealed to his Prophet ﷺ: "Say (O Muhammad ﷺ): 'It has been revealed to me that a group of jinn listened (to the Qur'ân)'." (72:1) (Bukhârî 773)

بَيْنَا وَبَيْنَ خَبَرِ السَّمَاءِ؟
فَانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الْأَرْضِ
وَمَغَارِبَهَا، فَمَرَّ النَّفَرُ الَّذِينَ أَخَذُوا
نَحْوَ تِهَامَةٍ، وَهُوَ يَنْخُلُ، عَامِدِينَ إِلَى
سُوقِ عُكَاظَ، وَهُوَ يُصَلِّي بِأَصْحَابِهِ
صَلَاةَ الْفَجْرِ، فَلَمَّا سَمِعُوا الْقُرْآنَ؛
اسْتَمَعُوا لَهُ، وَقَالُوا: هَذَا الَّذِي حَالَ
بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ. فَرَجَعُوا إِلَى
قَوْمِهِمْ، فَقَالُوا: يَا قَوْمَنَا! ﴿إِنَّا سَمِعْنَا
قُرْآنًا عَجَبًا ۝ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۝
وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا﴾.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ
مُحَمَّدٍ ﷺ: ﴿قُلْ أُوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ
نَفَرٌ مِّنَ الْجِنِّ﴾ [١]. [أَخْرَجَهُ الْبُخَارِيُّ:
٧٧٣ وَمُسْلِمٌ: ٤٤٩].

(Sûrat Al-Qiyâmah)

(سُورَةُ الْقِيَامَةِ)

(48) CHAPTER. Allâh's Saying: "Move not your tongue to make haste therewith."

(٤٨) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿لَا تُحَرِّكْ
بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾

2173. Ibn 'Abbâs رضي الله عنهما in the explanation of the Statement of Allâh عز وجل: "Move not your tongue (concerning the Qur'ân) (O Muhammad ﷺ) to make haste therewith." (75:16) said: The Prophet ﷺ used to bear the Revelation with great stress and hardness and used to move his tongue (quickly) to recite the revealed words.

Ibn 'Abbâs moved his lips saying: "I am moving my tongue (in front of you) as the Messenger of Allâh ﷺ used to move his."

Sa'id moved his lips saying. "I am moving my lips, as I have seen Ibn 'Abbâs

٢١٧٣ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا؛ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، كَانَ يُحَرِّكُ شَفَتَيْهِ.

فَقَالَ لِي ابْنُ عَبَّاسٍ: أَنَا أَحَرَّكُهُمَا لَكَ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحَرِّكُهُمَا. فَحَرَّكَ شَفَتَيْهِ.

فَقَالَ سَعِيدٌ: أَنَا أَحَرَّكُهُمَا كَمَا كَانَ

moving his.”

(Ibn ‘Abbâs رضي الله عنه added:) So, Allâh revealed: “Move not your tongue (concerning the Qur’ân) (O Muhammad ﷺ) to make haste therewith. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur’ân).” (75:16-7) which means that Allâh will make him (the Prophet ﷺ) remember by heart and recite the portion of the Qur’ân which was revealed at that time. The Statement of Allâh: “And when We have recited it to you (O Muhammad ﷺ through Jibril), then follow its recitation.” (75:18) means: ‘Listen to it and be silent. Then it is for Us (Allâh) to make it clear to you.’ (75:19) Afterwards, the Messenger of Allâh ﷺ used to listen to Jibril (Gabriel) whenever he came and after his departure he used to recite it as he had recited it. (Bukhârî 5)

(Sûrat Al-Mutaffifin)

(49) CHAPTER. Allâh’s Saying: “The Day when (all) mankind will stand before the *Rubb* of the worlds.”

2174. Ibn ‘Umar رضي الله عنهما narrated that the Prophet ﷺ said (regarding the Verse): “The Day when (all) mankind will stand before the *Rubb* of the ‘Ālamin (mankind, jinn and all that exists).” that they will stand (on that Day), drowned in their sweat up to their ears. (Bukhârî 4938)

ابن عباس يُحَرِّكُهُمَا. فَحَرَّكَ شَفَتَيْهِ. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ [١٦ - ١٧]؛ قَالَ: جَمَعَهُ فِي صَدْرِكَ، ثُمَّ تَقْرَأُهُ. ﴿فَإِذَا قَرَأَهُ فَأَلْغِ قُرْآنَهُ﴾ [١٨]؛ قَالَ: فَاسْتَمِعَ لَهُ وَأَنْصَتُ. ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ. قَالَ: فَكَانَ رَسُولُ اللَّهِ إِذَا أَنَا جَبْرِيلُ؛ اسْتَمَعَ، فَإِذَا انْطَلَقَ جَبْرِيلُ قَرَأَهُ النَّبِيُّ ﷺ كَمَا أَقْرَأُهُ. [أَخْرَجَهُ الْبُخَارِيُّ: ٥ وَمُسْلِمٌ: ٤٤٨].

(سُورَةُ وَئِيلَ لِلْمُطَفِّفِينَ)

(٤٩) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

٢١٧٤ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ: ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ [٦]؛ قَالَ: «يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ». [أَخْرَجَهُ الْبُخَارِيُّ: ٤٩٣٨ وَمُسْلِمٌ: ٢٨٦٢].

(Sûrat Al-Inshiqâq)

(سُورَةُ الْاِنْشِقَاقِ)

(50) CHAPTER. Allâh's Saying: "He surely will receive an easy reckoning

(٥٠) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿مَسْوَفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾

2175. 'Āishah رضي الله عنها narrated: Once the Messenger of Allâh ﷺ said: "Whoever will be called to account (about his deeds on the Day of Resurrection), will be punished." I said: "Doesn't Allâh say: 'He surely will receive an easy reckoning.?' " (84:8) The Prophet ﷺ replied: "This means only the presentation of the accounts but whoever will be argued about his account, will certainly be perished (or ruined)." (Bukhâri 103)

٢١٧٥ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حُوسِبَ يَوْمَ الْقِيَامَةِ؛ عُذِّبَ». فَقُلْتُ: أَلَيْسَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَسْوَفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [٨]؟ فَقَالَ: «لَيْسَ ذَلِكَ الْحِسَابُ، إِنَّمَا ذَاكَ الْعَرْضُ، مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ؛ عُذِّبَ». [أَخْرَجَهُ الْبُخَارِيُّ: ١٠٣ وَمُسْلِمٌ: ٢٨٧٦].

(Sûrat Al-Lail)

(سُورَةُ اللَّيْلِ)

(51) CHAPTER. Allâh's Saying: "By Him who created the male and female."

(٥١) بَابٌ فِي قَوْلِهِ تَعَالَى: (وَالذَّكْرِ وَالْأُنْثَى)

2176. 'Alqamah said: The companions of Abdullâh (bin Mas'ûd) came to Syria. Abu Dardâ' looked for them and found them. Then he asked them. "Who among you can recite (the Qur'ân) as 'Abdullâh recites it?" They replied, "All of us." He asked, "Who among you knows it by heart?" They pointed at 'Alqamah. Then he asked 'Alqamah, "How did you hear 'Abdullâh bin Mas'ûd reciting this Verse: 'By the night as it envelops.' (92:1)?" Alqamah recited: "By the night as it envelops ... male and female." (92:1-3) Abu Dardâ' said, "I testify that I heard the Messenger of Allâh ﷺ reciting it likewise, but these people want me to recite it: 'And by Him Who created male and

٢١٧٦ - عَنْ عَلْقَمَةَ؛ قَالَ: قَدِمْنَا الشَّامَ، فَأَتَانَا أَبُو الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: أَفِيكُمْ أَحَدٌ يَقْرَأُ عَلَيَّ قِرَاءَةَ عَبْدِ اللَّهِ؟ فَقُلْتُ: نَعَمْ؛ أَنَا. قَالَ: فَكَيْفَ سَمِعْتَ عَبْدَ اللَّهِ يَقْرَأُ هَذِهِ الْآيَةَ: ﴿وَاللَّيْلِ إِذَا يَغْشَى... وَالذَّكْرِ وَالْأُنْثَى﴾. قَالَ: وَأَنَا وَاللَّهُ هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرُؤُهَا، وَلَكِنْ هَؤُلَاءِ يُرِيدُونَ أَنْ أَقْرَأَ ﴿وَمَا خَلَقَ الذَّكْرَ وَالْأُنْثَى﴾ [٣]؛ فَلَا أَتَابِعُهُمْ.

female.' (92:3), but by Allâh, I will not follow them." (Bukhârî 4944)

[أخرجه البخاري: ٤٩٤٤ ومسلم: ٨٢٤].

(Sûrat Ad-Duhâ)

(52) CHAPTER. Allâh's Saying: "Your *Rubb* has neither forsaken you nor hates you."

2177. Al-Aswad bin Qais reported that he heard Jundub bin Sufyân رضي الله عنه saying: Once the Messenger of Allâh ﷺ became sick and could not offer his night prayer (Tahajjud) for two or three nights. Then a lady (the wife of Abu Lahab) came and said, "O Muhammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!" On that Allâh revealed: "By the forenoon (after sunrise), and by the night when it darkens (and stands still). Your *Rubb* (O Muhammad ﷺ) has neither forsaken you nor hates you." (93:1-3) (Bukhârî 4950)

(سُورَةُ الضُّحَى)

(٥٢) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى﴾

٢١٧٧ - عن الأسود بن قيس؛ قال: سمعتُ جندبَ ابنَ سُفيانَ رضي الله عنه يقول: اشتكى رسولُ الله ﷺ، فلم يقمَ ليلتينِ أو ثلاثاً، فجاءته امرأة، فقالت: يا مُحمَّد! إني لأرجو أن يكونَ شيطانُكَ قد تركَكَ، لم أرهُ قَربَكَ منذُ ليلتينِ أو ثلاث. قال: فَأَنزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَالضُّحَى ۝ وَاللَّيْلِ إِذَا سَجَى ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى﴾. [أخرجه البخاري: ٤٩٥٠ ومسلم: ١٧٩٧].

(Sûrat At-Takâthur)

(53) CHAPTER. Allâh's Saying: "The mutual rivalry diverts you."

2178. 'Abdullâh bin Ash-Shikhkhir رضي الله عنه narrated: I came to the Prophet ﷺ while he was reciting Sûrat At-Takâthur, and the Prophet ﷺ said: "The son of Adam says: 'My wealth! My properties!' But he has only three out of that: what he eats and consumes, and what he dresses and wears out, and what he gives for charity and remains."

(سُورَةُ التَّكْوِيْنِ)

(٥٣) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿الْهَنَكُمُ التَّكَاثُرُ﴾

٢١٧٨ - عن عبد الله بن الشَّخِير رضي الله عنه؛ قال: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَقْرَأُ: ﴿الْهَنَكُمُ التَّكَاثُرُ﴾؛ قال: «يَقُولُ ابْنُ آدَمَ: مَالِي! مَالِي! قال: وَهَلْ لَكَ يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْتَيْتَ، أَوْ لَبَسْتَ فَأَبْلَيْتَ، أَوْ

تَصَدَّقَتْ فَأَمْضَيْتَ». [أخرجه مسلم:

. [٢٩٥٨

(*Sûrat An-Nasr*)

(سُورَةُ النَّصْرِ)

(54) CHAPTER. Allâh's Saying: "When there comes the Help of Allâh and the Conquest."

2179. 'Ubaidullâh bin 'Utbah رضي الله عنه reported: Ibn Abbâs رضي الله عنهما told me: "Do you know which *Sûrah* was revealed all in all at a time from the Qur'ân?" I said: "When there comes the Help of Allâh and the Conquest." (110:1) He said: "You are right."

(٥٤) بَابٌ فِي قَوْلِهِ تَعَالَى: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

٢١٧٩ - عَنْ عُبَيْدِ اللَّهِ بْنِ عُتْبَةَ رَضِيَ اللَّهُ عَنْهُ؛ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: تَعْلَمُ (وَقَالَ هَارُونُ: تَذَرِي) آخِرَ سُورَةٍ نَزَلَتْ مِنَ الْقُرْآنِ؛ نَزَلَتْ جَمِيعًا؟ قُلْتُ: نَعَمْ؛ ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾. قَالَ: صَدَقْتَ. [أخرجه مسلم: ٣٠٢٤].

هَذَا آخِرُ مَا اخْتَصَرْتَهُ مِنْ «صَحِيحِ الْإِمَامِ أَبِي الْحُسَيْنِ مُسْلِمِ بْنِ الْحَجَّاجِ رَحِمَهُ اللَّهُ»، وَالرَّغْبَةَ إِلَى اللَّهِ سُبْحَانَهُ أَنْ يَنْفَعَ بِهِ صَاحِبَهُ وَكَاتِبَهُ وَالنَّاظِرَ فِيهِ بِمَنِّهِ وَكَرَمِهِ.

APPENDIX-I

GLOSSARY

- '*Abd* : (العبد) A male slave, a slave of Allâh.
- '*Âd* : (عاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but disobedient to Allâh, so Allâh destroyed it with a violent destructive westerly wind.
- Adhân* : (الأذان) The call to *Salât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasûl-Ullâh, Ash-hadu anna Muhammadan Rasûl-Ullâh; Haiya 'alas-Salâh, Haiya' alas-Salâh; Haiya 'alal-Falâh, Haiya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh.* (See *Sahîh Al-Bukhârî*, Vol. 1).
- Ahkâm* : (الأحكام) "Legal status". According to Islâmic law, there are five kinds of *Ahkâm*:
1. Compulsory (*Wâjib* الواجب)
 2. Desirable but not compulsory (*Mustahab* المستحب)
 3. Forbidden (*Muharram* المحرم)
 4. Disliked but not forbidden (*Maḵrûh* المكروه)
 5. Lawful and allowed (*Halâl* الحلال)
- Al-Ahzâb* : (الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madina and some other Arab tribes who invaded the Muslims of Al-Madina but were forced to withdraw.
- Aiyyim* : (الأيام) A woman who already has a sexual experience. she may be a widow or a divorced.
- '*Ajwa* : (العجوة) Pressed soft dates (or a kind of dates).
- '*Âlim* : (العالِم) A knowledgeable person or a religious scholar in Islâm.
- Allâhu-Akbar* : (الله أكبر) Allâh is the Most Great.
- '*Ama* : (الأمّة) A female slave.
- Al-Amânah* : (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.
- Ambijania* : (الأنبيجانية) A plain woollen cloth without marks.
- '*Âmîn* : (آمين) O Allâh, accept our invocation.
- Amma Ba'du* : (أما بعد) An expression used for separating an introductory part from the main topics in a speech; the introductory being usually concerned with Allâh's Praises and Glorification. Literally it means, "whatever comes after". It is generally translated as "then after" or "to proceed."

- Anaza* : (العنزة) A spear-headed stick.
- Ansâr* : (الأنصار) (Plural of *Ansâri*). The Companions of the Prophet صلى الله عليه وسلم from the inhabitants of Al-Madîna, who embraced Islâm and supported it and who received and entertained the Muslim emigrants from Makkah and other places.
- Al-'Aqîq* : (العقيق) A valley in Al-Madîna about seven kilometers west of Al-Madîna.
- 'Aqîqa* : (العقيقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allâh. (See *Sahîh Al-Bukhârî*, The Book of *'Aqîqa*, Vol. 7).
- 'Aqra Halqa* : (عقرى حلقى) It is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.
- 'Arafah* (day of): (عرفة) The ninth day of the month Dhul-Hijja, on which the pilgrims, stay in Arafât plain till sunset.
- 'Arafât* : (عرفات) A famous place of pilgrimage on the southeast of Makkah about twenty-five kilometers from it.
- Arâk* : (الأراك) A tree from which *Siwâk* سواك (tooth brush) is made.
- Al-Arba'a* : (الأربعة) The four compilers of *Ahadith* — Abu Dâwûd, Nasâ'î, Tirmidhi and Ibn Mâjah.
- Arîyya* : (العريّة) (Plural: *'Arâya Bai'-al-'Arâya*) is a kind of sale by which the owner of *'Arîya* is allowed to sell the fresh dates while they are still over the palms, by means of estimation, for dried plucked dates. (See *Sahîh Al-Bukhârî*, *Ahâdîth* Nos.2183, 2184, 2189 and 2192).
- Arsh* : (الأرش) Compensation given in case of someone's injury caused by another person.
- 'Asaba* : (العصبة) All male relatives of a deceased person, from the father's side.
- 'Asb* : (العصب) A kind of Yemeni cloth that is very coarse.
- Ashâb Ash-Shajara* : (أصحاب الشجرة) Those Companions of the Prophet صلى الله عليه وسلم who took oath to defend the religion against Quraish at Al-Hudaibiya.
- Ashâb As-Suffa* : (أصحاب الصفة) They were about eighty or more men who used to stay and have religious teachings in the Prophet's mosque in Al-Madina, and they were very poor people.
- Ashâb As-Sunan* : (أصحاب السنن) The compilers of the prophetic *Ahadith* on Islamic jurisprudence.
- 'Ashûra* : (العاشر) The 10th of the month of Muharram (the first month in the Islâmîc calendar).
- 'Asr* : (العصر) Afternoon, *'Asr* prayer time.
- 'Aurah* : (العورة) That part of the body which is illegal to expose to others.

- '*Awâli-al-Madîna* : (عوالي المدينة) Outskirts of Al-Madîna at a distance of six or more kilometers.
- Al-'Awâmir* : (العوامر) Snakes living in houses.
- Awâqîn* : (أواق) (Singular: 'Uqîya: 5 *Awâqîn* = 22 Silver Riyals of Yemen or 200 Silver Dirham (i.e. 640 grams approx.) (See *Sahih Al-Bukhâri*, *Hadîth* No. 1447).
- Awsuq* : (أوسق) Plural of *Wasq*, which is a measure equal to 60 *Sâ'* = 135 kgs. (approx). It may be less or more.
- Ayât* : (آيات) Proofs, evidences, verses, lessons, signs, revelations, etc.
- Ayat-ul-Kursi* : (آية الكرسي) Qur'ânic Verse No. 255 of *Sûrat Al-Baqarah*.
- Ayyâm At-Tashriq* : (أيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijja.
- Azl* : (العزل) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.
- Azlâm* : (الأزلام) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islamic Period of Ignorance.
- Badana* : (بدنة) (Plural : *Budn*). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.
- Bâdhaq* : (الباقق) A kind of alcoholic drink prepared from grapes.
- Badr* : (البدن) A place about 150 kilometers to the south of Al-Madîna, where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.
- Al-Bahîrah* : (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.
- Bai'a* : (البيعة) A pledge given by the citizens etc. to their *Imâm* (Muslim ruler) to be obedient to him according to the Islâmic religion.
- Bai' As-Salaf* : (بيع السلف) See *Salaf*
- Bai' As-Salam* : (بيع السلم) See *Salam*.
- Bai'at-ur-Ridwân* : (بيعة الرضوان) The oath and pledge taken by the *Sahâba* at Al-Hudaibiya in the year 6 H. to fight Quraish in case they harmed 'Uthmân رضى الله عنه who had gone to negotiate with them and reported to have been taken captive.
- Bai'-il-Hasa* : (بيع الحصة) "Pebble throwing trade" is a form of a transaction. In this the seller asks the buyer to throw a pebble, whereupon the pebble drops, that thing is given to the buyer on a pre-fixed price. This form of trade is also prohibited because there is fraud in it. Price of the thing on which the pebble falls may be more or less than the pre-fixed price. There are many forms of this transaction and all of them are prohibited. For example, to sell a lost slave or an animal, flying birds or fish in water, etc.
- Al-Baidâ'* : (البيداء) A place to the south of Al-Madîna on the way to Makkah.

- Al-Bait-ul-Ma'mûr* : (البيت المعمور) Allâh's House over the seventh heaven.
- Bait-ul-Maqdis* : (بيت المقدس) *Bait* literally means 'House': a mosque is frequently called *Baitullâh* (the House of Allâh). *Bait-ul-Maqdis* is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and second being *Al-Masjid-al-Harâm* at Makkah and the mosque of the Prophet صلى الله عليه وسلم at Al-Madîna, respectively.
- Bait-ul-Midras* : (بيت المدراس) A place in Al-Madîna (and it was a Jewish centre).
- Bâlâm* : (بالام) Means an ox.
- Banû Al-Asfar* : (بنو الأصفر) The Byzantines.
- Baqî'* : (البقيع) The cemetery of the people of Al-Madîna; many of the Companions of the Prophet صلى الله عليه وسلم are buried in it.
- Barr* : (البر) Pious.
- Al-Batsh* : (البطش) The Grasp.
- Bid'a* : (البدعة) Any innovated practice in religion.
- Bint Labûn* : (بنت لبون) Two-year-old she-camel.
- Bint Makhâd* : (بنت مخاض) One-year-old she-camel.
- Bu'âth* : (بعثات) A place more than three kilometers from Al-Madîna where a battle took place before Islâm between the *Ansâr* tribes of Al-Aus and Al-Khazraj.
- Burâq* : (براق) An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the *Mi'râj*. (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)
- Burd, Burda* : (البرد، البردة) A black square narrow dress.
- Burnus* : (البرنس) A hooded cloak.
- Burud* : (البرود) Plural of *Barîd*. One *Barid* is equal to 4 *Farsakh* = 12 miles = 19.31 kilometers.
- Buthan* : (بطحان) A valley in Al-Madîna.
- Ad-Dabûr* : (الديبور) Westerly wind.
- Daghâbis* : (الضغابيس) Snake cucumbers. It is a plural of *Daghbûs*.
- Daîyân* : (الديان) Allâh; it literally means the One Who judges people from their deeds after calling them to account.
- Dajjâl* : (الذجال) Pseudo Messiah (*Al-Masîh-ad-Dajjâl*) or Antichrist. Literally a liar, quack, deceiver etc. (See the footnote of V.6:158 the Qur'ân and also *Hadîth* No.3439, 3440 and 3441, *Sahih Al-Bukhârî*).
- Dâniq* : (دائق) A coin equal to one-sixth of a Dirham.
- Dâr-al-Qadâ'* : (دارالقضاء) Justice House (court).
- Dhât-'Irq* : (ذات عرق) *Miqât* for the pilgrims coming from Iraq.
- Dhât-un-* : (ذات النطاقين) *Asmâ'*, the daughter of Abû Bakr رضى الله عنهما It

- Nitâqain*: literally means a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم.
- Dhât-ur-Riqâ'*: (ذات الرقاق) It is name of a *Ghazwa* and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as *Dhât-ur-Riqâ'*.
- Dhaw-ul-Arham*: (ذو الأرحام) Relatives on the maternal side.
- Dhimmi*: (الذمي) A non-Muslim living under the protection of an Islâmic government.
- Dhi-Tuwa*: (ذى طوى) It is one of the valleys (districts) of Makkah and there is a well-known well in it. In the lifetime of the Prophet صلى الله عليه وسلم Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.
- Dhûl-Farâ'id*: (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ân are called *Dhûl-Farâ'id*, and the rest are *Asaba* (العصبة).
- Dhûl-Hijja*: (ذوالحجة) The twelfth month in the Islâmic calendar.
- Dhûl-Hulaifa*: (ذو الحليفة) The *Mîqât* of the people of Al-Madîna now called 'Abyâr 'Alî.
- Dhûl-Khalasa*: (ذو الخلصة) Al-Ka'ba Al-Yamaniya. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bujaila).
- Dhûl-Qa'da*: (ذو القعدة) The eleventh month of the Islâmic calendar.
- Dhûl-Qarnain*: (ذو القرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân. (V.18:83)
- Dhû-Mahram*: (ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.
- Dhûn-Nûrain*: (ذو النورين) A nickname given to the third Righteous Caliph Uthmân bin 'Affân for having married two daughters of the Prophet صلى الله عليه وسلم i.e. Ruqaya and Umm Kulthum. He had married the latter after the death of the former.
- Dîbâj*: (الديباج) Pure silk cloth.
- Dînâr*: (الدينار) An ancient gold coin.
- Dirham*: (الدرهم) A silver coin weighing 50 grains of barley with cut ends. It equals to $\frac{1}{12}$ of one *Uqiya* of gold in value.
- Diya*: (الدية) (Plural: *Dîyât*) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).
- Duha*: (الضحى) Forenoon.
- 'Eid-ul-Adha*: (عيد الأضحى) The four days' festival of Muslims starting on the tenth

- day of Dhul-Hijja (month).
- 'Eid-ul-Fitr* : (عيد الفطر) The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân. *Fitr* literally means 'breaking the *Saum* (fast).' Muslims observe *Saum* (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their *Saum* (fast) .
- Fadak* : (فدك) A town near Al-Madîna.
- Fâhish* : (الفاحش) One who talks evil.
- Fai'* : (الفيء) War booty gained without fighting.
- Fajr* : (الفجر) Dawn or early morning before sunrise, or morning *Salât* (prayer).
- Faqîh* : (الفتية) A learned man who can give religious verdicts.
- Farâ'id* : (الفرائض) Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ân ($\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{3}$, $\frac{1}{6}$, $\frac{1}{8}$, $\frac{2}{3}$). [V.4:11, 12, 176]
- Faraq* : (الفرق) A bowl for measuring.
- Fard 'Ain* : (فرض العين) It is an individual duty — an obligation essentially to be performed by each individual.
- Fard Kifâya* : (فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.
- Farîda* : (الفريضة) (Plural: *Farâ'id*) An enjoined duty.
- Farrûj* : (الفروج) A *Qabâ'* opened at the back.
- Farsakh* : (الفرسخ) (Parasang — Persian unit of distance) A distance of three miles (approx). 1 mile = 6000 *Dora* = 1760 yards = 1.6 kilometer.
- Fatât* : (الفتاة) A female slave or a young lady.
- Al-Fâtîha* : (الفاتحة) The first *Sûrah* in the Qur'ân.
- Fidya* : (الفدية) Compensation for a missed or wrongly practised religious obligation (like in *Hajj*), usually in the form of money or foodstuff or offering (animal by slaughtering it).
- Fiqh* : (الفقه) Islamic jurisprudence.
- Al-Firdaus* : (الفردوس) The middle and the highest part of Paradise.
- Fitna* : (الفتنة) (Plural: *Fitan*) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.
- Al-Ghâba* : (الغابة) (Literally : the forest) A well-known place near Al-Madîna.
- Ghaira* : (الغيرة) This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.
- Gharar* : (الغرر) The sale of what is not present; e.g. of unfished fish.
- Ghâzî* : (الغازي) A Muslim fighter returning after participation in *Jihâd* (Islâmic holy fighting).

- Ghazwa* : (الغزوة) (Plural : *Ghazawât*). A holy battle or fighting in the Cause of Allâh consisting of a large army unit with the Prophet صلى الله عليه وسلم himself leading the army.
- Ghazwat-ul-Khandaq* : (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a *Khandaq* (trench) round Al-Madîna to prevent any advance by the enemies.
- Ghila* : (الغيلة) To have sexual intercourse with the wife before weaning the child.
- Ghulûl* : (الغلول) Stealing from the war booty before its distribution.
- Ghuraf* : (الغرف) Special abodes.
- Al-Ghurr-ul-Muhajjalûn* : (الفر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.
- Ghusl* : (الغسل) A ceremonial bath. This is necessary for one who is *Junub*, and also on other occasions. This expression 'taking a bath' is used with the special meaning of *Ghusl* mentioned here.
- Habal-il-Habala* : (حبل الحيلة) There were two forms of this trade called *Habal-il-Habala*. The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.
- Al-Hadath Al-Akbar* : (الحدث الأكبر) State of uncleanness because of sexual discharge.
- Al-Hadath Al-Asghar* : (الحدث الأصغر) Passing wind or urine or answering the call of nature.
- Hadîth* : (الحديث) (Plural: *Ahadith* أحاديث) The sayings, deeds and approvals accurately narrated from the Prophet صلى الله عليه وسلم. Following are the few classifications of *Ahadith*:
- (الضعيف) *Da'if* (weak) — An inaccurate narration which does not qualify to be either *Sahih* (sound) or *Hasan* (fair), and hence cannot be used as a basis of an Islamic opinion.
- (الغريب) *Gharib* (unfamiliar or rare) — A *Hadîth* or version reported by one reliable or unreliable narrator which differs in context with another *Hadîth* or version reported by a group of reliable narrators. A *Gharib Hadîth* can be *Sahih* (sound) or *Da'if* (weak).
- (الحسن) *Hasan* (fair) — A *Musnad Hadîth* narrated by a reliable chain, but not reaching the grade of *Sahih* (sound) *Hadîth*.
- (المجهول) *Majhul* (unknown) — If there is an unknown person in the chain of narrators of a *Hadîth*.
- (المنقطع) *Maqtu'* (disconnected) — (i) A *Hadîth* ending at a *Tabi'i* by both action and words. (ii) A *Hadîth* with incomplete chain of narrators. (iii) A *Hadîth* in which a *Sahâbi* describes about something by saying, 'we used to do'.

(المرفوع) *Marfu'* (traceable) — A *Hadîth* referred to the Prophet صلى الله عليه وسلم, be it a saying or an action, whether *Muttasil* (connected), *Munqata'* (interrupted) or *Mursal* (disreferred).

(الموقوف) *Mauquf* (untraceable) — It is a *Hadîth* about a *Sahâbi* (Companion of the Prophet صلى الله عليه وسلم). A description, report or an information given by a *Sahâbi*. A *Mauquf* is also called an *Athar*.

(المضطرب) *Mudtarib* (confounding) — A *Hadîth* in which the narrators disagree on a particular source or on any other aspect with equally strong grounds with no possibility of preponderating one opinion against the other. This difference could be either on the chain of narrators or in the text.

(المنقطع) *Munqati'* (disconnected) — A *Hadîth* with incomplete chain of narrators or containing in its chain an unknown reporter.

(المرسل) *Mursal* (disreferred) — A *Hadîth* with the chain of narrators ending at a *Tabi'i*, without the reference of the Companion, quoting from the Prophet صلى الله عليه وسلم.

(المسند) *Musnad* (subjective) — (i) A *Hadîth* with a complete chain of narrators reaching the Prophet صلى الله عليه وسلم (ii) A *Hadîth* collection in which all the narrations of a reporter are gathered together.

(المتصل) *Muttasil* (connected) or *Mausul* (الموصول) — A *Hadîth* with a complete chain of narrators until it reaches its source. It can either be a *Marfu'* (traceable) referring to the Prophet صلى الله عليه وسلم, or a *Mauquf* (untraceable) ending at a *Sahâbi*.

(الصحيح) *Sahih* (sound) — A *Musnad Hadîth* with an unbroken chain of narrators, one narrated from are and all reliable reporters with good memory up to the source without being a *Shâdh* (شان - odd) or a *Mu'allal* (المعلل - faulty).

Hady : (الهدي) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.

Hais : (الحيس) A dish made of cooking-butter, dates and cheese.

Hajj : (الحج) Pilgrimage to Makkah.

Hajj-al-Akbar : (الحج الأكبر) The day of *Nahr* (i.e the 10th of Dhul-Hijja).

Hajj-al-Asghar : (الحج الأصغر) *Umrah*.

Hajj-al-Ifrâd : (حج الأفراد) In it, a pilgrim enters in the state of *Ihrâm* with the intention of performing *Hajj* only.

Hajj-al-Qirân : (حج القران) In it, a pilgrim enters in the state of *Ihrâm* with the intention of performing *Umra* and *Hajj* together.

Hajj-at-Tamattu' : (حج التمتع) In it, a pilgrim enters in the state of *Ihrâm* with the intention of performing *Umra*, and then after performing *Tawâf* and *Sa'y*, he comes out of his *Ihrâm*. With the commencement of *Hajj* days, he enters in the state of *Ihrâm* again and performs *Hajj*.

- Hajjat-ul-Wadâ'* : (حجة الوداع) The last *Hajj* of the Prophet صلى الله عليه وسلم the year before he died.
- Hajj Mabrûr* : (الحج المبرور) *Hajj* accepted by Allâh for being perfectly performed according to the Prophet's *Sunna* and with legally earned money.
- Hajjâm* : (الحجام) One who performs cupping.
- Halâl* : (الحلال) Lawful.
- Halala* : (الحالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.
- Hanîf* : (الحنيف) Pure Islâmic Monotheism (worshipping Allâh Alone and nothing else).
- Hantâ* : (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).
- Hanût* : (الحنوط) A kind of scent used for embalming the dead.
- Haram* : (الحرم) Sanctuaries of Makka and Al-Madîna.
- Harâm* : (الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.
- Haraurâ'* : (الحروراء) A town in Iraq.
- Harba* : (الحربة) A short spear.
- Harj* : (الهرج) Killing.
- Harra* : (الحررة) A well-known rocky place in Al-Madîna covered with black stones.
- Al-Harûriyya* : (الحرورية) A special unorthodox religious sect.
- Al-Hasbâ'* : (الحصياء) A place outside Makkah where pilgrims go after finishing all the ceremonies of *Hajj*.
- Hasîr* : (الحصير) A mat that is made of leaves of date-palms and is as long as (or longer than) a man's stature.
- Hawâla* : (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.
- Hawâzin* : (الهوازن) A tribe of Quraish.
- Hayâ'* : (الحياء) This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. *Hayâ'* is of two kinds: good and bad; the good *Hayâ'* is to be ashamed to commit a crime or a thing which Allâh عز وجل and His Messenger صلى الله عليه وسلم has forbidden, and bad *Hayâ'* is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do. (See *Sahîh Al-Bukhârî*, *Hadîth* No.9).
- Hiba* : (الهبية) It means to present something to someone as a gift for Allâh's sake.

- Al-Hidâna* : (الحضانة) The nursing and caretaking of children.
- Hijâb* : (الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.
- Al-Hijr* : (الحجر) The unroofed portion of the Ka'bah which at present is in the form of a compound towards the north of the Ka'bah.
- Hijrah* : (الهجرة) Literally it means 'emigration'. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims emigration from Makkah to Abyssinia (Ethiopia) and later to Al-Madina, (iii) the Prophet's migration journey from Makkah to Al-Madina, and (iv) the Islamic calendar year which started from the Prophet's migration journey from Makkah to Al-Madina.
- Hilâb* : (حلاب) A kind of scent.
- Hima* : (الحمى) A private pasture.
- Himyan* : (حميان) A kind of belt, part of which serves as a purse to keep money in it.
- Hinna* : (الحناء) (Henna) A kind of plant used for dyeing hair etc.
- Hiqqa* : (الحقة) A three-year-old she-camel.
- Hirâ'* : (الحراء) A well-known cave in a mountain near Makkah.
- Hubal* : (هبل) The name of an idol in the Ka'ba in the Pre-Islâmic Period of Ignorance.
- Hublâ* : (الحبلى) A kind of desert tree.
- Hudâ* : (الهداء) Chanting of camel-drivers keeping time of camel's walk.
- Al-Hudaibiya* : (الحديبية) A well-known place about 16 kilometers from Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet صلى الله عليه وسلم and the Quraish who stopped him and his Companions from performing 'Umra.
- Hudûd* : (الحدود) (Plural of *Hadd*) Allâh's boundary limits for *Halâl* (lawful) and *Harâm* (unlawful).
- Hujra* : (الحجرة) Courtyard or a room.
- Hukm* : (الحكم) A judgement of legal decision (especially of Allâh)
- Humaz* : (الهمز) Madness or evil suggestions.
- Hums* : (حمس) The tribe of Quraish, their offspring and their allies were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, "We are the people of Allâh and we shall not go out of the sanctuary of Makkah." They thought themselves superior to the other people.
- Hunain* : (الحنين) A valley between Makka and Tâ'if where the battle took place between the Prophet صلى الله عليه وسلم and Quraish pagans.
- Hûr* : (الحوور) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and

intense white scleras. [For details see the book *Hâdi Al-Arwah* by Ibn Al-Qaiyim, Chapter 54].

- ‘Idda* : (العدة) Allâh’s prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur’ân, *Sûrat* 65).
- Idhkhîr* : (الإذخر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.
- Iftâr* : (الإفطار) The opposite of *Saum* (fasting), (breaking the fast).
- Al-Ihdâd* : (الإحداد) Mourning for a deceased husband.
- Ihrâm* : (الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of *‘Umra* and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing *Hajj* or *‘Umra*. Then *Talbîya* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izâr*: worn below one’s waist; and the other (2) *Ridâ’* : worn round the upper part of the body.
- Ihsân* : (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).
- Al-Ihtibâ’* : (الاحتباء) A sitting posture, putting one’s arms around one’s legs while sitting on the hips.
- Ihtikâr* : (الاحتكار) It means a planned hoarding of something for future profit. *Ihtikâr* is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.
- ‘Îna* : (العينه) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price i.e., equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *Jihâd* and the second is fraud and swindling.
- Ijâra* : (الإجارة) Making someone partner in profit or to rent out a thing to someone is called *Ijâra*
- Îlâ’* : (الإيلاء) The oath taken by a husband that he would not approach his wife for a certain period.
- Iliyâ’* : (إيلياء) Jerusalem.
- Imâm* : (الإمام) The person who leads others in the *Salât* (prayer) or the Muslim caliph (or ruler).
- Imân* : (الإيمان) Faith, Belief.

- Imlâs* : (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.
- Iqâma* : (الإقامة) The wording of *Adhân* is reduced so that the wording that is repeated twice in the *Adhân* is said once in *Iqâma*, except the last phrase of *Allâhu Akbar*, and the prayer is offered immediately after the *Iqâma*.
- Iqâmat-as-Salât* : (إقامة الصلاة) The performance of *As-Salât* (the prayers). This is not understood by many Muslims. It means:
- (A) Every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: "Order your children to offer *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.
- (B) To perform the *Salât* (prayers) in a way just as Prophet Muhammad صلى الله عليه وسلم used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he صلى الله عليه وسلم has said: "Perform your *Salât* (prayer) the way you see me performing it." Please see *Ahâdith* Nos.735, 736, 737, 756, 823 and 824 *Sahîh Al-Bukhârî* for the Prophet's way of offering *Salât* (prayer), in the Book of Characteristics of the *Salât* (prayer) and that the *Salât* (prayer) begins with *Takbîr* (*Allâhu-Akbar*) with the recitation of *Sûrat Al-Fatiha* etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with *Taslîm*.
- 'Ishâ'* : (العشاء) Late evening *Salât* (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.
- Ishtimâi-as-Sammâ'* : (اشتغال الصماء) The wearing of clothes in the following two ways:
1. To cover one shoulder with a garment and leave the other bare.
 2. To wrap oneself in a garment while sitting in such a way that nothing of that garment would cover one's private parts.
- Isnâd* : (الإسناد) (Plural of *Sanad* السند). The chain of narrators of a Prophetic *Hadith*.
- Istabraq* : (استبرق) Thick *Dibâj* (pure silk cloth).
- Al-Istibra* : (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.
- Istihâda* : (الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See *Sahîh Al-Bukhârî*, *Hadith* No. 306 and Chapter No. 8).
- Istihsân* : (الاستحسان) To give a verdict with a proof from one's heart (only) with satisfaction, and one cannot express it [only Abû Hanîfa and his pupils say so but the rest of the Muslim religious scholars of

Sunna (and they are the majority) do not agree to it].

- Istikhârah* : (الاستخارة) A *Salât* (prayer) consisting of two *Rak'a* in which the praying person appeals to Allâh to guide him on the right way, regarding a certain matter he wants to undertake. (See *Hadîth* No. 1162, *Hadîth* No.6382, *Hadîth* No. 7390, *Sahih Al-Bukhâri*).
- Istisqâ'* : (الاستسقاء) A *Salât* (prayer) consisting of two *Rak'a*, invoking Allâh for rain in seasons of drought,
- I'tikâf* : (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.
- Izâr* : (الإزار) A sheet worn below the waist to cover the lower-half of the body.
- Jadha'a* : (الجدعة) A four-year-old she-camel.
- Jahannam* : (جهنم) Hell-fire.
- Jahiliya* : (الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet صلى الله عليه وسلم . (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet صلى الله عليه وسلم .
- Jalîl* : (الجليل) A kind of good smelling grass grown in Makkah.
- Jalsat-ul-Istirâhat* : (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.
- Jam'* : (الجمع) Al-Muzdalifa, a well-known place near Makkah.
- Jamra* : (الجمرة) A small stone-built pillar in a walled place. There are three *Jamra* situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamra* on the four days of '*Eid-ul-Adha* at Mina.
- Jamrat-ul-'Aqaba* : (جمرة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.
- Janâba* : (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.
- Janâza* : (الجنائزة) (Plural: *Janâ'iz* الجنائز) Funeral.
- Janîb* : (الجنيب) A good kind of date.
- Janna* : (الجنة) Paradise.
- Al-Ji'râna* : (الجعرانة) A place, few kilometers from Makkah. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Hunain there, and from there he assumed the state of *Ihrâm* to perform '*Umra*.
- Jihâd* : (الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior. *Jihâd* is regarded

as one of the fundamentals of Islâm. [See the footnote of (V.2:190) the Noble Qur'ân]

- Jimâr* : (الجمار) Plural of *Jamra*.
- Jinn* : (الجن) A creation, created by Allâh from fire, like human beings from dust, and angels from light.
- Jizya* : (الجزية) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmîc government. [See *Sahîh Al-Bukhârî*, Chapter 1, and *Ahâdîth* No. 3156, 3157 and 3159.]
- Jubba* : (الجبّة) A cloak.
- Al-Juhfa* : (الجحفة) The *Miqât* of the people of Sham.
- Jumada-ath-Thâniya* : (جمادى الثانية) Sixth month of the Islâmîc calendar.
- Jumu'ah* : (الجمعة) Friday.
- Junub* : (الجنب) A person who is in a state of *Janâba*.
- Jurhum* : (جرهم) Name of an Arab tribe.
- Ka'bah* : (الكعبة) A square stone building in *Al-Masjid-al-Harâm* (the great mosque at Makkah) towards which all Muslims face in *Salât* (prayer).
- Al-Kabâ'ir* : (الكبائر) The biggest sins.
- Kafâla* : (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.
- Kaffâra* : (الكفارة) Making atonement for uttering or committing an unlawful thing in Islam.
- Kâfir* : (الكافر) (Plural: *Kuffâr* الكفار). The one who disbelieves in Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).
- Kanz* : (الكنز) Hoarded up gold, silver and money, the *Zakât* of which has not been paid. (See the Qur'ân V. 9:34).
- Katm* : (الكتم) A plant used for dyeing hair.
- Al-Kauthar* : (الكوثر) A river in Paradise (see the Qur'ân, *Sûrah* No.108).
- Khadira* : (خضرة) A kind of vegetation.
- Khaibar* : (خيبر) An oasis and date-growing village, about 100 kilometers from Al-Madina. During the Prophet's time, it was inhabited by a Jewish tribe called Banu Nadîr. It was conquered by the Muslims in 5 H.
- Khalifa* : (الخليفة) (Plural: *Khulafâ'* الخلفاء) Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet صلى الله عليه وسلم.
- Khalîl* : (الخليل) The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet صلى الله عليه وسلم had only

one *Khalîl*, i.e. Allâh, but he had many friends.

- Khalûq* : (الخلق) A kind of perfume.
- Khamîsa* : (الخميصة) A black woollen square blanket with marks on it.
- Khamr* : (الخمر) Wine, alcohol, intoxicant etc.
- Al-Khamsa* : (الخمسة) The five compilers of *Ahadith* — Abu Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah and Ahmad.
- Khandaq* : (الخندق) See *Ghazwat-ul-Khandaq*.
- Kharâj* : (الخراج) *Zakât* imposed on the yield of the land ($\frac{1}{10}$ th or $\frac{1}{20}$ th).
- Khasuf* : (الخنوف) Lunar eclipse.
- Khawârij* : (الخوارج) The people who dissented from the religion and disagreed with the rest of the Muslims.
- Khazîr* or *Khazîra* : (الخزيرة، الخزير) A special type of dish prepared from barley-flour, meat-soup, fat etc.
- Khilafa* : (الخلافة) (i) Succession. (ii) Islamic leadership.
- Khimâr* : (الخمار) A piece of cloth with which a woman covers her head and neck area.
- Khuff* : (الخف) Leather socks.
- Khul'* : (الخلع) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the *Mahr* which he gave her.
- Khumra* : (الخمرة) A small mat just sufficient for the face and the hands [on prostrating during *Salât* (prayers)].
- Khumus* : (الخمس) One-fifth of war booty given in Allâh's Cause etc. (The Qur'ân, V.8:41).
- Khushû'* : (الخشوع) Humility before Allah.
- Khutba* : (الخطبة) Religious talk (sermon).
- Khutbat-un-Nikâh* : (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.
- Khuzâ'a* : (الخزاعة) Banu Khuzâ'a, an Arabian tribe.
- Kohl* : (الكحل) Antimony eye powder.
- Kûfa* : (الكوفة) A town in 'Irâq.
- Kufr* : (الكفر) It is basically disbelief in any of the articles of Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments whatever Allâh has ordained must come to pass).
- Kufu'* : (الكفو) It means to be similar or resembling or peer. Similarity or equality in four things — religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic *Hadîth*, rest of

the two, profession and freedom are admitted by all. To marry other than *Kufu* is not prohibited, but it is better to marry in *Kufu* for many reasons.

- Kunya* : (الكنية) Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and-so!' This is a custom of the Arabs.
- Kusûf* : (الكسوف) Solar eclipse.
- Labbaika wa sa'daika* : (لبيك وسعديك) I respond to your call; I am obedient to your orders.
- Lâ ilâha illallâh* : (لا إله إلا الله) None has the right to be worshipped but Allâh.
- Lailat-ul-Qadr* : (ليلة القدر) One of the odd last ten nights of the month of *Saum* (fasting) (i.e. Ramadân), Allâh تعالى describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc. will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months). [See the Qur'ân *Sûrat* 97 (VV.97: 1-5)]. (See *Sahih Al-Bukhâri*, *Hadîth* No. 2014 and Chapter No.1).
- Lât & Uzza* : (اللات والعزى) Well-known idols in Hijâz which used to be worshipped during the Pre-Islâmic Period of Ignorance.
- Li'ân* : (اللعان) An oath which is taken by both the wife and the husband when the husband accuses his wife of committing illegal sexual intercourse. (The Qur'ân, *Sûrat Nûr*, 24 :6,7,8,9,).
- Al-Lizâm* : (اللزام) The settlement of affairs, in the *Hadîth*, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.
- Luqata* : (اللقطة) Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.
- Ma'âfiri* : (معافري) A type of garment of Yemen origin.
- Al-Madîna* : (المدينة) Well-known city in Saudi Arabia, where the Prophet's mosque is situated. It was formerly called Yathrib.
- Maghâfir* : (المغافير) A bad smelling gum.
- Al-Maghâzi* : (المغازي) Plural of *Maghza*, i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghâzi* (fighters in Allâh's Cause)
- Maghrib* : (المغرب) Sunset, evening *Salât* (prayer).
- Mahr* : (المهر) Bridal money given by the husband to the wife at the time of marriage.
- Mahram* : (المحرم) See *Dhu-Mahram*.
- Makrûh* : (المكروه) Not approved of, undesirable from the point of view of religion, although not punishable.
- Mamlûk* : (المملوك) A male slave.

- Al-Manâsî'* : (المناسك) A vast plateau on the outskirts of Al-Madîna.
- Manâsik* : (مناسك الحج والعمرة) [Acts connected with *Hajj* like *Ihrâm*; *Tawâf* of the Ka'bah and *Sa'y* of As-Safa and Al-Marwa; stay at 'Arafat, Muzdalifa and Mina; *Ramy* (throwing pebbles) of *Jamrât*; slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and 'Umra, *Sahih Al-Bukhâri*.
- Manîha* : (المنيحة) (Plural: *Manâ'ih*) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.
- Maqâm Ibrâhîm* : (مقام إبراهيم) The stone on which Ibrâhîm (Abraham) عليه السلام stood while he and Ismâîl (Ishmael) عليه السلام were building the Ka'bah.
- Maqâm Mahmûd* : (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad صلى الله عليه وسلم and none else. (See *Hadîth* No. 242, Vol.6, *Sahih Al-Bukhâri*).
- Al-Marwa* : (المروة) A mountain in Makkah, neighbouring the sacred mosque (i.e. *Al-Masjid-al-Harâm*)
- Mâ shâ' Allâh* : (ما شاء الله) An Arabic expression meaning literally, "What Allâh wills," and it indicates a good omen.
- Al-Mash'ar-ul-Harâm* : (المشعر الحرام) A sacred place at *Muzdalifa*.
- Mashruba* : (المشربة) Attic room.
- Al-Masih-ad-Dajjâl* : (المسيح الدجال) Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur'ân and also *Hadîth* No.649 and 650, Vol.4, *Sahih Al-Bukhâri*).
- Masjid* : (المسجد) Mosque.
- Al-Masjid-al-Aqsa:* : (المسجد الأقصى) The most sacred mosque in Jerusalem.
- Al-Masjid-al-Harâm* : (المسجد الحرام) The most sacred mosque in Makkah. The Ka'bah is situated in it.
- Mathânî* : (المثنائي) Oft repeated Verses of the Qur'ân, and that is *Sûrat Al-Fâtiha*, recited repeatedly in the *Salât* (prayer).
- Maula* : (المولى) It has many meanings. Some are: a manumitted slave, or a master or the *Rabb* [Lord (Allâh)].
- Maulâya* : (مولاي) My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).
- Mauqûdha* : (الموقودة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.
- Mawâlî* : (الموالي) Non-Arabs and originally former slaves.
- Mayâthir* : (المياثر) Silk cushions.
- Mi'râd* : (المعراض) A featherless arrow.
- Mi'râj* : (المعراج) The Ascent of the Prophet صلى الله عليه وسلم to the heavens (by

soul and body). (See *Hadîth* No. 349, *Hadîth* No. 3207, and *Hadîth* No.3887, *Sahîh Al-Bukhârî*). [Also see (V.53:12) the *Qur'ân*]

- Mihjan* : (المحجن) A walking stick with a bent handle.
- Mijanna* : (المجن) A place at Makkah.
- Mina* : (منى) A pilgrimage place outside Makkah on the road to 'Arafât. It is eight kilometers away from Makkah and about sixteen kilometers from 'Arafât.
- Miqât* : (المواقات) (Plural: *Mawâqîr* المواقيت) One of the several places specified by the Prophet صلى الله عليه وسلم for the people to assume *Ihrâm* at, on their way to Makkah, when intending to perform *Hajj* or 'Umra.
- Miracles* : Of the Prophet صلى الله عليه وسلم . See *Sahîh Al-Bukhârî*, Vol 1, Introductory Pages.
- Mirbad* : (المريد) A place where dates are dried.
- Misr* : (مصر) Egypt.
- Miswâk* : (المسواك) A tooth brush made of *Arâk*-tree roots.
- Mithqâl* : (المثقال) A special kind of weight (equals $4\frac{2}{7}$ grams approx., used for weighing gold). It may be less or more. [20 *Mithqâl* = 94 grams approx.]
- Mu'adhdhin* : (المؤذن) A call-maker who pronounces the *Adhân* loudly calling people to come and perform the *Salât* (prayer).
- Mu'âhid* : (المعاهد) (i) A non-Muslim with whom a peace treaty has been made. (ii) A non-Muslim visiting an Islamic State with visa and performing his job
- Mu'allafat-ul-Qulûb* : (مؤلفة القلوب) New Muslims who were given *Sadaqa* by the Prophet صلى الله عليه وسلم to keep them firm in the fold of Islam.
- Mu'arras* : (المعرس) A place nearer to Mina than Ash-Shajara.
- Mu'awwidhât* : (المعوذات) i.e. *Sûrat Al-Falaq* (113) and *Sûrat An-Nâs* (114). [The *Qur'ân*].
- Mubashshirât* : (المبشرات) Glad tidings. [See the footnote of (V. 10:64), *Sahîh Al-Bukhârî*, *Hadîth* No. 6990].
- Mubiqât* : (الموبقات) Great destructive sins.
- Mudabbar* : (المدبر) A slave who is promised by his master to be manumitted after the latter's death.
- Mudâraba* : (المضاربة) It is a sort of contract. In it, ignorance of compensation/wage is pardoned out of general necessity of people. If the loss is due to the carelessness or deliberate mistake of the worker, he will be held responsible for it otherwise not. Similarly in doing against the conditions or instructions of investor, the co-partner of business will be held responsible in case of loss.
- Mudd* : (المد) A measure of two-thirds of a kilogram (approx.) It may be less

or more.

- Mufasssal* or *Mufasssalât* : (المفصل، المفصلات) The *Sûrah* starting from *Qâf* to the end of the Noble Qur'ân (i.e. from No. 50 to the end of the Qur'ân, No. 114).
- Muhâjir* : (المهاجر) Anyone of the early Muslims who had emigrated from any place to Al-Madîna in the lifetime of the Prophet صلى الله عليه وسلم before the conquest of Makkah and also the one who emigrates for the sake of Allâh and Islâm and also the one who quits all those things which Allâh has forbidden.
- Muhâqala* : (المحاكلة) It is selling un-harvested grain in the field with an already harvested grain like wheat.
- Muharram* : (المحرم) The first month of the Islâmîc calendar.
- Al-Muhassab* : (المحصب) A valley outside Makkah sometimes called Khaif Banî Kinana.
- Muhkam* : (المحكم) Qur'ânic Verses the contents of which are not abrogated.
- Muhrim* : (المحرم) One who assumes the state of *Ihrâm* for the purpose of performing the *Hajj* or '*Umra*.
- Muhrima* : (المحرمة) A female in the state of *Ihrâm*.
- Muhsar* : (المحصر) A *Muhrim* who intends to perform the *Hajj* or '*Umra* but cannot because of some obstacle.
- Mujâhid* : (المجاهد) (Plural: *Mujâhidûn*) A Muslim fighter in *Jihâd*.
- Mujazziz* : (المجزز) A *Qâ'if*: a learned man who reads the foot and hand marks.
- Mujtahidûn* : (المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'ân and the Prophet's *Sunna*.
- Mukâtab* : (المكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.
- Mukhâbara* : (المخابرة) It is renting land for a half or a third of its produce. This transaction is allowed in principle and even the Prophet صلى الله عليه وسلم practised it with the Jews of Khaibar. But what is forbidden is specifying the produce of a certain portion of the land belonging to the owner and the other portion to the tenant which involved a lot of conflicts between the land owners and the tenants when the crops of the owner's portion failed and the tenant's produced or vice versa. However, there is no harm if both parties agree to share the whole produce according to fixed percentages.
- Mukhâdara* : (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Al-Mukhâdara*.
- Mukhadram* : (المخضرم) (Plural: *Mukhadramun*) A person who became a Muslim during the Prophet's lifetime but did not see him.
- Mulâ'ana* : (الملاعة) The act of performing *Li'ân*.
- Mulâmasa* : (اللامسة) *Al-Mulâmasa* is a buy for prefixed price with closed eyes (اللماس *Limas*) or in darkness just by the first touch of hand. For instance, a man

goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limas*.

- Mulhidûn* : (اللاحدون) Heretical.
- Munâbadha* : (المنابذة) The sale by *Al-Munâbadha* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.
- Muqaiyar* : (المقيس) A name of a pot in which alcoholic drinks used to be prepared.
- Muqârada* : (المقارضة) *Al-Muqarada* or *Al-Qirâd* (القراض) is a business agreement in which the property or capital owner authorises a partner to trade with his property or capital with the condition that the profit is to be shared equally between the partners and any loss is to be beared by the property or capital owner.
- Musalla* : (المصلى) A praying place.
- Musâqât* : (المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Al-Musâqat*. This is also called *Al-Muzâra'a* (المزارعة). The difference between *Musâqât* and *Muzâra'a* is that the first mentioned is for grains and the last mentioned is for fruit trees.
- Mushrikûn* : (المشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad صلى الله عليه وسلم.
- Mustahada* : (المستحاضة) A woman who has bleeding from the womb in between her normal periods.
- Mut'a* : (المتعنة) A temporary marriage which was allowed in the early period of Islâm when one was away from his home, but later on it was cancelled (abrogated).
- Mutafahhish* : (المتفحش) A person who conveys evil talk.
- Mu'takif* : (المتكفف) One who is in a state of *I'tikâf*.
- Mutashâbihât* : (المتشابهات) Qur'ânic Verses which are not clear and are difficult to understand.
- Al-Mutâ'wwilân* : (المتأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.
- Mutras* : (مترس) A Persian word meaning "don't be afraid."
- Muttafaq 'Alaih* : (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahadith* which are found in both the collection of *Ahadith: Bukhârî*

and Muslim.

- Muttaqûn* : (المتقون) Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).
- Muwatta'* : (الموطأ) A *Hadîth* book compiled by Imâm Mâlik bin Anas, one of the four *Fiqh Imâm*.
- Muzâbana* : (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.
- Muzaffat* : (المزفت) A name of a pot in which alcoholic drinks used to be prepared.
- Muzâra'a* : (المزارعة) *Al-Muzâra'a* means to give the land for cultivation to someone and divide the produce. The Prophet صلى الله عليه وسلم did not stop or prevent from this, however when land was less and *Ansâr* and *Muhâjirûn* were more in number, he ordered as a measure of expediency to cultivate the land as much as one can, and not to give the rest of the land on produce-share basis or *Muzâra'a*, but to give the land on *Ijâra* or on rent, because *Ijâra* provided some ease to the tenants. Afterwards when land was enough for all, this restriction was lifted.
- Muzdalifa* : (المزدلفة) A place between 'Arafât and Mina where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijja and to perform the *Maghrib* and '*Ishâ'* prayers (together) there.
- Nabîdh* : (النبيذ) Water in which dates or grapes etc. are soaked and is not yet fermented.
- Nâdiha* : (الناضحة) A camel used for agricultural purposes.
- Nady* : (النضي) A part of an arrow.
- Nafath* : (النفث) Witchcraft.
- Nafkh* : (النفخ) Puffing of Satan.
- Nahd* : (النهد) Sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares.
- Nahr* : (النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijja on which pilgrims slaughter their sacrificial animals.
- An-Najâshi* : (النجاشي) (Title for the) king of Ethiopia (Abyssinia) — Negus.
- Najd* : (نجد) Lexically means 'the elevated land'. The expanse of land

between Tihama and Iraq.

- An-Najsh* : (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.
- An-Najwa* : (النجوى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)]. (See *Sahîh Al-Bukhârî, Hadîth* No. 2441).
- Namîma* : (النيمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.
- Naqîb* : (النقيب) A person heading a group of six persons in an expedition; a tribal chief.
- Naqîr* : (النقير) A name of a pot in which alcoholic drinks used to be prepared.
- Nash* : (النش) A measure of weight equal to $\frac{1}{2}$ *Uqiya* (64 grams approximately).
- Nasl* : (النصل) A part of an arrow.
- Nawâfil* : (النافل) (Plural of *Nâfila*) Optional practice of worship in contrast to obligatory (*Farîda*).
- Nikâh* : (النكاح) Marriage (wedlock) according to Islâmic law.
- Nisâb* : (النصاب) Minimum amount of property liable to payment of the *Zakât* e.g. *Nisâb* of gold is twenty (20) *Mithqâl* i.e. approx. 94 grams; *Nisâb* of silver is two hundred (200) dirhams, i.e. approx. 640 grams; *Nisâb* of food-grains and fruit is 5 *Awsuq* i.e. 673.5 kgms. *Nisâb* of camels is 5 camels; *Nisâb* of cows is 5 cows; and *Nisâb* of sheep is 40 sheep, etc.
- Nûn* : (نون) Fish.
- Nusk* : (النسك) Religious act of worship.
- Nusub* : (النصب) (Singular of *Ansâb*). *An-Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.
- Nusuk* : (النسك) A sacrifice.
- Qabâ'* : (القباء) An outer garment with full length sleeves.
- Qadar* : (القدر) Divine Preordainment.
- Qadi* : (القاضي) A Muslim judge.
- Qalîb* : (القليب) A well.
- Qâri'* : (القاريء) Early Muslim religious scholars were called *Qurrâ'* (plural of *Qâri'* — this word is also used for a person who knows the

Qur'ân by heart). The plural is *Qurrâ'*. The *Qurrâ'* were teachers of the early Muslims.

- Qârin* : (القارن) One who performs *Hajj-al-Qirân*.
- Qarn-al-Manâzil*: (قرن المنازل) The *Miqât* of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)
- Qasab* : (القصب) Pipes made of gold, pearls and other precious stones.
- Al-Qasâma* : (القسامة) The oath taken by 50 men of the tribe of a person who is being accused of killing somebody.
- Al-Qaswâ'* : (القصواء) The name of the Prophet's she-camel.
- Qatîfa* : (القטיפه) Thick soft cloth.
- Qattât* : (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahîh Al-Bukhârî, Hadîth No.6056*).
- Qiblah* : (القبلة) The direction towards all Muslims face in *Salât* (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia).
- Qîl wa Qâl* : (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).
- Qintâr* : (القنطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.
- Qirâm* : (الqram) A thin marked woollen curtain.
- Qîrât* : (القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 *Qîrat* = $\frac{1}{2}$ *Dâniq* & 1 *Dâniq* = $\frac{1}{6}$ Dirham.
- Al-Qisâs* : (القصاص) Laws of equality in punishment for wounds etc. in retaliation.
- Qissî* : (القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Qiss*.
- Qithâm* : (القثام) A plant disease which causes fruit to fall before ripening.
- Qiyâm* : (القيام) The standing posture in *Salât* (prayer).
- Qiyâs* : (القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's *Sunna*. (C) From the unanimously accepted verdict of the *Mujtahidûn*; (D) *Qiyâs*: i.e. the verdict given by a *Mujtahid* who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم. *Qiyâs* is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.
- Qubâ'* : (القباء) A place on the outskirts of Al-Madîna. The Prophet صلى الله عليه وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ât* *Salât* (prayer) is regarded as a performance of 'Umra in reward according to the Prophet's saying.
- Qudhadh* : (القذذ) A part of an arrow.

- Qumqum* : (قمقم) A narrow - headed vessel.
- Qunût* : (القنوت) An invocation in the *Salât* (prayer).
- Quraish* : (القریش) One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. Prophet Muhammad صلى الله عليه وسلم belonged to this tribe, which had great powers spiritually and financially both before and after Islâm came.
- Quraishi* : (القریشي) A person belonging to the Quraish (well-known Arab) tribe.
- Rabb* : (الرب) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as nearest to *Rabb*. All occurrences of "Lord" actually mean *Rabb* and should be understood as such..
- Rabbuka* : (ربك) Your Lord, Your Master.
- Rabî'-ul-Awwal* : (ربيع الأول) Third month of the Islâmic calendar.
- Ar-Radâ'a* : (الرضاعة) The suckling of one's own or someone's child.
- Râhila* : (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).
- Rahn* : (الرهن) According to *Shari'a*, *Ar-Rahn* (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.
- Raiyân* : (الريان) The name of one of the gates of Paradise through which the people who often observe *Saum* (fasts) will enter.
- Ar-Raj'a* : (الرجعة) The bringing back of a wife by the husband after the first or second divorce.
- Rajab* : (رجب) The seventh month of the Islâmic calendar.
- Rajaz* : (الرجز) Name of poetic metre.
- Ar-Rajm* : (الرجم) To stone to death those married persons who commit the crime of illegal sexual intercourse.
- Rak'â* : (الركعة) The *Salât* (prayer) of Muslims consists of *Rak'ât* (singular-*Rak'â*, which consists of one standing, one bowing and two prostrations).
- Ramadân* : (رمضان) The month of observing *Saum* (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur'ân started to be revealed to our Prophet صلى الله عليه وسلم and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of *Badr*.
- Ramal* : (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the Ka'bah, and is to be done by the men only and not by the women.
- Ramy* : (الرمي) The throwing of pebbles at the *Jimar* at Mina.

- Riba* : (الربا) Usury, which is of two major kinds: (a) *Riba Nasî'a*, i.e. interest on lent money; (b) *Riba Fadl*, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.
- Ridâ'* : (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.
- Rikâz* : (الركاز) Buried wealth.
- Rûh-ullah* : (روح الله) According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:
 (A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (*Bait-ullah* بيت الله), (ii) Allâh's Messenger; (iii) Allâh's slave ('*Abdullah* عبد الله); (iv) Allâh's spirit (*Rûh-ullah* روح الله) etc.
 The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Iesa (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).
 (B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge ('*Ilmullâh* علم الله); (ii) Allâh's Life (*Hayatullâh* حياة الله); (iii) Allâh's Statement (*Kalâmmullâh* كلام الله); (iv) Allâh's Self (*Dhâtullâh* ذات الله) etc.
- Ruqba* : (رقبي) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.
- Ar-Ruqya* : (الرقية) Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Sûrat Al-Fâtiha* or any other *Sûrah* of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).
- Sâ'* : (الصاع) A measure that equals four *Mudd* (3 kg. approx).
- As-Saba* : (الصبا) Easterly wind.
- As-Sab'a* : (السبعة) The seven compilers of *Ahadith* — Bukhari, Muslim, Abu Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah and Ahmad.
- Sab'a-al-Mathânî* : (سبع المثاني) The seven repeatedly recited Verses i.e. *Sûrat Al-Fâtiha*. [See the Noble Qur'ân (V.15:87)]
- Sâbi'ûn* : (الصائبون) A people who lived in Iraq and used to say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (the Psalms of the *Sâbi'ûn*) and they were neither Jews nor Christians.

- Sa'dân* : (السعدان) A thorny plant suitable for grazing animals.
- Sadaqa* : (الصدقة) Anything given in charity.
- As-Safa and Al-Marwa* : (الصفاء والمروة) Two mountains at Makkah neighbouring *Al-Masjid Al-Harâm* (the sacred mosque) to the east. One who performs 'Umra and *Hajj* should walk seven times between these two mountains and that is called 'Sa'y'.
- Sahbâ'* : (صهبا) A place near Khaibar.
- Sahihain* : (الصحيحين) The two *Hadîth* books of Imam Bukhari and Muslim.
- Sahûliyya* : (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhûl.
- Sahûr* : (السحور) A meal taken at night before the *Fajr* (morning) prayer by a person observing *Saum* (fast).
- Sahw* : (السهو) Forgetting (here it means forgetting how many *Rak'at* a person has prayed in which case he should perform two prostrations of *Sahw*).
- As-Sâ'iba* : (السائية) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).
- Sakînah* : (السكينة) Tranquillity, calmness, peace and reassurance etc.
- Salab* : (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.
- Salaf* : (السلف) A sale in which the price is paid at once for goods to be delivered later.
- Salam* : (السلم) Synonym of *Salaf*.
- As-Salât* : (الصلاة) See *Iqâmat-as-Salât*.
- Sami' Allâhu liman hamidah* : (سمع الله لمن حمده) Allâh hears him who praises Him.
- Samur* : (السمر) A kind of tree.
- Sanah* : (سناه) Means 'good' in the Ethiopian language.
- Sarif* : (سرف) A place about ten kilometers away from Makkah.
- Sarîya* : (السرية) A small army-unit sent by the Prophet صلى الله عليه وسلم for *Jihâd*, without his participation in it.
- As-Saum* : (الصوم) The fasting i.e., to not to eat or drink or have sexual relations etc. from before the *Adhân* of the *Fajr* (early morning) prayer till the sunset.
- Sawîq* : (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
- Sa'y* : (السمي) The going for seven times between the mountains of As-Safâ and Al-Marwa in Makkah during the performance of *Hajj* and 'Umra.

- Sayyid* : (السيد) Master or Mister (it is also used as a title name of the descendants of the Prophet صلى الله عليه وسلم).
- Sayyidî* : (سيدي) My master.
- Sha'bân* : (شعبان) The eighth month of the Islâmic calendar.
- Ash-Shahâda* : (الشهادة) (i) Testimony of Faith. (ii) "None has the right to be worshipped but Allah, and Muhammad صلى الله عليه وسلم is the Messenger of Allah."
- Sham* : (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.
- Shawwâl* : (شوال) The tenth month of the Islâmic calendar.
- Shighâr* : (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.
- Ash-Shiqâq* : (الشقاق) Difference between husband and wife or any two persons.
- Shirâk* : (الشراك) A leather strap.
- Shirk* : (الشرك) Polytheism and it is to worship others along with Allâh.
- Shuf'a* : (الشفعة) Pre-emption.
- Siddîq and Siddîqûn* : (الصديق والصديقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ân, V.4:69).
- Sidr* : (السدر) Lote tree (or *Nabîq* tree).
- Sidrat-ul-Muntaha* : (سدرة المنتهى) A *Nabk* tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)
- Siffin* (battle of) : (صفين) A battle that took place at Siffin between 'Alî's followers and Mu'âwiyah's followers after the killing of 'Uthmân رضى الله عنه.
- As-Sihah* : (الصحيح الستة) The six books of *Ahadith* compiled by Bukhari, Muslim, Abu Dawûd, Nasâ'i, Tirmidhi and Ibn Mâjah.
- As-Sirât* : (الصراط) *Sirât* originally means 'a road'; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.
- As-Sitta* : (الستة) The six compilers of *Ahadith* — Bukhari, Muslim, Abu Dâwûd, Nasâ'i, Tirmidhi and Ibn Mâjah; and their six collections are called *Sihah Sitta*.
- Siwâk* : (السواك) A piece of a root of a tree called *Al-Arâk*, used as a toothbrush.
- Subhân Allâh* : (سبحان الله) Glorified is Allâh.
- Sundus* : (السندس) A kind of silk cloth.
- Sunna* : (السنة) The legal way or ways, orders, acts of worship and statements etc. of the Prophet صلى الله عليه وسلم, that have become models to be followed by the Muslims.
- Sutra* : (السترة) An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering *Salât* (prayer) to act as a symbolical barrier

- between him and the others.
- Tâ'if* : (الطائف) A well-known town near Makkah.
- Tâba* : (الطابة) Another name for Al-Madîna Al-Munawwara.
- Tabi'i* : (التابعي) (Plural: *Tabi'in* التابعين meaning 'followers' or 'successors'). One who has met or accompanied any Companion of the Prophet صلى الله عليه وسلم .
- Tabûk* : (تبوك) A well-known town about 700 kilometers north of Al-Madîna.
- Tâghût* : (الطاغوت) The word *Tâghût* covers a wide range of meanings: it means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. 'Iesa (Jesus), Messengers of Allâh, who were falsely worshipped and taken as *Tâghût*. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed.
- Tahajjud* : (التهجد) Night optional prayer offered at any time after '*Ishâ*' prayer and before the *Fajr* prayer.
- Tahnîk* : (التحنيك) It is the Islâmic customary process of chewing a piece of date etc. and putting a part of its juice in the child's mouth and pronouncing *Adhân* in child's ears, etc. (See *Sahîh Al-Bukhâri*, the Book of '*Aqîqa*', Vol. 7).
- Taiba* : (الطيبة) One of the names of Al-Madîna city.
- Takbîr* : (التكبير) Saying *Allâhu-Akbar* (Allâh is the Most Great).
- Takbîra* : (التكبيرة) A single utterance of *Allâhu-Akbar*
- Talbîna* : (التلبينة) A dish prepared from flour and honey.
- Talbiya* : (التلبية) Saying *Labbaik, Allâhumma Labbaik* (O Allâh! I am obedient to Your Orders, I respond to Your Call).
- At-Tan'im* : (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform '*Umra*.
- Taqîd* : (التقليد) Putting coloured garlands around the necks of *Budn* (animals for sacrifice).
- Tarâwîh* : (التراويح) Optional *Salât* (prayers) offered after the '*Ishâ*' prayers on the nights of Ramadân. These may be performed individually or in congregation.
- Taribat Yamînuka* : (تربت يمينك) May your right hand be in dust. It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.
- Tarji'* : (الترجيع) Repetition of the words of the *Adhân* twice by the *Mu'adhdhin* (call-maker).
- Tashahhud* : (التشهد) The recitation of the invocation: *At-tahiyâtu lillâhi...* (up to) ... *wa ash-hadu anna Muhammadan Rasûl-ullâh*", while in *Qu'ûd*,

i.e. sitting posture in *Salât* (prayer). [See *Sahîh Al-Bukhâri*, *Hadîth* No. 831, and it also means: to testify *Lâ ilâha illallâh wa anna Muhammadun Rusûl Allâh* (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).

Taslîm : (التسليم) On finishing the *Salât* (prayer), one turns one's face to the right and then to the left saying, *Assalamu 'Alaikum wa Rahmatullâh* (Peace and Mercy of Allâh be on you), and this action is called *Taslîm*.

Tauhîd (Islâmic Monotheism) : (التوحيد) *Tauhid* means declaring Allah to be the only God. It has three aspects:

(A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyya*: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allâh.

(B) Oneness of the worship of Allâh; *Tauhîd-al-Ulâhiyya*: To believe that none has the right to be worshipped [e.g. praying, iñvoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage], but Allâh.

(C) Oneness of the Names and the Qualities of Allâh; *Tauhîd-al-Asmâ' was-Sifât*: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*; (iii) we must believe in all the Qualities of Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur'ân. (V.20: 5): "The Most Gracious (i.e., Allâh) rose over (*Istawa*) the (Mighty) Throne" over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the day of 'Arafah (*Hajj*, i.e. 9th Dhul-Hijja) and also during the last third part of the night, as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal Self (*Bi-Dhâtihî*), "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (The Qur'ân, V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to others; and likewise He also says:

"To one whom I have created with Both My Hands," (V. 38:75); and He also says:

"The Hand of Allâh is over their hands.": (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the

Prophets of Allâh from Nûh (Noah), Ibrahim (Abraham), Mûsa (Moses) and 'Iesa (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men

These three aspects of *Tauhîd* are included in the meanings of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger Muhammad صلى الله عليه وسلم *Wajûb Al-Ittibâ'* and it is a part of *Tauhîd-al-Ulûhiyya*. This is included in the meaning: "I testify that Muhammad صلى الله عليه وسلم is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger صلى الله عليه وسلم". [See the Qur'ân (V. 59:7) and (V. 3:31)].

- Tawâf* : (الطواف) The circumambulation of the Ka'bah.
- Tawâf-al-Ifâda* : (طواف الإفاضة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina on the tenth day of Dhul-Hijja. This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*.
- Tawâf-ul-Wadâ'* : (طواف الوداع) The *Tawâf* made before leaving Makkah after performing *Hajj* or '*Umra*.
- Tayammum* : (التيمم) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudû'*) and *Ghusl* (in case of *Janaba*).
- Ath-Thalatha* : (الثلاثة) The three compilers of *Ahadith* — Abu Dâwûd, Nasâ'i and Tirmidhi.
- Thaniyat-al-Wadâ'* : (ثنية الوداع) A place near Al-Madina.
- Tharîd* : (الثريد) A kind of meal, prepared from meat and bread.
- Thaur* : (الثور) A well-known mountain in Al-Madîna.
- Thunya* : (الثنية) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.
- Tilâ'* : (التلغ) A kind of alcoholic drink prepared from grapes.
- Tubbân* : (تبان) Shorts that cover the knees (used by wrestlers).
- Tulaqâ'* : (الطلقاء) Those persons who had embraced Islâm on the day of the conquest of Makkah.
- Târ* : (الطور) A mountain.
- Uhud* : (أحد) A well-known mountain in Al-Madîna. One of the great battles in the Islâmic history took place at its foot. This battle is called *Ghazwa Uhud*.
- Ummah* : (الامة) Nation; referring to the Muslim people.
- Umm-ul-Mu'minin* : (أم المؤمنين) 'Mother of the believers'. It is a title given to the wives of the Prophet صلى الله عليه وسلم. The plural of it is *Ummahât-ul-*

Mu'minin.

- Umm-ul-Walad*: (أم الولد) A slave-woman who begets a child for her master.
- 'Umra* : (العمرة) A visit to Makkah during which one performs the *Tawâf* around the Ka'bah and the *Sa'y* between As-Safâ and Al-Marwa. It is also called 'lesser *Hajj*'. (See *Sahih Al-Bukhâri*, Vol. 3).
- 'Umra* : (العمرى) To gift a house to somebody.
- Uqîya* : (أوقية) (Plural: *Awâqin*) 128 grams. It may be less or more according to different countries.
- Urbân* : (الربان) *Urbân* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.
- Urfut* : (العرفط) The tree which produces *Maghâfir*.
- Ushr* : (العشر) One-tenth of the yield of land to be levied for public assistance (*Zakât*). (See *Sahih Al-Bukhâri*, *Hadith* No. 1483).
- Wahy* : (الوحي) The Revelation or Inspiration of Allâh to His Prophets.
- Waihaka* : (ويحك) 'May Allâh be Merciful to you.'
- Wailaka* : (ويلك) 'Woe upon you!'
- Walâ'* : (الولاء) *Al-Wâla'* is a right to inherit the property of a freed slave to the person who has freed him. *Ahadith* has made it clear that *Wâla'* is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited.
- Walî* : (الولي) (Plural *Auliyâ'*) Protector, guardian, supporter, helper, friend.
- Walîma* : (الوليمة) The marriage feast.
- Waqf* : (الوقف) Religious endowment.
- Wars* : (الورس) A kind of shrub used for colouring yellow.
- Wasâyâ* : (الوصايا) Wills or testaments. (Singular: *Wasiyya* الوصية)
- Al-Wâsil* : (الواصل) One who keeps good relations with his kith and kin.
- Wasila* : (الوسيلة) The means of approach or achieving closeness to Allâh by getting His favours.
- Wasq* : (الوسق) (Plural: *Awsaq* or *Awsuq*) A measure equal to 60 *Sa* = 135 kg. approx. It may be less or more.
- Wisâl* : (الوصال) Observing *Saum* (fast) for more than one day continuously.
- Witr* : (الوتر) An odd number of *Rak'at* with which one finishes one's *Salât* (prayers) at night after the night prayer or the *Ishâ* prayer.
- Wudû* : (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'bah.

- Yalamlam* : (يلملم) The *Miqât* of the people of Yemen.
- Yamâma* : (اليمامة) A place in Saudi Arabia towards Najd. Here a battle took place between the early Muslims and the followers of Musailima — the false prophet.
- Yaqîn* : (اليقين) Perfect absolute Faith.
- Yarmûk* : (اليرموك) A place in Shâm.
- Ya Sabâhâ* : (يا صباحاه) An exclamation indicating an appeal for help.
- Yathrib* : (يثرب) One of the names of Al-Madîna.
- Yaum An-Nafr* : (يوم النفر) The 12th or 13th of Dhul-Hijja when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafât, Al-Muzdalifa and Mina.
- Yaum An-Nahr* : (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.
- Yaum Ar-Ru'us* : (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the 'Eid day ('Eid-al-Adha).
- Yaum At-Tarwîya* : (يوم التروية) The eighth day of the month of Dhul-Hijja, when the pilgrims leave Makkah for Mina.
- Zakât* : (الزكاة) A certain fixed proportion of the wealth and of every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security..
- Zakât-ul-Fitr* : (زكاة الفطر) An obligatory *Sadaqâ* to be given by Muslims before the prayer of 'Eid-al-Fitr (See *Sahih Al-Bukhârî*, Chapter 70, Vol.2).
- Zamzam* : (زمزم) The sacred well inside the *Haram* (the grand mosque) at Makkah.
- Zanâdiqa* : (الزنادقة) Atheists.
- Zarnab* : (زرنب) A kind of good smelling grass.
- Az-Zihâr* : (الظهار) One's telling to his wife, "You are unlawful to me for cohabitation like my mother."
- Zuhr* : (الظهر) Noon, mid-day *Salât* (prayer) is called *Zuhr* prayer.

THE END OF GLOSSARY